INTEGRATED HUMAN DEVELOPMENT

ISLAM:
Peaceful Social Change
to the Future

Ikram Azam

Islam: Peaceful Social Change to the Future

By: Ikram Azam
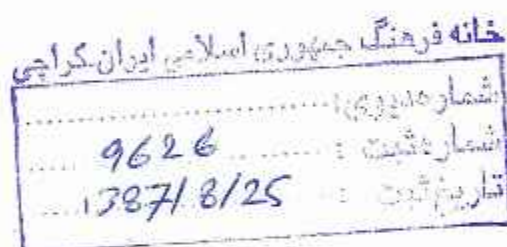
The PFI

Prosper in Peace

The Margalla Voices

Islamabad

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Social Change:

In the opinion of Nicholas Abercrombie, Stephen Hill and Bryan S. Turner[1]:

"The problem of explaining social change was central to nineteenth century sociology: This preoccupation arose from an awareness of the radical social effects of industrialization[2]: an appreciation of the fundamental gap between European industrial societies and so-called 'primitive societies'. Theories of social change thus centred on the nature of capitalist or industrial development, and the societies which had become a part of the colonial empires of Europe. These theories of social change were concerned with long term and large-scale macro development. Sociological theories of change, especially nineteenth-century ones, may be divided into theories of social evolution and theories of revolution".

Neither the global situation nor the Third/Muslim World condition has changed much since then. In fact, it is worst in the 21st century with the advent of the New International Imperialism: Capitalism, Colonialism, Globalism and Globalizaiton as the Anglo-American and Zionist Terrorism and War to Recolonize the Muslim World for its strategic location, landmass, agriculture, water resources, oil, gas and mineral wealth and human resources. While Science and Technology (S & T) with their latest state-of-the-art WMDs and nuclear apartheid are the 20th-century agents of social change in the West, Geosociology, especially Geoideology—or Islam—is the agent of social change in the Muslim World. And so the focus is both on micro-and macro-level social change, even though:

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"The trend in twentieth century sociology has been towards middle range theory(qv) which accounts for the development of particular institutions, social groups, items of culture or particular beliefs, rather than for the transformation of societies as a whole".[2]

The above changed critically with three facts, factors and phenomena:

(i). The end of Western colonialism, and nominal freedom of the Third/Muslim World, in the 1950s and thereafter.

(ii). The Irani Revolution, 1979 onwards; and:

(iii). The 'Black Tuesday': 9/11/2001 American tragedy.

Islam believes in the moral-spiritual peaceful transformation of one and all, from the individual and family to the society and its other institutions, right up to and including humanity, itself. Thus it covers both micro and macro level change.

Social Change In Islam: Creation and Creativity: Towards The Future For Ever:[3]

Islam, like other great visions of the world: ideologies, religions and philosophies of life is concerned with life both here on earth, and in the hereafter. It is interested in the first causes and objectives of creation, and the meaning and purpose of all life, including human existence. Creation and Life, it is believed, are not random and purposeless. They are purposive and meaningful. As such, so-said scientific hypotheses like the Big Bang theory are speculations that may be imaginative and even innovative, like science fiction. But they carry little weight of conviction, or evidence that is convincing.

Islam believes that all of Creation is the manifestation of Divine Creativity[4]. Its purpose, and that of Life, is the Pleasure of Allah: to please Him through submissive

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obedience and worship. The human being is the best evidence of Divine Creativity and Creation. But all the three are yet imperfect: Creation: Nature, Life and Humanity. Their common purpose is to seek the ideal of Perfection by mean of Moral-Spiritual Self-Realization/Actualization. That is also the primary purpose of Social Change in Islam: individual and collective Moral-Spiritual Self-Realization at all levels—the individual and the family, the society and its institutions, and humanity or the human fraternity, globally. Such Self-Actualization here on earth prepares one for the life eternal hereafter. Life here is Appearance ("Zahir"), being based largely on the biological, physical and material. Life hereafter is Essence or Quintessence ("Batin")—Spiritual. The road to the Spiritual Perfection of the Hereafter is Evolutionary. It essentiates Moral-Spiritual Self-Seeking as "Mujahida"—"Jehad"—perpetual striving in Peace and for Peace: the Peace of Islam—the Perennial Peace Paradigm[5] It is a life-long systemic process of self-evolving being and becoming, as also of belonging. The Ideological System is Islam, and its Process is Integrative Islamization in the most moderate and balanced, enlightened, modern and futuristic sense and manner. As is well-known, a system is a well-integrated, interdependent and interactive collection of parts that function collectively as a whole, and is more than the mere sum of its parts. The Islami System is inspired by Islam per se, which integrates it with the Spirit of "Tauhid" or ("Tawhid") and of Jehad—or the Unity of Allah motivating the oneness of the Islami Ummah, of the three revealed fraternal Abrahamic religions (Judaism, Christianity and Islam), and of humanity. Its interdependent parts are the members of the Ummah, from the individual through the family, the society and its institutions, the nation -state, to the Muslim Ummah, and the human fraternity. Their success—and that of the system, itself—depends on their integrative and synergetic interaction. That, in turn, is a function of the Spirit of

"Jehad"—individual and collective peacefully perpetual striving for unity and unison, integration and oneness—for Perfection by moral-spiritual means for Moral-Spiritual Self-Actualization. Every system needs and has for its success its critical inputs, throughputs and outputs. In the Islami Systemic-Process, the inputs are the Islami Ideology, Vision and World-View. The throughputs are the Islami Value System, Life Style and Behaviour Pattern, and the output is the Islami Personality of the Individual and Family, the Society, Nation and its Institutions, and the Ummah.

Of course, the above is the Islami theory and ideal. The reality on the ground and in real life presents a picture in stark and striking contrasts. That is why the invocation to the ideal in order to seek the urgently needed Islami Renaissance and Muslim Revivalism.

The Islami view of and approach to Creativity and Creation, to Reality and Life, and therefore to Humanity, Social Change, the Human Personality, Education and the other three life-long Sociogical Processes (of filial upbringing and societal acculturization and socialization) as well as Peace, is integrative-holistic, modern-futuristic and normative. The last means it is Islamically moral and spiritual. It is also overridingly Peaceful.

There is also a life-span vision and view of general, educational, cognitive and social psychology, human development, personality theory, sociology and social change. Islami Futurism and Futuristics are Islamically ideological activist agents of social change which is normalitively preferable and desirable. Chapter three of this book is on the Islami Theory of Creative Social Change. Peaceful *'Jehad'* is the main means of Social Change in Islam. And so, the several chapters on the subject in the present volume.

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If **Islam** is to be lived, practised and proved as the **Perennial Peace Paradigm** by the Muslim Ummah, it will have to be implemented as such by means of the twinsome **Spirit** of *"Tauhid"* and *"Jehad"*. The Islami Ummah's very survival and future lies in that. The focus will then need to be shifted from *'Jehad-al Asghar'* (Lesser Jehad) to *'Jehad-al Akbar'* (Greater Jehad).

That is, from Just War for sovereign independence and strategic self-defence, to Just Peace—which is not capitulation—but Creative and Cocreative Peaceful Coexistence on the basis of sovereign equality and the Bandung Panchschille or Five Principles of Peaceful Coexistence of the NAM (Non-Aligned Movement—which anxiously awaits its own revival in the 21st century beginning)[6]. Thus, the future peaceful progress and prosperity of the Ummah in fraternal freedom and sovereign selfhood, is the possible systemic process-product of the Islami Ideological System as **Living Islam**, both as an ideal and as an exemplary reality. The present challenge to the Muslim Ummah is to evolve as the Islami Ummah of Living Islam[7].

Islam is intended to become a living reality, and not sloganized as a routine ritual. Creativity and Peace, Islami Moral Values Education and Integrated Family Studies are at its moral core and spiritual center.

<div align="center">

Dr. Ikram Azam
(Chairman, The PFI and MVs).

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Friday 17th Sept., 2004.

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2. Ibid.
3. Ikram Azam. **Future Forever: Meditations (Poems).** The Margalla Voices, Islamabad; 1998.
4. Ikram Azam. **Creativity, Life and the Future.** The PFI; 2004.
5. Ikram Azam: (i). **Islam and the Future.** The PFI; 2003. (ii).**Islam: The Perennial Peace Paradigm.**(UP).
6. The **Concept** (Monthly), Islamabad July, 2004, See: Agha Shahi: *"Thoughts on the 50ᵗʰ Anniversary of Peaceful Coexistence".*
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Islami Futurism and Futuristics

Definition and Delimitation:

Edward Cornish, the recent President of the World Future Society (WFS), USA, and present Editor of its magazine, The **Futurist**, has defined the terms Futurism and Futuristics, succinctly, as under in his modern classic, **The Study of the Future:**

Futurism or Futuristics:

"The mood or movement that emphasizes the importance of seriously thinking about and planning for the future. (The term also refers to an Italian art movement of the early twentieth century)."[1]

"The field of study that deals with possible future developments".[2]

The foregoing brief definitions need to be developed and delimited further. Once again, one can rely on Edward Cornish for this purpose. And so, according to him:

*"The term **Futurism** implies a **philosophy** or style rather than a field of activity. However, Futurism may*

still be used for the mood or movement that emphasizes the Future.

"Futuristics *(is) a field of* **activity** *that seeks to identify, analyze and evaluate possible future changes in human life and the world. The word implies a* **rational** *rather than mystical approach to the Future, but also accepts artistic, imaginative, and experiential approaches as offering contributions that can be useful and valid.*

"Futuristics may be viewed as the discipline or field of activity that emerges from Futurism. In other words, Futurism is the philosophical attitude or approach of a Futurist, Futuristics is the set of specific activities that emerge from that viewpoint...

"Futuristics *is a unique combination of science and art, management and morality, electronic intelligence and common sense that manages to avoid collapsing into total confusion because it maintains a unique perspective on* **Reality—that of looking forward in time.** *This concentration on the* **Future** *provides an organizing principle for the creation of a powerful framework for* **thought and action that can enable mankind to manage human civilization with increasing wisdom in the years ahead.** "[3]

Though sometimes, if not often, used interchangeably, for the purpose of this specific study, the above two terms are being employed separately, in order to emphasize the two sides/faces of the same coin or picture: Life and/or Reality, i.e., Thought and Action, or Philosophy-Ideology and its Implementation or Real Life Applications. Thus, in short, Futurism is the theory or philosophy of the subject,

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and Futuristics, its pragmatic application to life and reality, of Futures Studies or Study/Studies of the Future.

Edward Cornish has discussed the field or discipline of **The Study of the Future** with reference to its various alternative names and nomenclature in Appendix B to his book under reference. The Appendix is captioned: **"A Field in Search of a Name".**[4] A rational consideration of the Possible Alternatives on any issue, along with its Probables, Plausibles and Preferables, is typically in keeping with the Futuristic tradition: philosophy and theory, practice, action and implementation. The alternative terms covered by Edward Cornish are: Futures Research, **Futures Studies, Futuristics, Futurology,** Prognostics, **Futuribles,** Policy Research, Futures Analysis, **Futures Field,** Probabilistics, Forward Studies, **Future Planning,** Futurography, Anthrospectunity, Projective Research, Short and Long-Range Planning and Projections, Predictive Studies, Futury, Futory, Alternative Analysis, Options Analysis, Decision Option Analysis, Alternatives in Futures, Prospectivism, Fustory and **Futuristic Studies.**

Edward Cornish, prefers the term(s) Futuristics (and Futurism) over others, for the following main reasons:

i. *"It is a single word, and is easier to use and less confusing than double-word terms",* (mentioned earlier. That, of course, also applies to Futurism).

ii. *"It does not limit the field to strictly scientific or scholarly activities. One of the great virtues of the future is that every one has a stake in it and can play a role in it.* **Hence the term Futurology is seriously misleading'...**

iii. *"The Latin stem 'future' is so firmly rooted in the field that its use appears to be almost compelling'.*

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_iv._ *"Futuristics avoids the plural futures issue, e.g., Future(s)Studies'.*

v. **"The ending 'ics' implies a field of study or an activity, which is what is meant".** [5]

Islami Futurism and Futuristics:

It is not the purpose of this chapter to debate these terms. Most of them are either aspects of **Futures Studies:** Futurism and Futuristics, or their methods or methodologies of research and study. Therefore it would be proper to remain confined to just **Futurism and Futuristics** which, together, adequately cover their combined Integrative-Holistic Vision and World-View: both its theory and practice or Real Life Applications. That also suits the Islami Ideology, Vision, World-View, Value System, Life Ways/Styles and Behaviour Patterns, for Islam, too, is an Integrative-Holistic Vision, World-View and System. **Islami Futurism** refers to the **Islami Ideology, 'Deen'** (Holistic System and Complete Code of Life—not just Religion) and Philosophy. **Islami Futuristics** is the Islami Paradigm and Model to be implemented and actualized by the Muslims in the Muslim World—which, according to traditional Muslims, is the ideal model exemplified by the Holy Prophet Muhammad(SAS!) in the golden period of Islam in his own life time[6].

The PFI Founders, being convinced by Edward Cornish's arguments, adopted the term Futuristics, while naming *"The Pakistan Futuristics Foundation and Institute, Islamabad"* (The PFI), on its creation in July, 1986.[7] The term has been used persistently ever since by the PFI, in all its publications, programmes and projects, both educated-popular and scholarly or academic. But now both Futurism and Futuristics are being used in this study, not interchangeably, but differentiatedly, as discussed earlier, with reference to the Islami Ideology: World-View,

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Value System, Life Ways, Behaviour Pattern, Mission, Movement, Scheme and Programme of Life and Action Plan.

Schools of Thought:

The following simple classification of Futures Studies is followed as the 'standard system' by the University of Houston, Clear Lake City, Houston, Texas, USA, in its MSc. Future Studies Program:[8]

"Listed below is a simple classification system for Futures thinkers. This serves as the "standard" system for the UH/CLC (University of Houston, Clear Lake City) program. Instructors may use .somewhat different categories in their classes, but will use this classification as the foundation of their revised model".

1. Extrapolative Futurists (Theoretical):

This Science and Technology (S and T) based group selects trends and historical data as the basis for futures projections. For it, S and T are the prime agents of Social Change, through Socio-Economic Development and Growth.

A. *Positive Extrapolists:*

Optimistic trends selected from subjective certainties.

Current policy approaches best.

Technology always good, major problem-solving mechanism. (Economic) Growth always good.

Global equity *not a pressing concern.*

Continuous progress inevitable, if left to expert decision making.

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B. Negative Extrapolists:

Pessimistic trends selected from structural certainties.

Current policy approaches lead to doom.
Technology causes more problems than it solves.
Continued (economic) growth a recipe for disaster.
Global equity *a central issue.*
Discontinuous change and collapse of civilization inevitable, if left to expert decision-making.

2. Visionaries (Visionary Futurists):

They are Values-based, regarding Values as the Activist Agents of Social Change.

This group wants to add new branches to the (Futures) tree via scenarios, genius forecasting of wild cards.

A. Environmental Visionaries:

Best future can be attained by altering physical environment; values and social inventions will follow.

Present policies too conservative on reshaping environment. Technology often good, growth often good, global equity not a pressing issue. Discontinuous change, if vision realized.

B. Spiritual (Individual) Visionaries:
Best future can be attained by altering values of individuals; environment and social inventions will follow.

Present policies based on wrong values.
Technology often bad, growth bad, **global equity** *a pressing issue. Discontinuous change, if vision realized.*

C. Societal (Institutional) Visionaries:

Best future can be attained by altering societal institutions through social inventions; values and environment will follow. *Present policies build wrong institutions.*

Technology sometimes bad, growth sometimes bad, **global equity** *a major issue. Discontinuous change, if vision realized.*

3. Client-Centered Futurists (Applied):

This group wants to aid decision makers in choosing options. No particular image of the future is held beyond the basic premises of the field.

An eclectic mix of methodologies is used.
Data selected tends to be local, extrapolist, recent, and quantifiable.

Focus on single issues rather than holistic systems.
"Bottom line" conclusions not drawn.

ISLAM, FUTURISM and FUTURISTICS:

This is a distinct class and category by itself: emerging as a new and independent School of Thought in the Futures Field.

Mindful of its moral responsibility to Islam, the Muslim World, and to humanity, generally, **the PFI** has innovated the concept of Islami Futurism and Futuristics as a new independent School of Thought in the global Futures Field. This is done in order to serve the Muslim World's Islami interests, futuristically. Pakistan(i) Futuristics is a systemic subset of this emerging thought system and process.

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Islami Futurism and Futuristics aim at planning for and influencing the Muslim World Futures under the inspiration of Islam, and in order to contribute effectively to Global Human Futures. The advanced and developed world has been planning for and living intellectually in the Future, ever since the formalization of Futuristics/Futures Studies as an academic and pragmatic real life discipline after World War II in 1945. One reason why the Muslim World has lagged behind the rest of the world, and is in its present state of quandary, is that it has neglected and lost its Futuristic Heritage: traditional Future Vision, World-View and Visioning Capacity—which are Islami to the core. It needs to return to these Islami roots and moorings, and reinvoke this Islami heirloom. The Muslim World is lost somnabulistically in the Past under the nostalegic notion of: *"Pidram Sultan bood!"—"Our forebears were Sultans"*. So what—if we are not their worthy successors. The significance of history lies in its ambiguous bivalency as either a source of shame, or of inspiration. In either case, we need to learn sound lessons from it for reforming the Present and planning for the Future. That is the core Meaning and Message of History. The Muslim World is also mired in the Present. But it has little interest in or inkling about the Future. That is how its very Survival in Future is at stake. This is the greatest current challenge to Islam and the World of Islam. Thus, the critical importance and need of Islami Futurism and Futuristics. If so, the Muslim World needs urgently to create Futuristics Forums immediately in its country capitals, starting with an **OIC Futuristics Institute.** The PFI has the necessary expertise, experience and sincerity of purpose and dedication to help it do so. For more on the subject please see my following four books:

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(i). *Islami Futurism and Futuristics.* The PFI; 1995.

(ii). *Muhammad (SAS!). The Sublime Futurist.* The PFI; 1996.

(iii). **Islam and the Future.** The PFI; 2003.

(iv). **Pakistan and the Future.** The PFI; 2004:

Going by the preceding classification, the Islami Ideology or Futurism—for we are applying the term Futurism to Islam for referring to its Ideology or Philosophy—belongs to the distinguishable rubric of Spiritual-Moral Futurism of the Spiritual Moral Visionaries, individual and familial or filial, institutional and societal, as well as Global Human. But that is only one main aspect of it. Another major aspect is Pragmatic or Action Oriented. For Islam is both Thought and Action or *'Jehad'*—to exert, struggle or strive for Islam in a Peaceful Jehad which is Perennial. It is a Life-Long Struggle in sublime submission to the will of Allah, as revealed in the Holy Quran through Islam's Holy Prophet Muhammad (SAS!) and his exemplary life, as the supreme role model and perennial positive peer pressure exemplar for all of humanity, and not just the Muslim, alone. Islam literally and proverbially means Peace by means of complete submission to the Divine Will. As such, Islami Futuristics is Pragmatic Visionary Futuristics— when Pragmatism is defined as a Mission and Movement for engineered activist Moral-Spiritual Preferable and Desirable Social Change action to implement and practise the idealism of the Ideology or its ideological idealism. As distinct from opportunism, Visionary Pragmatism seeks to realize in real life, its related Moral-Spiritual Idealism.

Thus, Islami Idealism is no airy-fairy, wishy-washy fantasizing, impracticable day-dreaming, naive make-belief or impractical escapism from Life and Reality. It is well-grounded in Realism. Islami Futurism and Futuristics, both, are committed to the Islami Preferable or Desirable

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Futures which are Normative. The Norm is Islam, itself. This commitment is based in firm conviction backed by the necessary courage and character to be followed up in real life action and implementation. But all the Foreseeable Alternatives and Choices—Possibilities, Probabilities, Plausibilities and Preferabilities are to be considered on the basis of the Islami tradition of *'Dureundayshi'*: Foresight and Vision. Islami Social Change is sought to be engineered in pursuit of the Islami Ideology, Paradigm and Model, by Islami-Muslim Activisit Social Change Agents, in an inspired Mission and Movement.

Such Islami Social Change is Integrative-Holistic—operating simultaneously at all the interrelated human-institutional levels, interactively: individual, filial, institutional and societal; national, regional and global, through the *'Ummah'*—Islami and Human Fraternity. It is ethically value-based, value-oriented and value-guided, aiming at peaceful moral transformation through Preferable and Desirable Change in Values, Life Ways/Styles and Behaviour Patterns. Science and technology are to be employed by the human activist agents of Social Change as subservient tools and instruments to serve society and humanity. Thus, Spiritual, Moral and Ethical Values are superior, in fact, supreme, not materialistic values. They, in turn, determine the individual and collective Life Ways/Styles and Behaviour Patterns. Thus, Islami Social Change towards Islami Futurism through Islami Futuristics is moral-spiritual, as directed by Islam, itself, and per se. Both Islami Futurism and Futuristics are Moral-Spiritual, even when they deal with life here down on earth. In fact, earthy life in the present is a futuristic preparation for the future forever hereafter in life eternal. Islam stresses a peaceful life of enlightened balance and moderation by means of a balance between Moral and Material(istic) Values, with the

former prioritized to hold the sway and secure the system in stable perpetuity.

THE ISLAMI PARADIGM:

According to the Holy Quran: (English translation by Muhammad Asad, a Jew converted to Islam):[9]

The Future:

> *"Moses said unto his people: Turn unto God for aid, have patience in adversity.* **Verily, all the earth belongs to God***: He gives it as a heritage to such as He wills of His servants; and* **the future belongs to the God-conscious!"** *(7:128).*

> *"Hence all who give the lie to Our messages, and (thus) to the truth of the life to come—in vain shall be their doings." (7:147).*

> *"O my (unbelieving) people! Do ye all that may be within your power,* **(while) I, behold, shall labour in God's (way); and in time you will come to know to whom the future belongs. Verily, never will evil doers attain to a happy state!". (6:135).**

> *"And (you are* **forbidden***) to seek to learn through* **divination** *what the* **future** *may hold in store for you: this is* **sinful** *conduct.... Today have I perfected your religious law (religion) for you, and have bestowed upon you the full measure of My blessing, and willed that* **self-surrender (Islam) shall be your religion"***...(5:3).*

> **"Today all the good things of life have been made lawful for you"... (5:5).**

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The Time-Space Continuum:

In Islam, the Past, Present and Future are a Perennial Presence, Pattern and Process towards the Forever Future, where and when in Infinite Eternity, Time and Space merge into one, integratively-holistically. Thus, such man-made divisions are for the convenience of contextual understanding and referencing, only, and are in no way absolute. The Future here on earth in Temporal-Spatial Life is really a preparation for the Spiritual Life Eternal, Hereafter. And so, the repeated and continuous emphases on God-Consciousness and Self-Surrender, in the Holy Quran. Islam, we must recall here, means, literally and actually, human submission to Allah Almighty—and the resultant soulful Peace. Thus does human free will seek true freedom through Divine guidance provided in the Scriptures—the Holy Quran, which is an epitome, both, of Faith and Reason.

Faith and Reason:

Here we would do well to refer to Muhammad Asad's translation and explanation of the Holy Quran[10]—which the present author regards as perhaps among the very best in the English language, (so far as he knows). Let us quote copiously from him, as under:

"Foreword":

"Read in the name of thy Sustainer, Who has created man out of a germ-cell!

"Read—for thy Sustainer is the Most Bountiful One Who has taught (man) the use of the pen—taught man what he did not know."

"With these opening verses of the ninety-sixth surah—with an allusion to man's humble biological origin as well as to his consciousness and intellect—began, early

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in the seventh century of the Christian era, the revelation of the Quran to the Prophet Muhammad, destined to continue during the twenty-three years of his ministry and to end, shortly before his death, with verse 281 of the second surah:

"And be conscious of the Day on which you shall be brought back unto God, whereupon every human being shall be repaid in full for what he has earned, and none shall be wronged."

"Between these first and last verses (the first and the last in the chronological order of their revelation) [11] unfolds a book which, more than any other single phenomenon known to us, has fundamentally affected the religious, social and political history of the world. No other sacred scripture has ever had a similarly immediate impact upon the lives of the people who first heard its message and, through them and the generations that followed them, on the entire course of civilization. It shook Arabia, and made a nation out of its perennially warring tribes; within a few decades, it spread its world-view far beyond the confines of Arabia and produced the **first ideological society** known to man; through its insistence on consciousness and knowledge, it engendered among its followers a spirit of intellectual curiosity and independent inquiry, ultimately resulting in that splendid era of learning and scientific research which distinguished the world of Islam at the height of its cultural vigour; and the culture thus fostered by the Quran penetrated in countless ways and by-ways into the mind of medieval Europe and gave rise to that revival of Western culture which we call the **Renaissance,** and thus became, in the course of time, largely responsible for the birth of what is described as the **"age of science"**: the age in which we are now living".

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The Message of the Quran:

"All this was, in the final analysis, brought about by the message of the Quran: and it was brought about through the medium of the people whom it inspired and to whom it supplied a basis for all their ethical valuations and a direction for all their worldly endevours: for never has any book—not excluding the Bible—been read by so many with a comparable intensity and veneration; and never has any other book supplied to so many, and over so long a span of time, a similarly comprehensive answer to the question *":How shall I behave in order to achieve the good life in this world and happiness in the life to come?"* **However** often individual Muslims may have misread this answer, and however far many of them may have departed from the spirit of its message, the fact remains that to all who believed and believe in it, the **Quran represents the ultimate manifestation of God's grace to man, the ultimate wisdom, and the ultimate beauty of expression: in short, the true Word of God".**

Towards the Forever Future—the Spiritual and the Social:

"It is more than probable that one of the main reasons for this lack of appreciation (by the West) is to be found in that aspect of the Quran which differentiates it fundamentally from all other sacred scriptures: **its stress on reason as a valid way to faith, as well as its insistence on the inseparability of the spiritual and the physical (and, therefore, also social) spheres of human existence:** the

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inseparability of man's daily actions and behaviour, however "mundane", from his spiritual life and destiny. This absence of any division of reality into "physical" and "spiritual" compartments makes it difficult for people brought up in the orbit of other religions, with their accent on the "supernatural" element allegedly inherent in every true religious experience, to appreciate **the predominantly rational approach of the Quran to all religious questions.** Consequently, its constant interweaving of spiritual teachings with practical legislation perplexes the Western reader, who has become accustomed to identifying "religious experience" with a thrill of numinous awe before things hidden and beyond all intellectual comprehension, and is suddenly confronted with the claim of **the Quran to being guidance not only towards the spiritual good of the hereafter but also towards the good life—spiritual, physical and social—attainable in this world.** In short, the Westerner cannot readily accept **the Quranic thesis that all life, being God-given, is a unity,** and that problems of the flesh and of the mind, of sex and economics, of individual righteousness and social equity are intimately connected with hopes which man may legitimately entertain with regard to his life after death. This, in my opinion, is one of the reasons for the negative, uncomprehending attitude of most Westerners towards the Quran and its teachings. But still another—and perhaps even more decisive reason may be found in the fact that the Quran itself has never yet been presented (translated) in any European language in a manner which would make it truly comprehensible."

Thus, the Islami view of life is integrative and holistic.

"We Muslims believe that the Quran is the Word of God, revealed to the Prophet Muhammad through the medium of a human language. It was the language of the Arabian Peninsula..."

Gai Eaton (Hasan' Abd al-Hakim) holds similar views on the subject, in his inspirational book: **Islam and the Destiny of Man**[13]. Both Muhammad Asad and Gai Eaton are Western (European) converts to Islam, out of the conviction of their spiritual constraints and their beings' inner-most compulsions. The former was a Jew, the latter, a Christian. To cite Gai Eaton a little:

> *"One can not speak of Islam without adopting a specific point of view and making that point of view quite explicit. This book is written by a European who became Muslim many years ago, through intellectual conviction and within the framework of a belief of the transcendent unity of all the revealed religions. The word convert, implies the rejection of one religion in favour of another, but mine was an act of acceptance which carried with it no corresponding act of rejection other than* **the rejection of the secular, agnostic world of thought in its entirety.**'

> *"One who enters the community of Islam by choice rather than by birth, sinks roots into the ground of the religion, the Quran and the traditions of the Prophet; but the habits and customs of the Muslim peoples are not his.'*

> *"He' (the convert by choice to Islam), 'lacks their strengths and is immune from their weaknesses; immune, above all, from the psychological 'complexes' which are the result of their recent history'...*

"The European or American who has come to Islam in this way, stands astride the oldest frontier in the world, the frontier that has separated Islamic civilization, first from Christendom, and later from the post-Christian world, for some thirteen centuries.... Those who stand astride the frontier find themselves obliged to act as interpreters between two different languages, and must themselves speak both with adequate fluency'.

"The Western Muslim does not change his identity, though he changes his direction. He is dyed with the colour characteristic of the culture into which he was born and which formed him; he asks the questions which this culture asks'....

"This book is written for those whose minds have been shaped by Western culture"—whether Muslim or non-Muslim; Western or non-Western.

"Given that the contemporary world, as it now exists almost universally, is entirely a product of that culture, I write as much for those of my co-religionists who have received a 'modern' education, as I do for non-Muslims."

Gai Eaton's book is most moving, compelling, inspiring:for it appeals both to the head and the heart as a soulful experience. It is written in the modern idiom and follows the scientific method, faithfully. As such, it is bound to influence the receptive modern mind, wherever it may be or belong.

I sometimes feel that the fate and future of Islam and the Muslim World lies with the compelling converts to

Islam, like Muhammad Asad and Gai Eaton (Hasan 'Abd al-Hakim), who work for Islam along with their counterpart born Muslims. They need to make common cause of Islam. Global Islami institutions like the OIC and IDB, including the academic, research and 'tableeghi' ones (missionary messengers of Islami enlightenment) and individuals like the ones to whom this book is dedicated, can—and should—provide the necessary bridges of peace and friendship: meeting ground and forum, so as to secure sustainable futures for Islam and the Muslim World by means of Islami Futurism and Futuristics: Islam as Tauhid (integration) and Jehad (action) for Islam: the Perennial Peace Paradigm—in order to serve both the Muslim and all of humanity.

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Islam:
The Perennial Peace Paradigm

The Global Paradigm Shift:

The 1990s had unfolded a global paradigm shift in the International Political Economy System, as summarized below:

Ever since, first, the liberalization of the Soviet Union, because of Perestroika and Glasnost, and then, its disintegration, and the liberation, decommunization and democratization of Eastern Europe, the Free World generally, and the West in particular, gloated over the demise of Communism. Concomitantly, for some time the West has been advocating triumphantly the cause of Capitalism and privatization as the only alternative system, equating the former with Democracy. But if Communism failed in itself or failed humanity, so has Capitalism, with all its excruciating ills and evils, in reality. They include inequality and the ever-exploitative extremes and excesses of riches and poverty, corporate cartels and monopolies, inflation, price hikes, hoarding, profiteering, black-marketing, terrible taxation and consequent tax evasion, unemployment, debts and debt servising, interest and usury, and mafia politics, and the related gun, drug, crime, terrorism, war, and pornography anticulture, etc. Today

the American super-power is the most heavily 'indebted' country of the world. In fact, Capitalism is the 20th-21st century (post-World War II) manifestation of Colonialism, which led (to) the former. It is questionable if Capitalism would have been quite possible without conquestorial colonial Imperialism. It is also believed that the new imperialistic capitalistic free market economy of the multi-national cartel-corporation type has turned out to be more exploitative than both classical Capitalism and historical Colonialism-cum-Imperialism—with no real moral or ideological scruples to constrain it. If the flight of national capital cannot be controlled by a sovereign nation-state and its government, what leverage does it have with amoral and unethical multinationals: especially when they are already sceptical about—and even manipulatively against—the former? It seems that Eastern Europe and other ex-communist states are as vulnerable to multinational exploitation as they were to the communistic. In any case, Democracy and Capitalism can not be equated as one and indentical. They are distinct and different—and to be differentiated—even though some people like American Muslim Imam Feisal Abdul Rauf talk in 2004 of Democratic Capitalism in the American context[1].

It also needs to be recognized that there are obvious limits to capitalistic exponential growth. If the known global resource pie is limited, and the earth's carrying capacity and support system have been strained at the seams, then Sustainability seems to be the sanest solution[2]—holistic integrative sustainable development in harmony with humanity and nature, in a sustainable global society.[3] At least the poor resource-restricted Third World cannot afford the luxury of aid-dependent, robber baron, crude cow-boy, corporate, cartel capitalism. Its survivability depends on enlightened, balanced and moderated Sustainability—sharing both wealth and poverty.[4]

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According to Jacques Loup:

"Just as it is essential now to reconsider growth in the developing countries, it is also necessary to redefine the economic relations between the rich and poor nations in an interdependent world. Today the developed countries can no longer afford to ignore the *Third World* nations: the development of the latter has ceased to be exclusively their own preoccupation and now directly concerns the whole international community. During the last decade, we have understood more clearly the importance of the Third World and discovered the dimension of our mutual dependence. We must now transform this passive interdependence into an active solidarity.* [5]

This seems to be the strategic consensus that has been building up over the years in regard to the future development model. Lester R. Brown has been emphasizing that:

"We have not inherited the earth from our fathers, we are borrowing it from our children." [6]

Likewise, editor Ernest Partridge had conscientiously drawn attention to our *Responsibilities to Future Generations,* [7] especially in regard to **"Environmental Ethics."** *The Global Economy* [8], if it is to make a successful transition from today to tomorrow, must recognize and remedy these threats and problems. Both the *Challenges And Opportunities: From Now To 2001,* [9] were sized up squarely and well seized. Editor Mark Macy offered his own *Solutions For A Troubled World.* [10] These included from meditation to preemptive action, crisis management, conflict resolution, damage repair and consensus building.

W.W. Harman in his *An Incomplete Guide To the Future* [11] covered the following main global human

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dilemmas, sensing 'A Transformation Ahead' and suggesting 'Strategies for a Viable Future':

The Growth Dilemma.

The Work-Roles Dilemma.

The World Distribution Dilemma.

All leading to: **The Changing Image of Man.** And to:

The Trans-Industrial Society:

*"The key to resolving the growth, work roles and world distribution and control dilemmas lies in the transformation to.... a transindustrial society.... Thus, we envision the possibility of an **evolutionary leap to a transindustrial society that not only has know-how, but also has a deep inner knowledge of what is worth doing.**"*[12]

In the present 21st. century (2004) such a society is the superficial one of Informatics and Globalization. It so far lacks the *'deep inner knowledge'* of worthy thought and action.

Editor R.M. Kidder's *An Agenda For The 21st Century*[13] covers similar ground, and more. While admittedly *'Attempting the Impossible'*, it stresses *'Reasonable Discourse'*, *'A Search For Balance'*, *'Global Science and Visions'*, *'A World Made Of Grace'* and *'Admirable Models'*. As we shall shew later, **Islam is one such *'Admirable Model'*—at least for the Muslim World.** The 21st Century agenda includes the following *'first-intensity, high leverage issues'*:

The threat of nuclear annihilation.
The danger of overpopulation.
The degradation of the global environment.
The gap between the developing and industrial worlds.
The need for fundamental restructuring of educational systems.

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The breakdown in public and private morality.

Duance Elign recommend **Voluntary Simplicity**[14] as:

"A way of life that is outwardly simple, inwardly rich".

The foregoing references are only a fleeting sample of the new thinking emerging gradually in recent years on the Futures horizon. Among the latest is **Futuring** by Edward Cornish[15]. The **message** of this clarion call is clear-cut: the need for and reality of a Paradigm Shift in the global growth model and development dilemma, from exponentiality to sustainability, from excess to moderation and balance, from the Past-Present to the Present-Future, from rights to responsibilities, from terrorism and war to peace and peaceful coexistence, from sole super-power militant unipolarity to democratic pluralism and multipolarity, and from materiality to spirituality. Also, from globalization to indigenization. If so, that at once raises the issue of the possible alternative needs, requirements and models.

The Emergent Models:

The renaissance of paradigms brings to the fore, both Democracy and Islam—21st Century Democracy and Islam. As will be realized in the succeeding pages, there is no inherent conflict between them. In fact, they can be quite complementary, if only the world could shed its historical hangover of bias, and thereby, help to remove the traditional misunderstanding about Islam. The need and justification for a diversity of models in a multipolar plural world is as obvious as it is at once local-regional and universal-human. **The World of Islam** represents one-fifth (or one-fourth?) of humanity today, and **Islam** is one of the three revealed Abrahamic sister religions: **Judaeism, Christianity and Islam. Islam** simply cannot be wished or whisked away. To dilute, distort or subvert it is self-defeating and counter-

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productive: it only adds to the global problems. If **Islam** has not been practised as a socio-political and economic model in recent times, atleast a part of the blame is on Secular Materialism: Imperialism, Colonialism, Capitalism and Communism. It would be in the world's best interest now to facilitate the emergence of such a practicable paradigm, so that **the 21st century** humanity could benefit by it. For that to be possible, **Islam** needs to be responded to receptively:understood open-mindedly and appreciated large-heartedly. The Islami-Muslim faith, conviction and claim is that Islam is For Ever. If so, then it is as much for Today and Tomorrow as for Yesterday. In fact, **Islam is Perennially Futuristic,** through the institutionality of *'Ijma'* (enlightened consensus), *'Ijtehad'* (learned (re)interpretation), and *'Shura'* (conscientious consultation)—which have their own philosophy, principles and practices, guidelines, do's and don'ts.

The Islami Vision and Paradigm Empowerment:[16]

The Islami Vision can, perhaps, best be described as *Islami Democracy in an Islami Welfare State and Society.*[17] According to T.Ballantine Irving (et-al), *The Quranic Paradigm* is based on the following principles:[18]

(i) Divine creativity.
(ii) Godly sustenance.
(iii) Human Khilafat:Responsibility.
(iv) Shariah Guidance.
(v) Freedom of Choice.
(vi) Islamic Accountability: triply to one's self, society and Allah.

And:

(vii) Muhammad's Islamic Message, Mission and Movement or Jehad:epitomised in the following Qurani verses:

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Islami Stages: *"Say, we believe in God and what has been sent down to us, and what was sent down to us, and what was sent down to Abraham, Ishmail, Isaac, Jacob and their descendants, and what was given to Moses, Jesus, and the Prophets by their Lord. We do not discriminate against any one of them and are committed to (live at) peace with Him."*

(The House of Imran, 3.84).

Islam's respect for the preceding revealed religions, and for all of humanity, in peace, is highlighted here.

The Universal Call:

*"**Virtue** does not mean that you turn your faces towards the East or West, but virtue means to believe in God (alone), the Last Day, the Angels, the Book and the Prophets; and give one's wealth away, no matter how one loves it, to near relatives, orphans, the needy, the wayfarer and beggars, and towards freeing captives; and to keep up prayer and pay the welfare due; and those who keep their word, whenever they promise anything, and are patient under suffering and hardship and in the face of violence, those are the loyal, and those are the heedful."*

(The Cow, 2:177)

The essence of virtue is much more in true faith followed by sincere and sustained action, rather than in outward ritual, alone.

The Final Call:

"Today I have perfected your religion for you, and completed My favours towards you, and have consented to grant you Islam as the (only) religion." *(The Table, 5:3).*

The finality of Islam and Prophet Muhammad's (SAS!) Mission shews that the Islami Paradigm is the model that

the world now needs to heed for survival, in view of both its persistent problems and the failure of the 20th.century systems, strategies and policies, theories, paradigms, models, and their secular 'isms'.

The Fundamentals:

As indicated above, the Islami Paradigm must seek its strength, sustenance and empowerment in the overall Islami Vision and World-View. In the words of Altaf Gauhar:

"God reveals Himself as the Creator of the heavens and earth, Who sustains the universe.... He is eternal, the first and the last.... God is the first fundamental of Islam... The second fundamental is the word of God as revealed to the Prophet, (which) is central to Islam... The Quran describes the Prophet as mortal like other human beings. His greatness lay in his wisdom by which he inspired man. There are two aspects of the Prophet's life to which I wish to draw attention here. The first is the intensely human(e) quality of his personality. He was kind and tolerant and profoundly modest, even when he was the undisputed leader of his people. The Quran comments on the Prophet's temperament: "It is a great blessing that you are so affectionately disposed toward your people. Were you hard-hearted and severe of temperament, you would have driven them away" (3:15). Even more human is the personal struggle of the Prophet during this mission.... The second quality lies in the model of leadership which the Prophet established for all commanders, and they were to derive their authority from the people and from no other source. Since no one could claim access to Divine revelation after the Prophet, religious authority ended with the Prophet. This is the central point in the concept of the finality of the Prophet... The third fundamental of Islam is the

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belief in the hareafter.... The Quranic concept of the hereafter comprises the following three elements:(1) accountability and personal responsibility; (2) due process; and; (3) complete justice.......

"To sum up, the fundamentals of Islam are belief in the unity of God, in the Quran as the last revealed word of God, in the finality of Prophet Muhammad, and the hereafter as the Day of Judgment. **All Islamic institutions and laws are derived from these concepts.** "[19]

There can be no sounder basis for the proposed paradigm shift from the competitively power and success driven materialism of secular ideologies like Communism and Capitalism, to the spirituality of Islami Democracy, than the foregoing fundamental concepts. An Islami Welfare State and Society can only be a pragmatised manifestation of the Islami Ideological Vision. This also applies to Islami Culture. In the opinion of Altaf Gauhar:

Islami Culture:

"Islamic Culture exists within the framework of its belief and can be seen only in relation to the code of life propagated by the Prophet. **'Tauhid'** (unity of God) is at **the root of Islamic Culture,** and it is this idea, more than any other, which had the effect of **releasing man from the bondage of man... The finality of the Prophet** signified a fundamental cultural advance in human history. **The other essentials in Islamic culture are:** (1) balance and moderation; and(2) personal accountability in a framework of complete justice... The Quran grants no particular privilege to believers whose profession is not supported by their performance. Divorced from conduct, profession has little value... **Ideology is always the first victim of power.** "[20]

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Two points need to be emphasized here: (i) The unity of God leads to the unity or oneness of all of humanity, of faith and action, thought and deed, precept and practice, and of course, of the Islami Ummah (Fraternity). And:(ii) the supreme spiritual exemplar, positive peer pressure and ideal role model is the Holy Prophet Muhammad, himself (SAS!) and thereafter, the (four) *'Khulfa-e-Rashedeen'* (Rightly Guided Caliphs), rather than any one else.

Creativity and Perennial Peace:

The primary pillar of the Islami Paradigm is the Creativity of Perpetual Peace. This is inherent in the very word Islam. According to the late Maulana Abul A'la Maududi:

> *"**Islam** is an Arabic word and connotes **submission, surrender, obedience.** As a religion, Islam stands for **complete submission and obedience to Allah**— and that is why it is called Islam. Another literal meaning of Islam is '**peace**', and this signifies that **one can achieve real peace..... only through submission and obedience to Allah. Such life of obedience brings in peace of the heart and establishes real peace in the society at large.** "[21]*

Abd-al-Rahman Azzam also discusses **'Islam's Lasting Peace'** in his **The Eternal Message of Muhammad,** as under:

> *"It is not exaggerated to say that the provisions of the Message of Muhammad call only for a **lasting universal peace...** ample testimony for this can be found in the Muslims... Following all the Prophet's preaching, both at Madinah and Mecca, Islam relied solely on **reason** and resorted to the **sword for defense, only... To the Muslims, then, war is**

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accidental; peace is the rule. Islam's
international relations are based on the concept of
lasting, universal peace, disturbed only by
aggression. [22]

Hence, if Peace has been missing and is still lacking in the real world today, Islami and non-Islami, the fault is not of Islam or any other religion. It is a human failing and legacy—historical, social and institutional, based, perhaps, both in human nature and the human situation replete with peace problems and issues like bonded nations and their exploitative imperialistic-colonial repression, and the resultant reactive terrorism and war. When peace gets politicised, there is manifest trouble. In this paper we are talking of ideological ideals. Not just political realities. If anything, political failures should be a spur to pursue the reformist spirit of idealism, in order to transform reality. That is, precisely, the purpose of the Islami Ideology—to reform humanity practically or socio-culturally and politico-economically, in terms of Islami Democracy. And what do we mean by that?

The "Middle Nation:"

"And thus we made you a middle nation, so that you may be the bearers of witness to the people, and so that the Messenger may be a bearer of witness to you"... (Surat-ul-Baqarah: 143. The Holy Quran).

Commenting generally on *'Surat-ul-Baqarah',* Shaykh Fadhlalla Haeri opines:[23]

*"Surat-ul-Baqarah encompasses both **haqiqah and shariah.** It contains the blueprint of how a community can live... It contains the laws that govern **Jihad** (from:to strive, toil, **Jihad;** take pains over), **the fight against inward and outward evil...** The surah sums up what we need to know"....*

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Later the Shaykh analyses the above-cited *'ayat'* (verse) specifically, as under:

*"The **Mumin** is with the people who steer the most balanced, middle course away from extremes, and thus he is on the best and safest path... Wherever one may be, the way to safety and success is by orienting oneself to contemplation, reflection and prayer to the Lord of creation.* [24]

Talking in Futuristics terminology, today the prescribed Islami middle path is of enlightened 'Sustainability.' It is of moderation between the extremist secular ideologies of Capitalism and Communism. Moderation in secularist materialism or materialistic secularism cannot be brought about by additional materialism or secularism. Balance is possible only through the opposite of these 'isms', i.e., Spiritualism and Moralism. Thus the mixed economy model, alone, won't do—unless it is spiritualized or at least moralized by universal social responsibility and distributive justice, by altruistic egalitarianism and ethical fraternalism. All of these are moral attributes and spiritual traits, not secular-materialistic objectives. **Islam** being a complete code of life, covers the following vital sectors of human existence, which is envisioned holistically in all its integrative inter- and multi-disciplinarity: [25]

(i)   Individualism and collectivism or individual rights and social responsibilities (or responsibility).

(ii)   Unity of matter and spirit—their innately interactive balance and moderation.

(iii)   Unifying Universalism, Humanitarianism and Humaneism—to counterpoise narrowly divisive extremism: fanaticism, terrorism, war, credoism, racism, tribalism, sectism, sectarianism, parochialism, partisanism, personalism, regionalism, nationalism, subnationalism, lingualism or ethnicity, etc.

(iv)   Permenance and change—their counterbalance through creative coping skills and strategies—to ensure critical continuity within and alongwith essential social change, and vice-versa.

(v)   A revealed Religion of Peace vis-a-vis secular-materialistic, nihilistic and anarchic creeds and credoes.

(vi)   Simplicity, Rationalism or Rationality and Practicalism/Pragmatism a-la visionary and ideological idealism.

(vii)   Intergender interrelations and responsibilities to the individual, family, society and humanity.

(viii)   The Perennial Human Values, Life Styles and Behaviour Patterns.

(ix).   The north-south, east-west reciprocal relations based on Democratic Multipolarity, Pluralism and Peaceful Coexistence.

The foregoing principles have always come into play in Islam's interaction with Modernity and Westernization. The result was its reformist tendencies—whether stalled or actual.[26] That the Muslim World has failed to march with the times, is partly on account of imperial-colonial subversion for centuries. Fossilization also occurred because of endogenous resistance to change emanating from the die-hard conservatism of vested interests, both elitist and lay. But the Western charge of *'fundamentalism'*, caste in the Christian erroneous image, is inappropriate and unjust. Of course, every traditional strongly believing and sincerely practising Muslim is a 'fundamentalist' in the sense that there is no compromise for him on the 'Five Fundamentals of Islam'. Yet there are plenty of 'purists', 'conservatives' and 'modernists' in Islam, the former sticking to the 'purity of the Islami doctrine', and the latter, seeking reform on the basis of the consensual expertise and enlightened interpretation of *'Ijma'*, *'Ijtehad'* and *'Shura'*.[27] But throughout, the intention is to seek and stick to the

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purposive purity of the Islami ideal, the basic or fundamental. As Akbar S. Ahmad sums it up:

> **"Muslims are fond of stating that Islam is a complete way of life, a total ideology. In an important sense they are right. Islam carries the process of renewal and revolution within it.** [28]

In fact, **Islam is a Perennially Peaceful Transformational Revolution** aimed at a return to the pristine purity of its principled fundamentals, in peace and war; and at state, society, government and institution building.[29] That requires perpetual sacrifice: **'Shahadat' (martyrdom) and 'Jihad' (spiritual struggle) by the 'Ghazis' and 'Mujahideen' (those who enact Jehad).** [30] But to return to Akbar S. Ahmad:

> **"In Islam, renewal and revolution continue to give it dynamism and life... Islamic fervour knows no national boundaries, no class differences, no racial barriers.** Throughout history, it has transcended these. Islam emphasizes belief and behaviour over race, prejudice and blood... Islam in the ideal believes in 'nurture', it transcends class and nation.... Islam carries its own **revolutionary charter** within it; and this may be read as a **prognosis for the future, too... Islam's confidence in the destiny of the human race is a corrective, its movement towards the ideal, a stabilizing force...** We may sum up by enunciating a **simplified formula**: the nearer to the ideal, the minimum tension in society, the further from the ideal, the maximum tension... At its **core**, providing a constant measure, a powerful stimulous, is **the ideal of Islam;** Muslims living up to it, sometimes partly, sometimes fully. Because of the **Universal Message** of the ideal, transcending race and colour, and because of its **rationality,** it may help to **connect, to build**

bridges between answers to contemporary problems[31]—of war, peace, refugees, population, resources, integrative development, sustainability, basic needs, human rights, and social evils, etc.

Islami Democracy:

Islami political idealism has also conceptualized Islami Democracy, which, again, is considered by some as a via-media between Western Capitalism and Communism—rather, Socialism. It is consensual, not competitive, confrontationist or conflictive. Being based in moral principles, it aims at spiritualizing—moralising and humaneising politics, by making it socially responsible and humanly accountable. Islami Democracy intends to liberate the human spirit from secular shackles, by subordinating and harnessing material resources in the service of humanity. In Islam, supreme sovereignty over all of His creation belongs to **Allah** Almighty *('Tauhid')*. Man on earth is His *"Khalifa"* or trustee (in social responsibility), who is entitled to obedience and cooperation only till such time as he follows God's straight path, devoutly. Since Islam believes in 'consensus' or synthesis *('Shura')*, that necessitates the classical thesis-antithesis institutional consensual dialectics of the government and opposition. But both collectively have to be conscientiously enlightened and morally responsible, in the service of people, through synthesis or consensus and cocreative cooperation. Thus, a bipartisan Islami national policy to serve the abiding Islami national interest becomes essential.

It is the consensus of wise heads and holy hearts; not helpless hands; of quality, not quantity, in which the partisans must convince and carry each other with them, for the collective care of the common good. The Islami concept of the state and the nation is both territorial or regional and trans-territorial or supra-national and human, for all of humanity is a global fraternity. Opposition just for

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the sake of opposition makes no sense. It must be based on principles. The party system is merely an institutionalized form of organizing politics. Here too, Islami morality is to be followed in pursuing the Shariah's enlightened middle path—the ethics of freedom and fraternity, **'Adl'** (justice) and **'Ehsan'** (beneficence), equality, peace and peaceful coexistence, austerity and simplicity. Islami Democracy necessitates a truly sovereign Islami state, system, society, government, institutions, constitution, laws and traditions.

Islami Economics:[32]

Islami Democracy seeks to synthesise both Socio-Political and Socio-Economic Democracy, the former claimedly prioritized by Capitalism, and the latter, by Communism/Socialism. In Islam, Socio-Political Democracy provides the constitutional cover and the legal, institutional framework for Economic Democracy. Islami Economics is geared to the provision of human welfare through basic needs as human rights. It cuts against inflationary consumerism by insisting on austerity, conservancy and sustainability. The very basis of the Islami system is the fundamental classification of goods and services at the first, production stage of the economic cycle, into: (a) essentials/necessities; (b) comforts and conveniences; and (c) luxuries. While the first are urged upon the individual, society and state to seek and provide, the second are encouraged, but the third are discouraged, and even forbidden, if unethical. An economy based on such a moral motive force is likely to be more just, equitable, balanced (between the rich and poor), conservant and sustainable, than one prodded by (super) exponential growth and glut consumerism or avarice.

Interest, both nationally and internationally, is the root cause of capitalistic exploitation, e.g., the Third World debts and debt-servising. The Islami

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tenets thereon are well known. Were interest to be done away with, or even ethically regulated, the Third World now crippled by foreign debt and debt servising, would be a less poor and much happier place to live in.

It may not be for the Islami World to change the system of the international political economy. But it can, at least, try to set its own house in order. Thereby, it might also be setting a viable example for others to emulate. Over the long run, a model Islami state social system may emerge as a healthy influence on the global system, in relation to its socio-political problems as well as socio-economic ills and evils.

The Islami Welfare State and Society:

Islami Welfare, again, starts with the moral foundations to regulate the material infrastructure of society. In Islam, welfare is an holistic integrative concept. You can not have a welfare state without a welfare society. The two go together. The state is there to serve the society; the society regulates the state. Welfare is for the society—its collective good—material and moral-spiritual. Some people opine that as **practised today, the Swedish model is, perhaps**, the closest to the Islami concept. If so, this model needs to be studied by Islami reformers, so as to benefit by its experience. **New Zealand,** too, is said to be worth studying.

Islam Today and Tomorrow:

One may or may not agree with them in retrospect or prospect, wholly or partly. Whether they talked of Islamic Socialism, Islamic Democracy, Pan-Islamism or Islamic Regionalism, Iqbal, Jinnah, Afghani, Abduh, Soekarno, Nasser, Bhutto, Khomeini, Ghaddafi, or Algeria's Shaikh Abbas Madni[33] had/have an **Islami Ideological Vision** and the courage of conviction and character to pursue it. Islam's late 20th century renaissance only confirms its perennial revolutionary spirit, and transformational ethics.

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It augurs well for its 21st century prospects. **Provided that** Islami institutional and individual influencers like the Arab League, OIC, IDB, ECO, D-8, and others, decide to research upon and present a viable and sustainable **Islami Socio-Political and Economic Paradigm and Model** that is **actually practised by** atleast one Muslim state-society-system, and which is successful enough for others to follow. The world may then heed them as a success story to be considered seriously. **That is the best way to empower a paradigm and people: through the Islami symbiotic synergy of firm faith and action—or *'Tauhid',* (unison), *'Inqilab'* (revolution), and *'Jihad',* (struggle) in its quintessence.**

If Western Democracy does not seem to work in the Third/Muslim World, it is because of the socio-cultural, institutional, historical, human and environmental differences. The Third/Muslim World lacks the Western socio-political culture, human heritage, historical experience, socialization, acculturation, institutional infrastructure and social frame-work. The democratic spirit, idealism and values are there in Pakistan, for example. Its democratic idealism is traceable to three traditional sources: Islami fraternal egalitarianism, indigenous brotherhood (or *'Baradari'* system) and British Indian constitutional/institutional democratism. It is, therefore, futile to try to graft alien and alienating Western paradigms on such a different subsoil.

The Indigenous Paradigm—not the indigenized one—is the answer. It is Islam, in the case of the Muslim World: Islam as Identity and Destiny, as its Spirit of Tauhid and Jehad, and as the Perennial Peace Paradigm.

It should be the objective of Islami Futurism and Futuristics to attain and implement this Islami Ideological Paradigm in real life through Collective Self-Reliance as holistic-integrative: Socio-Cultural Islam, Politico-Economic

Islam and Islami Strategic Defence and Security for and in Islam.

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The Islami Theory of Creative Moral-Spiritual Social Change:

The Origins: *Jehad* Towards the Ideal of Perfection:

The Islami Theory of Social Change is traceable right back to Creation, itself, as revealed in the Holy Quran. To the origin of life and matter, time and space. In fact, to the very idea and quintessence of Divine Creativity and Creation of : the human soul and spirit, time and space, infinity, eternity and the hereafter. And finally, to the purpose and meaning of Creation and Life. According to the Holy Quran:

Creation is purposive, not random, irrational or chance. Life has an objective—the attainment of Moral-Spiritual Perfection, striving towards the Islami Ideal. This is done both biologically through the preservation, propagation and perpetuation of the (human) species, and spiritually, by enhanced moralism and morality, spiritualism and spiritualization, individually, collectively, socially, humanly, intergenderly and intergenerationally. Innately inherent in this hierarchical, archetypal, modal struggle for self-preservation, self-actualization, perpetuation and perfection is the idea and ideal of Moral-Spiritual Creative

Divine and Cocreative Change—progression, evolution and attainment, reformation, revolution and transformation. Life being continuous or constant change, is equatable with continuous change. According to Allama Muhammad Iqbal, Pakistan's co-founder poet-philosopher, there is nothing continuous in life save constant change, thus:

سکوں مہال ہے قدرت کے کارخانے میں
ثبات اک تغیر کو ہے زمانے میں!"

Passive peace is evasive in nature's creativity
Only continuous change has constancy in time!

> "As a cultural movement, Islam rejects the old static view of the universe, and reaches a dynamic view....The ultimate spiritual basis of all life, as conceived by Islam, is eternal and reveals itself in variety and change. A society based on such a conception of Reality must reconcile in its life, the categories of permanence and change."[1].....

"YASIN: O PERFECT MAN!—MUHAMMAD" (SAS!):

Chapter (Surah) 36 of the Holy Quran epitomises the Islami Theory of Social Change— which is, of course, referred to and commented upon in a large number of verses of the Holy Quran in its commentary on the stories of the rise and fall of nations, and the moral lessons of history. But *Surah Yasin* sums up the quintessence of it, succinctly. As such, it is being presented here as symbolic of the Islami Theory of Social Change. It tells the story of Life from creation before birth to eternal recreation after death. **According to the late Maulana Muhammad Ali, commenting on the "Punj Sura" or the Five (Favourite) Core Chapters of the Holy Quran:**

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"The Five Chapters (Surahs) of the Holy Quran have a special importance for every Muslim. These chapters are entitled **Yasin** (ch.36), **Al-Fath** (ch.48), **Ar-Rahman** (ch.55), **Al-Waqiah** (ch.56) and **Al-Mulk** (ch.67). **Yasin** means **O Perfect Man!**, and the subject that it deals with is that **man can attain to perfection by walking in the footsteps of The Perfected Man, Muhammad. Al-Fath** means **The Victory,** and at a time when Islam was still persecuted and limited to the borders of Madinah, this chapter foretold that Islam will not only be victorious in Arabia but also it would ultimately be triumphant over all regions of the world. **Al-Rahman** means **the Beneficent God,** and in this chapter we are told that the revelation of the **Quran** is the greatest of favours (miracles) on **mankind,** and it is ungratefulness on the part of man to deny this Divine bounty. **Al-Waqiah** means **The Great Event** which will exalt the Muslims and abase the opponents; it also speaks of the **Resurrection.....Al-Mulk** means the **Kingdom (of Allah),** and speaks of the vastness and oneness of the **spiritual law of God,** the Great Creator of this Universe, that (with which) man can attain to **perfection"**. [2]

Introducing **Surah Yasin,** specifically, the same author wrote:

"The object of this chapter is to show that man can attain to perfection, and thus attain the real object of his life, through contact with the perfected man, Muhammad, whom God has sent for the reformation of humanity, and to whom He revealed the Holy Quran, which shows man the way to perfection. It is for this reason that the Prophet, himself, described this Surah as being the "Qalb" or heart of the Quran......

*"The **first section** asserts that the **Quran** is a true revelation from **God,** and though there would be strong opposition to it in the beginning, it will give life to a dead **humanity** in the end. The **second section** speaks in parable of its confirmation in earlier revelation. **The third** draws attention to signs in **nature:** how life follows death and how light follows darkness, thus giving an indication that **the same law** is working in the **spiritual world. The fourth** compares the two groups, those who accept the **truth** and those who reject it, and shows that their reward and requital is an evidence of the truth of the **Quran. The fifth** and the **concluding section** draws attention to **Resurrection** or life after death, as this, alone, can make a man feel the responsibility of his actions and bring about his **real transformation** and attainment to **perfection through personal accountability.** [3]*

Before analysing the foregoing, we would do well to cite the relevant verses of **Surah Yasin** which are illustrative of the above points, as under:

Yasin:Section I:The Truth:

*"(2)   Consider the **Quran,** full of **wisdom;**....*
*"(5)   A **revelation** of the **Mighty,** the **Merciful,***
*"(6)   That Thou mayest **warn** a people....*
*"(11) Thou canst only **warn** him who **follows** the **reminder** and **fears** the **Beneficient God."***

Section 2:Confirmation of the Truth:

*"(17) And our **duty** is only a **clear deliverance** (of the **message**)....*
*"(31) Do they not consider how many of the **generations** we **destroyed before** them, **because** they did not turn to them?" (—the messengers of Allah).*

"(32) And **they,** all of them, shall surely be brought before **Us".**

Section 3:Signs of the Truth:

"(33) And a **sign** to them is the **dead earth.** We bring **life** to it and bring forth from it **grain** so they **eat** of it.

"(35) Will they not then be **grateful?**

"(37) And a **sign** to them is the **night:** We draw forth from it the **day**.....

"(38) And the **sun** runs on to a term appointed for it, that is the **ordinance** of the **Mighty, the Knowing.**

"(39) And (as for) the **moon"**....

Section 4: Reward and Punishment:

"(51) And the **trumpet** shall be blown, when lo! from their **graves** they shall **hasten** on to their **Lord.**

"(54) So **this day** no **soul** shall be **dealt** with **unjustly** in the least; and you shall not be **rewarded** aught but that which **you did.**

"(58) **Peace: a word from a Merciful Lord.**

"(60) Did I not **charge you, O children of Adam!** That you should not serve the **devil,** Surely, he is your open **enemy.**

"(61) And that you should **serve Me;** this is the **right** way!"

Section 5:The Resurrection:

"(77) Does not **man** see that **We** have **created** him from the **small life-form?** Then lo! he is an **open disputant.**

"(78) And he strikes out a likeness for **Us** and **forgets** his own creation. **Says he:**who will give life to the bones when they are rotten?

"(79) **Say: He will give life to them Who brought them into existence at first, and He is cognizant of all creation.**

"(81) Is not **He Who** created the heavens and the earth, able to create the like of these (men)? Yea! and **He** is the **Creator** (of all), the **Knower**.

"(82) **His command, when He intends anything, is only to say to it, Be, so it is.**

"(83) Therefore, **glory** be to **Him** in Whose hand is the **Kingdom** of **all things,** and to Him you shall be **brought back."**

The Change Cycles[4]:

It is evident from the foregoing that:

i) Human life is nothing but constant or continuous linear, cyclical and spiral change, from the beginning to the end.

ii) This change is within and part of the larger perpetual change in Nature, the universes and the entire creation. Divine Creativity manifests itself in the Creation of Continuous Change.

iii) An interlinked hierarchy of systems is involved in the change process. Thus, all change is systemic and subsystemic, from the universe down to the smallest cell.

iv) It is integrative-holistic, since all creation is intendedly a harmoniously synergetic and interdependent whole, of which the various systems and sub-systems are integral parts.

v) Though this change is cyclic/cyclical, (e.g., as manifest in natural phenomenon like the day and night and the annual seasons, as also the human life-cycle), it is not merely repetitive. It is progressive, like a spiral rather than just a circle or linear projection—both reformative and transformative, evolutionary and revolutionary—

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depending on the interplay of objective conditions and clashing or coalescing circumstances, the change agents or collective leadership, and the laws of God, nature and of man. The decaded change cycles can also transmute into adaptatively time-tuned change waves, spanning from decades to centuries.

vi) **Mother Nature and Human Nature or Humanity are the two main actors and agents of this change. They must learn to live in enlightened creative and cocreative balance and moderation towards sustainable global holistic development in peaceful harmony.**

vii) Universal life change is not random or casual. It is causal and purposive, proceeding according to the universal laws of nature. These laws are both moral-spiritual and eternal, for Creativity and Creation, themselves are moral-spiritual, purposive, perfectionistic and perpetual—till Doomsday.

The Universal Natural Laws: [5]

They promote Creativity and Life: peace and progress, fraternity and freedom, roles, responsibilities and rights. The most fundamental of them are:

i) Love of and Faith in Allah Almighty and His Divine decrees: 'Islam' (submission), 'Iman' (faith) and 'Iman'(beneficence or grace).

ii) Therefore, Love of Prophets, Saints and all of Humanity.

iii) Respect for human roles, responsibilities and rights:life, liberty and property, freedom and fraternity, basic needs, altruism and humaneism, (etc.)—individual and social/collective. A morally moderated and creative balance of

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Roles:Responsibilities and Rights: personal, filial, social and human.

iv) Therefore, respect for peace and harmony through responsible personhood, equality, fraternity, freedom and humanehood. Peace and balanced Peaceful Coexistence.

v) Enlightened Moderation and Balance.

vi) Creativity. Therefore:

vii) The cyclical-spiral processes of birth, life, death and rebirth.

These laws operate through the following **Three Threshold Life 'Impulses', 'Instincts', 'Drives', or Basic Life Principles:**

a) The **Pleasure Impulse,** which instinctively seeks pleasure.

b) The **Power Drive,** which is propelled by the thrust for power—whether material, moral, or otherwise.

c) **The Moral Principle or Imperative**—which conscientiously tends to regulate the other above two Impulses or Instincts, in order to ensure enlightened moderation and balance, peace and harmony, stability and security, freedom and fraternalism, altruism and humanitarianism. And to harness and humaneise the natural instincts and drives, spiritually—through altruistic moralism, morality and ethics.

Human History:

The afore-mentioned universal laws and life principles have shaped Human History and channelled Social Change—as is indicated in the Holy Quran's narration of the stories of Prophets, princes and peoples; the rise and fall of nations, societies and tribes. When humanity has learned to understand and respect these laws and life principles, as the moral-spiritual lessons of history, there

has been relative peace and progress, otherwise repression and reactive revolution, chaos, anarchy and nihilism, riot and regression. The Moral Laws have their built-in system of reward and punishment, checks and balances, trials and tribulations, delays and windfalls, predictability and surprizes, the expected and wild cards, continuities and discontinuities. Their prolonged defiance or denial has ultimately led to revolutions. However, their normal operation has been reformative, transformative or evolutionary. Deep down, human history has been an endless struggle between the foregoing three Threshold Life Principles, often with the Power and Pleasure Impulses or Drives pitted against the Moral Principle for supremacy and power, with the latter against injustice, serfdom and exploitation, and for just and fraternal freedom and altruistic egalitarianism in sovereign selfhood. All of the three—peaceful evolution or reform, bloody revolution, and moral-spiritual transformation have tried to tame the evil and groom the good. The status-quo tries in vain to serve the well-entrenched vested interests and to stop or stall change. But change, itself, being the most basic principle of life and supreme law of nature, is inevitable. When it proceeds according to the Moral Principle and the Universal Laws of Nature, it is creative and positively progressive; if not, it is negative: anarchic, chaotic, nihilistic, counter-productive, self-defeating and self-destructive.

The Spiral Theory of History rather than the Cyclical one, seems to reflect the Islami Theory of History and Social Change.

The Human Change Agent:

The morally self-motivated and spiritually inspired Human Being, 'itself', is the top activist social change agent, initiating and managing the processes of systemic social action to effect the desired normative social change.

He/she must learn to acculturise and socialize himself or herself through both social and 'natural' responsibility, i.e., responsibility to society-humanity and to nature— humanity's normal ecology, milieu and environment. This responsibility extends to the living generations (present), the dead (past) and the unborn generations (future). Humanity is born with this responsibility. In fact, the human purpose was laid down by Allah Almighty—with the very conception and before the creation of humanity. Thus, according to the Holy Quran:

> *"I have decreed the coming into being upon the earth of one who should be My vicegerent and should manifest My attributes in himself." (Ch.II, V.30).*

The vicegerency is impossible without acquiring the Divine attributes of conscientious creativity and a reasonably responsible life of altruistic love, peace, equality, fraternity and freedom. They, in turn, lie spiritualized in the Moral Laws and Basic Life Principles discussed earlier. The Divine attributes are epitomized in the 99 Names of Allah and of the Holy Prophet Muhammad(SAS!).[6]

Again, according to the **Holy Quran:**

> *"God is the One Who has appointed you (humankind) His Vicegerents upon earth. Know, then, he who fails to recognize this dignity and to act in accordance therewith, shall be answerable for his neglect". (Ch.35, v.39).*

Accountability:

Accountability/answerability in Islam is a conscientious trinity—to (one) self or conscience, to humanity or society (and its system and laws), and to Allah Almighty. It can only be ensured (by the Muslim) in

obeying the Divine Will and Law—as enshrined in the Holy Quran and Sunnah.

The Supreme Change Agent, Jehad and the Islami Perennial Peace Paradigm:[7]

The word Islam literally means:

i) **Peace; and:**
ii) **Submission—to Allah—in, for and through Peace.**

As such, **Islam** is innately and intendedly a *"Deen"*— a religion, ideology, philosophy, complete code, world-view, value system, life style, way of life and behaviour pattern—of the Ummah, in universal peace, global fraternity and human goodwill in fraternal freedom. Muhammad (SAS!), Islam's foremost and final Prophet, is not only the most perfect human being ever created (as perfected by Allah, Himself for His own purpose), he is also the most supreme and sublime exemplar, ideal role model, positive peer pressure and inspiring change agent or leader, for the Muslims, and indeed, for all of humanity. His Islami Revolution or Jehad was one of peace, fraternity, freedom, love, equality and progress. He was both a Morally Transformational Modernizer and a Moral-Spiritual Futurist—modernizing humanity morally and futurizing a spiritually visionary world of peaceful progress for all of humankind. The Islami Peaceful Revolution or Moral Transformation that he wrought was strictly according to the Divine Will and the Moral Spiritual Law of Allah. As such, the Islami Perennial Peace Paradigm of Progress and Integrative Holistic Development is the best model of Social Change for the Muslim World, and Muhammad, (SAS!) the ideal exemplar, leader and activist Spiritual Social Change Agent. Therefore, in a nutshell, the Islami Theory of Engineered Spiritual Social Change is for (a) Desirable Normative Future(s)—what ought to be, so,

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Morally, and not just the possible, probable, plausible or even preferable, Materially. (b). The Islami Social Change Agent or (Collective) Leader (ship) should, likewise, be moulded according to the Holy Prophet Muhammad's (SAS!) moral model and spiritual example. Failing that, both the change and its agency or process will be flawed and faulty. And thus, fraught with instability and loss of peace.

Leadership:Prophetic Attributes:

The Holy Quran has decreed as under:

> *"Say to the people, O Prophet,* **'I am but a man, like unto you"***.(Ch.18, V.110).*

That is, he is human and humane, not Divine. But ideally and perfectly exemplary, none-the-less—for purposely created as such by Allah Almighty, Himself, to role-model the Divine Law.

> *"God has commanded me to keep the law in every respect and that I should conform to it whole-heartedly." (Ch.10, V.104, 105).*

One becomes a spiritual exemplar only by persistently practising, not just by preaching, the Divine law.

> *"It is a great blessing that you are so affectionately disposed toward your people. Hadst thou been harsh and hard-hearted, thou couldst not have attracted thy followers into obedience" (3:159).*

Kindness and compassion, not false promises, slogans and hypocrisy, make a true leader of humanity. The Holy Prophet Muhammad (SAS!) was as perfect as was humanly and prophetically possible—by Divine decree. He was

perfected for his prophetic purpose—Islam—by Allah, Himself.

> *"Thou dost conform to the highest moral standards".* *(Ch.68, V.4).'*

That is what made the Holy Prophet Muhammad (SAS!) perfectly ideal for all of humanity: being a model of morality, and paragon of spirituality.

> *"O Prophet! You are not to use your authority or influence over your people to acquire benefits for yourselves. You are to use for your own persons only that which the law permits, and must act appropriately in accordance with law, on all occasions." (Ch.33, V.51).*

> *"And, verily, thine shall be a reward never-ending—for behold, thou keepest, indeed, to a sublime way of life".*—**character, innate disposition, nature, habitual behaviour, or conduct. (68:1-4).**

Thus, **the recurrent refrain on and of the Rule of Divine Law in Islam** has universal application. It is not secular or materialistic, elitist or discriminatory. In fact, here too, the leader must set the personal example in respecting, obeying and applying the Divine Law. If he fails to do so, he loses his right, claim, privilege and prerogative to leadership.

Defining Social Change:

Surprisingly, (Western) literature on sociology and social change generally tends to describe rather that define social change. Samuel Keeting briefly refers to it as under:

> *"Social change refers to the modifications which occur in the life patterns of a people' (—or Society).....*

"These modifications are caused by a multitude of factors, either internal or external in character, i.e., by forces arising from conditions within the group or outside it. Change is characteristic of all cultures. The rate of change differs, however, between simple and advanced societies, changes in the former occurring at a much slower pace".....[8]

The Islami Theory of Social Change takes into account social change, both as it is, and as it should be, internal and external. The former may be defined as continuous societal phenomena as they occur, be they negative or positive, good, bad, or indifferent. But the latter is ideologically normative and engineered Social Change, inspired by Islami spiritualism and moralism, ethics and morality, and consciously moulded by human intervention—by means of the four life-long basic sociological processes: family upbringing, and societal education, acculturization and socialization. As such, Islami Social Change is spiritually preplanned and morally programmed change in the individual, family, society and humanity, towards the Islami ideal of moral-spiritual Perfection. **The Islami Theory also influences the nature, direction, level, model and speed-rate of social change, as itemized below:**

i) **Nature and Scope: Islami Ideological: Moral, Ethical, Spiritual.**

ii) **Direction:** Towards the **Ideological Goals:** which are socially and ecologically responsible.

iii) **Level: Humanly and socially systemic,** institutional, integrative, holistic and total—not elitist or class-oriented.

iv) **Time Span: The Past-Present-Future Continuum:** immediate/current, short, medium, long term and distant/indefinite or uncertain: here and hereafter.

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v) **Model: Sustainable Islami Democracy in an Islami Welfare State and Society.**[9] Societal, ecological and environmental integration, just peace, fraternal freedom, stability and harmony.

vi) **Speed-rate: Islamically enlightened balance and moderation**, by following the golden mean and the middle path of conscientiously avoiding all extremes and excesses, both secular and sacred. In speed, by opting for a steady and sustainable state of society, and level of change, and avoiding unsustainable exponential growth and multiplier effects.

Environmental Ethics:

The following Qurani verses illustrate these points:

"God is He Who has created for your use and service, all that there is in the earth." (Ch.II, V.29).

"He has subordinated to you and subjected to your service, all that there is in the heavens and the earth." (Ch.65, V.13).

But these natural bounties are God's blessings for the collective human good, and all of humanity—being intergender and intergenerational—and not for any particular individual or group, society or system, country, state, people or nation, time or place, gender or generation. Man is only meant to be their wise, just and fair custodian, guardian, trustee and beneficiary. He has to use them conservantly, and sustainably—not wastefully. Allah Almighty is their Sovereign Creator and Owner.

Human and Social Responsibility: [10]

According to Muhammad Asad, in his introduction to: *The Message of the Quran,* such responsibility is a sacred trust or *'Amanah'* from Allah Almighty, thus:

> *"**God promises** those of you who believe and act appropriately, that He will establish them as Vicegerents upon earth, as He did in the case of those who have passed on before them." (Ch.24, V.55).*

> *"**God commands** you that you should entrust authority into the hands of those who are best fitted to exercise it, and commands those into whose hands such authority is entrusted, that they should exercise it justly and equitably". (Ch.4, V.58).*

The 'Middle Nation': Enlightened Sustainability, Moderation and Balance:

An Islamically enlightened balance between creative continuity and change, tradition and innovation, rights and responsibilities, conservatism and modernism, society, humanity and nature, the individual and family, the society and its institutions and system, is secured by respect for tradition and search for modernity. Islam's Modernization is Islami and Futuristic in its pursuit of the spiritually: morally and ethically good life, here and hereafter. Enlightened Moderation is prescribed in the golden mean between materialism and spiritualism, with the latter remaining ever sublimely supreme through the humaneism and altruism of social-human responsibility. All extremes and excesses have to be avoided scrupulously in all matters. Islam's search for information and knowledge, wisdom, insight and enlightenment—and thereby—the sciences—is proverbial. The Economic Cycle goods and services—and therefore, their production, distribution, exchange, and consumption—have been classified morally into the (a) essentials or basic needs, including human

rights; (b) comforts or conveniences; and (c) luxuries. While the first are a societal must ("Fard:" duty), in a welfare state and society, the second are permissible (**"Halal"**) or even, encouraged, but the last, are discouraged, and even positively prohibited—when **"Haram"**—evil and sinful. Thus, wasteful ostentation and inequitable conspicuous consumerism are spurned, but austerity and honest living within moral means, are prescribed as the desirable norm. The problems of inflation, consumerism and unemployment are tackled through moderated consumption, price mechanisms, savings and apt investment, laws of inheritance, 'Zakat,' 'Sadqaat' and taxation, for sustaining a peacefully progressive and stable society. Islami Idealism is thus pragmatized in such a stable and steady societal system— of **"The Middle Nation"** of the Holy Quran:

> "And thus We made you a middle nation, so that you may be the bearers of witness to the people, and so that the Messenger may be a bearer of witness to you." (Surat-ul-Baqarah: 143).

The 'witness' is the Islami-Qurani Message. This also implies an Islamically enlightened, educated and conscientious middle-class leadership. Three kinds of political parties are conceivable in Islam—centrist, rightist and futuristic-progressive, rather than 'leftist', per se, in the secular sense. Likewise, they must be integratively universalistic rather than divisive, and humanistic, not parochial. All need to be altruistic and egalitarian. Their programmes are subservient to the Islami Ideology.

Socio-Cultural Change:

Paul B. Horton and Chester L.Hunt try to distinguish between Social and Cultural Change, thus:

> "All cultures are constantly changing—some rapidly and some very slowly..... There is a distinction

between social change—changes in the social structure and social relationships of a society—and cultural change—changes in the culture of a society".... [11]

True. In Islam, the study of (social) change is systemic, holistic, integrated and Futuristic. It includes the sub-systems, historical continuities, and discontinuities, trigger points, emergent trends, issues and problems, conflicts and crises confluencing and influencing change. It covers systemic change, i.e., both societal change and cultural change. The Islami Culture, like Islam, itself, and its Ummah, is both local-national and trans-national, i.e., regional and global.

Conceptualizing Social Change:

Hermann Strasser and Susan C. Randall have drawn attention to:

*"The notions that have been traditionally linked with the idea of change: development, progress, evolution, revolution, process, movement, transition, transformation, modernization. They clearly indicate criteria of selection with respect to the analysis of change, referring mainly to its **scope, time, direction and speed".*** [12]

The Islami view of social change is no less holistic and comprehensive, being integratively inter-disciplinary, multi-directional and diverse-dimensional. It impacts social planning, since Islami change is ideological—therefore desirably and normatively engineered.

Social Change as a Social Science:

Daniel Chirot of the University of Washington, writing in **The Social Science Encyclopedia,** opined that: [13]

"Social change is ubiquitous, but most members of most societies either delude themselves into thinking that stability prevails, or, in times of particularly

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obvious, discontinuous and rapid change, that return to unchanging normality is desirable and possible. There is no single source of change, but almost all aspects of social life may, at one time or another, single or in combination, produce **irrevocable change.** Over time, however, some of the causes of change have proved particularly significant.... **The only method for understanding social change** is to study the complex interactions between ecological, political, economic and cultural histories of societies.... **The most important transformations in** social structure have probably been **the technological revolution....., the organizational revolution.... of states,** and the much more recent, still unfolding, **transformation of thought, technology and politics....** 'modernization'.... It is possible to discern the key issues in **future social change. Will the (other) parts of the world** be able to experience rapid economic growth and social modernization within a framework similar to that of the **West?** Or **will it be necessary,** as **Immanuel Wellerstein** (1979) and other **'World-System'** theorists claim, to **revolutionize** the **entire world's social system and create a** 'socialist world economy,' in order to spread the benefits of **modernity more equitably? Will rich nations fight against progress of poor nations, or will they encourage it?"**

So far Western Globalism and Globalization have only tried to Globalize their New International Imperialism, Capitalism and Colonialism, and consequent extremely exploitative impoverishment.

Islami Modernism, Modernization and Strategic Futurization:

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The Islami angle is that Islami Social Change and Life Change, or continous Islami Modernism and Modernization, being the perennial pattern of life, is inevitable. Therefore, it must be anticipated, welcomed and planned for, in all its foreseeable multidimensionality and complex interactivity— proactively and creatively.

By and in the 1990s, both Communism and Capitalism had failed to tackle the collective human issues of basic needs, human rights and responsibilities: altruism, freedom, fraternity, equity, employment, justice, poverty, population, inflation, exploitation, repression, terrorism, war and peace. Eastern Europe—and indeed—the rest of the erstwhile communist world—needs to beware and be wary of the new market-seeking traps of the ever exploitative international capitalistic free-market economy multi-national corporations. There is much merit in the experience of their socialist ethics. Even the Russian Federation and Central Asian States or Republics (CAS/R) must heed the much more pragmatically cautious approach of China—which may well be the 21st century development paradigm for the ex-communist countries and even the Third World, rather than the West, per se, Western Europe, North America, Japan and the eastern giants/tigers/dragons—call them what you will. The wheels of Capitalism run on energy and bank interest—or usury. Till substitute sources of energy are developed through earnest S and T: R and D (Science and Technology Research and Development), oil remains the primary provider. So it is natural oil and gas that are orchestrating the West in the Gulf, Afghanistan, the Caspian Sea and Central Asia, through the arms race, state terrorism and war, rather than any moral or even political principles and scruples. For good and/ or ill, the oil rich Middle East will never be the same again. Its Khomeinis, Ghaddafis, Arafats and Saddam Hussains will come and go. **But the days of authoritarianism are perhaps numbered**

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within the first few decades of the 21st centure. The *"Qurani Middle Moderate Nations"* must provide a conscientiously enlightened and socially responsible middle class collective leadership. **It is not that Islam has failed the modern Muslim or humanity. They have failed it. Some continue to do so. Islam has simply not been given an honest chance, and tried out sincerely. In fact, nominal Muslims have betrayed and failed Islam. And so the miserable plight of the Muslims today. In the 21st century, the rising ideologies are Islam,** Sino-Russian Democratic Socialism or Social Democracy, and Democracy per se—not Capitalism or Communism. If interactively synergised, they (Islam and Democracy per se) can salvage humanity, for they favour integrative-holistic systemic sustainability to serve the cause of social responsibility, rather than exponential growth. For the Muslim World, at least, the Islami Ideology—with its own Perennial Peace Paradigm, Development Model and Theory of Social Change is surely the safest strategy for stable and sustainable security.[14] That would require not just a collective national but a regional and even a global humane approach for **Collective Self-Reliance** to life and its complexities. **Not only Islami Modernism but also Islami Futurism are essential, as distinct from secular-materialistic Westernism and Westernization.**

Revolutionary Change: *'Inqilab'* and *'Jihad'*:

The Islami concept of Revolution is Peaceful Transformational Change which is Spiritually Moral and Ethical. Jehad is not just against the enemy outside or out there—but the evil within and around one—personally, filially and socially or even humanly. And this Spiritual Struggle against or with the *'Nafs'*: Ego, Avarice and Secular Materialism—is perpetually peaceful, constant, continuous and life-long. In the geopolitical/strategic or

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military sense, Jehad in Islam is strategically defensive—for Survival or Self-Preservation in fraternal freedom, and the preservation of the Islami Ideology: value system, life style, ways of life and behaviour pattern. It is not conquestorial for the promotion of imperialism, colonialism or any such exploitative system. Therefore, Islami Social Change engineered even as *Inqilab* or revolution and *Jehad*, is in line with the General Islami Theory of Social Change presented briefly in this paper. It is to usher in and practise in Muslim society, **Islam: the Perennial Peace Paradigm.**

"Verily, in the sight of God, the most honoured amongst you is the one who is most God-fearing. There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab, nor for the white over the black, nor the black over the white, except in God-consciousness. All mankind is the progeny of Adam, and Adam was fashioned out of clay.... O people, every Muslim is the brother of the other Muslim, and all Muslims form one brotherhood. Verily, I have left amongst you that which will never lead you astray, the Book of Allah, which, if you hold fast, you will never go astray"...

The Last Farewell Sermon of the Holy Prophet Muhammad of Islam (SAS!—may eternal peace and blessings be upon him!).[15]

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The Islami Mind[(1)]

Is There One?

The most fundamental question is: is there such a thing or collective identity as an Islami or a Muslim Mind—like the collective unconscious of modern psychology, or collective culture and civilization of sociology, anthropology, archaeology and history? Is it One Mind—or Several (such) Minds?—over time and space, historically and contemporaneously—like the Individual Person's Several, Serial, Similar and Parallel Selves. And like such Individual's Lives: Several, Serial, Similar and Parallel?[(2)]. Without straying or meandering into these psycho-spiritual speculative realms, let us remain focused on our subject, theme and topic: **The Muslim Mind:** in the psycho-social and spiritual sense. To be able to get to know it, we first need to determine and delimit what we mean by the term **Mind**.

The Concise Oxford Dictionary defines **Mind** as under:

"*4.   Direction of **thoughts** or **desires**.....*
"*5.   Way of **thinking** and **feeling**.....*
"*6.   Seat of **consciousness, thought and volition**....*
"*7.   **Soul, opposite** to body......*
"*8.   **Person**, as embodying **mental** qualities.*

"9.   *Intellectual* powers, **opposite** to will and emotions....

"10.   Stuff (philosophical) supposed rudimentary of **psychical** existence regarded as the reality of which matter is an aspect"......[3]

The above definitions serve our purpose well, in that they refer to the various aspects of the **Total Integrated (or) Holistic Human Personality:** spiritual, psychosocial, emotional and intellectual. Since the **Human Person and its Personality** is nestled in a bodily or material form to make it manifest, so the terms also, imply essentially, **the Human Body and the Mind- Body synergy or interactive Integrity.**

The Muslim Mind, then, (to my mind) refers to the *"Ummah"*: as an ever evolving thought and concept, idea and ideal. Also, as its manifest variegated Geosocial reality over historical time and geopolitical/strategic space, since the advent of Islam over 1400 years ago. This Muslim Mind comprises the millions of **Individual Minds which have been inspired by the Islami Ideology, i.e., Islam, per se, while contributing their modest best or brilliant to the mosaic of its confluence called the Ummah—the Collective Mind: the Collective Conscious and Conscience.**

The Muslim Mind of the Ummah is the confluence of the following major inputs, throughputs and outputs of the systemic processes of the Holistic Integrative System of Islam:

(i)   Ideological Islam or *"Deen"*—as the Complete Code of Life: collective culture, character and conduct; intention and action; thought, word and deed, as in complex sychronicity. That, of course, covers and includes Religion—but is not confined to it.

(ii)   Historical Islam.

(iii) Political Islam.

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(iv) Psycho-Social: socio-cultural, philosophical, linguistic, literary, artistic, ethnonational, educational and Spiritual Islam.

(v) Economic Islam.

(vi) Integrative Holistic Islam—integrating the foregoing four tributaries [(ii) to (v)] into the very first (i) and last (vii).

(vii) Futuristic Islam:the Future being Forever—Here and Hereafter.

The Islami Mind's Evolution:

Spiritually-symbolically the Evolution of the Muslim Mind is, in the words of *Ibn 'Arabi,* the to and fro **Journey to the Lord of Power**[4]—according to his *Sufi Manual on Retreat.* It is a sacred journey in the inspiration of the Holy Prophet Muhammad's (SAS!) *"Miraj"*— Ascension and Descension to and from the Divine Presence of Allah Almighty[5]. The Purpose of the *"Miraj"* was Spiritual Purification for Perfection. The Purification took place on Heaven by Divinity, itself, with a spark of its own Ideal and Perfect Purity. The Process was the spiritually antithetical twinsome of *"Fana"* and *"Baqa"* (— immersion or negation—and then purified recreation—of the Human Ego in the Divine Ego). The *'Fana-Baqa'* spiritual thesis-antithesis led to the synthesis of Purification. Human Perfection was to be effected in life down on earth by means of *'Mujahida'—'Jehad-un Nafs'*—the perpetual struggle of the Spiritual Self against the mundane secular ego and sinful self.[6] Thus, the quintessential Message of the *'Miraj' is 'Mujahida'* in the earthly life to attain **Human Perfection** —**not Divine**—according to the will of Allah, in order to carry out His command, as contained in and conveyed through the Holy Quran and the Holy Prophet Muhammad (SAS!)— And thereby, to please Him in and through life as **Islam: Perpetual Peace, and Perennial Peace Paradigm.**

The Perfected Role Model was/is none else but the Holy Prophet Muhammad(SAS!) perpetually.

"Heart to Heart":

Dr. Charis Waddy was born in Australia, to grow up in Jerusalem after the First World War of the 20th. century. She is an outstanding voice of the present times, seeking to promote the mutuality of inter-faith/religious respectful understanding through such an interactive dialogue, and continuous communication, as expressed and exemplified in her writings. Her convincing book, **The Muslim Mind**[7], tries to trace the origin and development of this Mind from its Muhammadi moorings to its present position and future prospects. Its starting point is the popular Arabic proverb:

"What comes from the lips
Reaches the ear:
What comes from the heart
Reaches the heart!"

Her book is the result of her heart to heart conversations with innumerable men and women from all walks of life, all over the Muslim World. She believes and declares that:

"It is from heart to heart that the bridges of the future must be built. "[8] Also that:

"The basic tenets of Islam come alive most simply in what Muslims themselves say. "[9]

The following contents of the book by Charis Waddy give us a good idea of the expansive ground covered by her in it:

Part 1: The Road:
Chapter1:The Straight Path: the (Five) Pillars of Islam.
> **2:** The Guide: the Holy Quran (and Prophet Muhammad).

The foregoing six parts and seventeen chapters are the various stages through which the Islami or Muslim Mind has evolved in the Past, and continues to do so in the Present, towards the Perfect Future of its Ideals. That is the Eternal Islami Vision.[10] These stages are reminiscent of **Ibn 'Arabi's** twenty two milestones of his spiritual *Journey to the Lord of Power*[11]. As stated earlier, the steps, stages and mileposts of this spiritually evolutionary Islami Journey involve a life-long '*Mujahida*', by Muslim individuals, families, societies and the *"Ummah"*. It has to be renewed every day from generation to generation, in order to sustain the spirit of the peacefully revolutionary transformational Islami evolution. Such is the inner nature of its *"Irtiqa"*—positive progress, reformation and creative evolution towards Perfection.

The Islami Creed:

Shaikh Al-Azhar, Abdel Haleem Mahmud, Rector of the Al-Azhar University, believes that:

> *"Praise belongs to God and thanks are due to Him for His Bounty and Grace—out of which He gave us Islam, the perennial religion of submission to His will—and for guiding us towards it. He brought religion to its culmination with Islam, and set the seal on the line of Prophets with the Messenger of Islam, whose message was rendered all-embracing, universal, lasting to the Day of Judgment:"* [12].

"This day have I consummated your religion for you and completed my favour upon you, and chosen Islam to be your religion." (Quran, v. 3).

The above citations indicate that the Islami-Muslim Mind is moulded by firm faith in:

- (i) The finality of Islam as religion and 'Deen'.
- (ii) The finality of the Holy Prophet Muhammad (SAS!) as the very last Messenger of Allah.

Therefore, the Muslim does not have to look elsewhere apart from the above two fountainhead sources for religious guidance and spiritual enlightenment. There is no bar on seeking secular and scientific knowledge anywhere—provided it is kept subservient to the moral principles and spiritual imperatives of Islam. Thus, for the Muslim, Science and Technology are a subordinate source-agent of Islami Social Change, being subservient to Islam—and to serve its cause. The driving force is **Compassionate Peace:** *"The Quality of Mercy in Islam"*, according to Abdel Haleem Mahmud.[13] That is the sublime spirit and supreme essence of the Islami Creed and Code of Character and Conduct.

Islami Philosophy and Culture:

One compelling manifestation of the Muslim Mind is the Islami Culture—which is not just philosophical, but also Moral-Spiritual in origin and essence—as distinct from the Secular Cultures of the world. Muslim Philosophy being Islami, is Moral Spiritual. In the opinion of Allama Muhammad Iqbal:

> *"**The mystic** does not wish to return from the repose of 'unitary experience'; and even when he does return, as he must, his return does not mean much for mankind at large. **The Prophet's return is creative....** The desire to see his religious experience transformed into a living world-force is supreme in the Prophet."*[14]

The Prophet's return to society and desire are creative, reformative and transformational—philosophically: spiritually, ethically and morally. For he is a God-chosen Activist Agent of Spiritual Social Change. That is the message of the movement for the Prophetic Mission. It is *"**Mujahida**"*—both as meditation and prayer, and as action in real life to implement the Divine Will as Islam. [15] That is also the creative urge of the evolving human ego seeking the perfection of Divinity in the Divine Ego.[16]

"Universal Human Brotherhood":

For Muhammad Marmaduke Pickthall, Islamic Philosophical-Spiritual Culture aims at:

> *"Nothing less than universal human brotherhood......By Islamic culture I mean not the culture, from whatever source derived, attained at any given moment by people who profess the religion of Islam, but the kind of **culture prescribed by a religion of which human progress** is the definite and avowed aim....*

The culture of Islam aimed not at beautifying and refining the accessories of human life. It aimed at beautifying and exalting human life, itself.... Islam foresees, and works for, *a radiant future for all the human race.....* Islam is a religion which specifically aims at human progress, and shows the proper way of it in a number of commands and prohibitions [17]—the sources of which are, first and foremost, the **Holy Quran,** and then the *"Sunnah"* or the life, words, works and deeds of the Holy Prophet Muhammad (SAS!), who interpreted the former in real life, as the supreme role model and sublime exempler. And so:

"All of it' (—Islami culture) 'recognises one leader, follows one guidance, looks towards one God. The leader is the Prophet, the guidance is the Holy Quran, and the God is Allah". [18]

Thus, Islami Culure is normative.

The **goal** is attained with *'Mujahida'* or **Jehad** towards Human Perfection as an Ideal.

Islam's Vision of the Future lies in Universal Human Brotherhood or the Global Fraternity of Humanity in Just Peace, Progress and Plenty in sovereign freedom[19].

"Man and the *"Khalifat"*:

That is the Prophetic Mission, as also the Human Role and Responsibility: Just Peace, Freedom and Fraternity among Humanity. And so, according to Shaykh Fadhlalla Haeri:

"The Quran is the transcendent Word of the Transcendent Lord, Creator and Sustainer of all things. With it creation began when Allah took our covenant with the question:

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> " *With it history began, when He announced to the angels: Behold, I am about to set a representative (Khalifah) in earth! In it history will continue its cosmic journey from the multiplicity of things and names to the One.... Yet Allah, in His infinite mercy, willed that His timeless word, the Quran, should enter into our finite history, to shape and guide it to its ultimate fulfillment on a day when He, alone, shall be king and master.* "[20]

One major source of the motivation of the Muslim Mind, and the moulding of his mindset and mentality is the Qurani concept of **'Amanah'** or **'Amanat'** (sacred trust) of the **'Khalifat'**: collective human responsibility as viceregency on and of the earth. Man was destined by Allah to be His vicegerent in human life and affairs. That is the ideal. Tragically, the trustee and representative reality of human history has been—and remains—largely one of excessive exploitation of humanity and nature, alike. The way out is to return to the Islami-Qurani-Muhammadi roots, moorings and spiritual sources. The Holy Prophet Muhammad (SAS!) is the first, final and foremost supreme *'Khalifa'* of Allah, as the role model, and sublimely exemplary peer pressure. Humans can become the follower-successor-*'Khalifa'*, individually and collectively, by authentically emulating the example of the supreme exempler, Muhammad (SAS!). That again, is a factor of *"Mujahda"* or *'Jehad-al-Akbar' ('Greater Jehad')*—to—for:

'Tauhid': *"Strengthening the Faith"*: [21]

This is the best done by firm belief in *'Tauhid'*: the Unity and Oneness of God—and thereby, of all of His creation, including humanity and nature. The Five Fundamentals of Pillars of Islam are derived from and traceable to this most basic article of faith. The charismatic cosmic concept of human fraternity in Peace has, at its

core, firm faith in *'Tauhid'*: *integrative unison*. The defiance of *'Tauhid'* is *'Shirk'*: polytheism, atheism and agnosticism. Thus, *'Tauhid'* is both a matter of firm faith and consistent conviction, as well as persistent practice throughout life, individually, filially, socially, and collectively as the **Ummah**. **Only by practising Islam peacefully can the *Ummah* ever hope to exemplify it as a model and Paradigm of Peace for the rest of humanity.**

To sum up this section in the words of Altaf Gauhar:

> **"The fundamentals of Islam are,** *belief in the unity of God, in the Quran as the last revealed word of God, in the finality of Prophet Muhammad, and in the hereafter as the Day of Judgment. All Islamic institutions and laws are derived from these concepts.* [22]

These concepts form the crux of the Muslim's Mind: Mindset and Mentality.

The Islami Ideology: Enlightened Moderation and Balance in Just and Compassionate Peace:

Writing on **"the Islamic Conception of Life",** the late Prof. Muhammad Hamidullah (of Pakistan and France) stated that:

> "It is well known that **the motto of Islam** is summed up in the expression of the Quran (2/101): **"Well - being in this world, and well-being in the Hereafter".** Islam will certainly satisfy the extremists of either school, the ultra-spiritualists..., and the ultra-materialists.... yet it can be practised by an overwhelming majority of mankind, which follows an intermediate path, and seeks to develop simultaneously the body and the soul, creating a harmonious equilibrium in man as a whole. Islam has

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insisted on the importance of both these constituents of man, and on their inseparability, so that one should not be sacrifised for the benefit of the other. If Islam prescribes spiritual duties and practices, these contain also material advantages; similarly, if it authorizes an act of temporal utility, it shows how this act can also be a source of spiritual satisfaction. [23]

The foregoing shows that the Islami Ideology is both a matter of faith or conviction, and of its actual enaction and implementation in one's daily life. The Ideals of this Ideology are:

(i) The Five Principles and Pillars or Foundational Fundamentals of Islam.
(ii) Their genuine implementation in real life persistent practice and enlightened moderation and balance in all matters, sacred and secular.
(iii) Compassionate Just Peace.
(iv) The unity of mind and matter, body and soul, the sacred and secular, the here and hereafter.
(v) General human(e) welfare and altruism.

Such well-doing here on earth leads to and secures one's welfare in the life eternal hereafter. That makes both human life and death transitional stages to the Infinite Eternal.

Human Destiny:

The foregoing signify 'Man's Role in Life.' That role includes 'Accommodating Every Faith to All Mankind.' 'The Quran's Concept of Man's Destiny' is for 'Man to Develop as One Nation'—in order to fulfill the Divine will and to meet God on Doomsday in Peace. That is the late Allama Inayat Ullah Khan Al-Mashriqi's vision of **Man's Destiny.** [24]

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Islami Resurgence and the Future:

In the preceding pages I have tried to sum up succinctly the Idealism of the Islami Ideology formulating the Muslim Mind in its Mindset and Mentality, over time. This is its most persistent pattern running like a perennial subterranean spring. Yet its **Past-Present Continuous Reality** is fraught with the following tragi-traumatic inhibitions:

(i)   Western Christian Crusades.

(ii) Western Colonialism, Imperialism and callous Capitalism and its excruciating exploitation to impoverishment.

Even the **Present-Future** is menaced by:

(i)   External-Internal Secular Materialism defying Moralism.

(ii) Exogenous-Endogeneous New 21st. Century-Third Millennial International and Indigenous Imperialism as Global Capitalism or Globalism and Globalization.

(iii) The above two, as epitomised in alienting sensate Westernism and Westernization, Materialistic Modernism and Modernization, Secularism and Secularization.

These are the forces with which contemporary **Islamic Resurgence**[25] has to contend. The challenge is chilling for Muslims by birth like Prof. Khurshid Ahmad, as he evaluates with some colleagues in a 'round table' the current 'challenges, directions and future perspectives' of the ongoing Islami Renaissance. The new Western converts to Islam like Murad Hoffman and Gai Eaton (Hasan Abd al-Hakim) view the **Future of Islam as The Alternative Shaping the Human Destiny**.[26]

Perhaps the Beginning of the Future lies in implementing the Universal Islamic Declaration of

Human Rights. Charis Waddy writes about it as under:

"*The Fifteenth Century of the Islamic era opened on 9th November 1980 A.D. (1st Muharram 1401 A.H.). The year before and the year following this date were a period of intense activity throughout the Muslim World..... To bring an eternal message to the attention of mankind involves a continuing battle to clarify its meaning and to purify its expression in the lives and in the statements of Muslim believers. Two such statements were issued by the **Islamic Council of Europe:***

The Universal Islamic Declaration, April 1980**, which stressed that "a universal order can be created only on the basis of a universal faith, and not by serving the gods of race, colour, territory or wealth;" followed by **The Universal Islamic Declaration of Human Rights, September, 1981**, "based on the Quran and Sunnah, and compiled by eminent Muslim scholars, jurists and representatives of Islamic movements and thought." The Declaration follows the lines of the Declaration of Human Rights, issued in 1948 by the General Assembly of the United Nations. It has 23 clauses:—the Right to Life, to Freedom, to Equality, to Justice, to Fair Trial, etc. **There is a basic difference of approach:

*The UN Declaration starts with "the recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family." The Muslim Declaration looks to "the Divine source and sanction of these rights."... The Rights of Minorities are included... The "Right to found a family" (common to both Declarations) is followed by a section on the rights of married women. Explanatory notes point out that throughout the Declaration, **"person"** refers to both*

*the male and female sexes: **and also, that each of the Rights carries a corresponding Duty.**[27]*

"This is a declaration for mankind, a guidance and instruction to those who fear God."
(Quran. Sura 3:138. Al-Imran).

Sadly, little has been heard about these noble intents of purpose since their declaration—not even in defence against the frequent Western blame of the Violation of Human Rights, as alleged by the various Human Rights organizations! It is about time that the concerned Islami organizations dug out, dusted and renewed these pledges with the advent of the new 21st century and the third millennium, in order to refresh and reform the Muslim Mind of the Ummah. These organizations include the World Muslim Congress (Motammar-al Alam Al-Islami), the Islamic Council of Europe, the IDB and the OIC—which remain, sadly, in popular image and opinion, isolated pockets of elitist bureaucratic inertia!

Meanwhile, at present, the Muslim Mind of the Ummah at the level of both the elite and populace, remains a directionless or even misguided cacophony of self-conscious noises and shrill sounds which nobody cares to listen to. Such is the nature and extent of their lack of *'Tauhid'* (oneness). Does that not tantamount to *'Shirk'* in action?—or inaction?...

On an optimistic note one can say that at its best, the Muslim Mind today is a melody of many musics. But its musical voices are both dissonant and consonant. They have yet to evolve and break into a unitarin soulful symphony of *'Tauhid'*. And their Collective Future as the *Ummah* lies in the Collective Self-Reliance of *Tauhid and 'Mujahida' ('Jehad')*, again as the *Ummah*. Without that, their Individual Egocentric Futures

can be no better than their Pasts: colonized, fragmentary, manginalized and impoverished!....

For creating the Islami Symphony it is critical to nurture the Muslim Mind of the Ummah afresh, by means of all the four life-long psycho-social and spiritual processes of Family Upringing, Education as Enlightenment, Islami Values Education, and Islami Socialization and Acculturization—as Jehad-al Akbar.

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Jihad, Survival and Spiritual Social Change

This chapter is not intended as a learned treatise on *'Inqilab'* (grass-roots revolutionary Transformation) through Jihad: Spiritual Social Change. In fact, it will be a short introduction to the subject, with necessary quotations from the Holy Quran, itself, to illumine the theory and enlighten the reader, especially the uninitiated. The purpose is to highlight the subtitle theme of the chapter: Spiritual Social Change. It is regrettable that some secularist elites in the Third/Muslim World, itself, have fallen prey to the Western propaganda against these terms. Thus, for example, some Pakistani leaders brag of 'waging a *'crusade'* against'...(some thing)—when the term itself is anti-Islam, historically, in intent, origin and essence.[1]

Historical Hangovers [2]:

Because of the hangover of historical bias dating back to the *Crusades* (--the Christian Holy Wars against Islam), the West continues to labour under some set misunderstandings about Islam, especially on the issues of *'Jihad,'* women, basic needs, human rights and the

'Hudood'. Unfortunately, instead of trying to remove its own ignorance about Islam in the 21st century, the West persists in adding insult to injury, and fuel to the fire of misunderstanding, by Islam-bashing in terms of accusations like "Islamism and Islamist, Jehadism and Jehadi, *fundamentalism, extremism, radicalism, terrorism, mullaism, fanaticism, obscurantism*", etc. Even Western/American scholars like Francis Fukuyama, who talks of the *'end of history'*, and Samuel P. Huntington, who fears (or fans?) a *'clash of civilizations'* in the 21st century, only help to aggravate the tense situation, instead of easing it.[3] The West, generally, and America, in particular, having lost the Soviet red challenge, has now rediscovered Islam for targeting as a Green phantom. Thus we have:

> "The Muslims are coming, the Muslims are coming! A caricature of Western fears? Exaggerated? Perhaps. However, when Dan Quayle, the vice president of the United States, speaks of the danger of radical Islamic fundamentalism, grouping it with Nazism and communism, and magazines and newspaper editorials speak of Islam's war with the West and its incompatibility with democracy, and a respectable national newspaper, the Boston Globe, runs a four part series on Islam, whose general tenor is captured by the title of its introductory piece, "The Sword of Islam", it is difficult to know where reality ends and myth begins"[4].

> **"A combination of ignorance, stereotyping, history and experience, as well as religion-cultural chauvinism, too often blind even the best - intentioned, when dealing with the Arab and Muslim World"[5].**

> "The West often reinforces the equation of Islam with danger or threat, viewing the Islamic world with

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catchwords like "militant Islam", "Islamic fundamentalism", and "terrorism". Our selective memory then blocks our ability to appreciate the other side of the equation—the sources of the Muslim images of the West, in turn, as the "real" threat to them.

*"Many in the Arab and the Muslim World view the history of Islam and of the Muslim world's dealings with the West as one of victimization and oppression at the hands of an expansive imperial power. Thus, many counter that it is **"militant Christianity"** and **"Militant Judaism"** that are the root causes of failed Muslim societies and instability...*

"The realities of colonialism and imperialism, *although forgotten or conveniently overlooked by many in the West, are part of its living legacy, firmly implanted in the memory, however exaggerated at times, of many in the Middle East. As the **Iranian Revolution** demonstrated, several decades had not erased the memories and humiliation of **imperial intervention**...*

"If there is an Islamic threat, there has also been a Western threat—of political and religious, cultural imperialism, a political occupation accompanied by cultural invasion"...[6]

There is one, indeed, today in 2004—as the repelling reality, and not just a Western threat.

According to Esposito, such biased Western stereotyping of Islam is traceable to the Crusades: *"the aggression and intolerance of Christian-initiated Crusades and the Inquisition; European colonialism; the breakup of the Ottoman Empire'*—ironically, at the height of Western imperialism (—and at the hands of Westernized, secularized Kamalized Turkey!). And to the artificial

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creation of modern states in Iraq, Lebanon, Syria, Transjordan, and Palestine. Also, the establishment of Israel; *'Israel's occupation of the West Bank and Gaza and its invasion of Lebanon; and the extent to which oil interests have been the determining factor in support for autocratic regimes"[7]*.

Yes—the creation of Israel in Filistine, and of the Kushmir issue in South Asia, by the West, especially the Anglo-American unholy alliance, has been the greatest act of International Terrorism against Islam and the Muslim World.

Finally:

As a result, "Islam and Islamic revivalism are easily reduced to stereotypes of Islam against the West, Islam's war with modernity, or Muslim rage, extremism, fanaticism, terrorism. The 'f' and 't' words, 'fundamentalism' and 'terrorism', have become linked in the mind of many. Selective, and therefore, biased, analysis, adds to our ignorance rather than our knowledge, narrows our perspective rather than broadening our understanding, reinforces the problem rather than opening the way to new solutions"[8].

New Solutions:

That precisely, is the way out. The first step to new solutions is to seek proper understanding, while recognizing the truth and reality. The major causative reality and operant truth today is:

"In some ways, the attitude of the West toward communism seems at times transferred to or replicated in the new threat, 'Islamic fundamentalism"[9].

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Jihad:

Since *Jihad*-and *Inqilab*-appear to have got fixated in the Western mind as *'militant Islam'*, the rest of this chapter will be devoted to throw some search-light on the subject, in order to remove such erroneous notions about them and Islam.

Prof. Masudul Hasan tries to enlighten *'our English knowing brethren in understanding Islam'*-and *'Jihad'*, as under:[10]

The literal meaning of the term *'Jihad'* is *"to strive hard"*—for anything good. Historically: religiously, morally, culturally and proverbially, it has acquired the meaning of struggling in the way of God. More specifically, it is Islam's struggle for Allah, and has, thus, historically become integral to the Islami raison d'etre, elan-vital and zeit-geist, value system and life style, and the true Muslim's/Momin's way of life. It is a generic, holistic-integrative and comprehensive term to denote, technically:

1. Striving selflessly, self-sacrificially and soulfully, in Peace and for Peace: Allah and Islam: His prescribed way of life, as conveyed in the Holy Quran, through the Holy Prophet Muhammad (SAS!). This has to be done in every way possible: physically, mentally, intellectually, geosocially, geopolitically, geostrategically, socio-culturally, educationally, monetarily, economically, morally, religiously, and spiritually. Rationality or reason, common sense, and of course, the Divine Will, Law and morality, are the only limits on 'Jihad'. It may involve the supreme sacrifice of one's own life, as well.

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2. Defensive (not offensive) war for freedom: to gain, protect, preserve and promote it, and simply to repel aggression against or persecution of Muslims, be they a group, society, or nation.

'Jihad' is prescribed by and in Islam as one of the most sacred duties, obligations and responsibilities of a sincerely believing and persistently practising Muslim. The term implies the following popular connotations:

a. A war for fraternal freedom and sovereign survival.
b. A defensive war vis-à-vis an actual, real, manifest enemy.
c. An abiding campaign against Satan.
d. The life-long effort and struggle for Spiritual Self-Actualization through self-understanding, self-control, and self-mastery, as a true Muslim. The goal is to purify one's soul in this life and world, for Allah, in order to merit the life of eternal bliss and perennial peace, hereafter.
e. Above all, to implement Islam in the Muslim Society and Fraternity—the Ummah—as the Perennial Peace Paradigm.

Apart from this consensual conception of Jihad against the ego, avarice and materialism of secularism, Saints and Sufis, sages and savants regard it as:

i. *"Jidhad-al-Akbar"*: the 'Greater Jihad' against social evil, and one's own carnal desires; (or *'Jihad-un-Nafs'*). It is for perpetual Peace and in Peace, for personal and social order, stability, security and harmony.

ii. *"Jihad-al-Ashgar"*: the 'Lesser Jihad' against terrorism and tyranny, repression, suppression and serfdom. It is for strategic self-defence, and for

sovereign freedom.[11]. It is Just War, as in the Western religious and secular, politico-military tradition.

Jehad is also classified as:

(i). **"Jehad-Ul Fatah"**. For victory over evil, and the enemy. (*'Fatah'* is victory).
(ii). **"Jehad-Ul Difa"**: For self-defence (*'Difa'* is defence).

'Jihad Bil Lisan,' 'Kalam' and 'Qalam':

'Lisan' and *'Kalam'* mean speech. It is outspoken struggle for the stark statement and survival of the truth. The truth must be upheld by proclaiming, saying and speaking it, no matter what be its cost or consequences. One of the sacred sayings of the Holy Prophet Muhammad (SAS!) on the subject is:

"The best Jihad is to say the right thing even in the face of a barbaric monarch".

Interconnected with such Jehad is the Jehad of the *'Qalm'* or pen, as a writer and journalist, etc.

The Decree of Jihad:

In the opinion of the Hanafi School of Islami Thought (*'Fikh'*), Jihad becomes incumbent on Muslim citizens, when the **Islami government of a Muslim state** makes a general, open proclamation to that effect. It is, then, essential for able-bodied people to defend themselves and their society, system, country and nation-state against a non-Muslim invader or aggressor. When a Muslim fights a Muslim, it is defiance of the Divine Law, (and **not** Jihad). It is civil war as among the worst forms of *"Bidet"*—evil. Children, slaves (of yore), women and non-Muslims were/are exempted from Jihad.

The True Nature of Jihad:

Only a (defensive) war for Allah and Islam, and for strategic self-defence and freedom, is Jihad. Politico-economic and military wars of aggression are not Jihad. Nor are economic wars/sanctions—unless they are made subservient to the ideology of Jihad—e.g., to defend or liberate the Muslims or a Muslim society, country or nation-state. Muslim history is a splendid record of Jihad for freedom, fraternity, equality and justice. And against oppression, suppression and repression; colonialism, imperialism and exploitation. Kushmir, Bosnia, Filistine, Cosovo and Chechneya are some suitable examples today. The Muslim World, in a bid at collective Self-Reliance for sovereign survival and the solution of such perennial problems, is left with no other option. According to Karen Armstrong, most of the so-called wars in the Holy Prophet Muhammad's (SAS!) time were really not wars atall—but 'Ghazwas'-raids—guerrilla hot pursuit and punitive raids or even skirmishes for survival, in keeping with the historical Arab tradition and practice dating back to the pre-Islami-days, and fully justified, as such. They are simply no match to the modern devastating and decimating warfare with Western WMDs.

Securing the Future:

The Third/Muslim World's ever-errant elitist and Westernized secular, so-called pacifists—really, nominal Muslims—under misleading, alien and alienating influences—decry Jihad in the name of Peace. They thereby forget that the spiritual quintessence of Jihad is for Peace—to defend, uphold, protect and promote it—in one's own society, state, system and country. It is for survival in sovereign selfhood and fraternal freedom. Jihad is what has kept Islam alive during its history of over 1,400 years—1424 in 2004, to be exact, because the 15th. Century of the Islami era started on 9th. November, 1980

CE, or 1st Muharram 1401 A.H. To insist that the Muslims forego Jihad is the greatest conspiracy against Islam. The spirit of Jihad is the strongest guarantee for Islam, the Muslim and the Muslim World—for survival and success in the Future Forever in Fraternal Freedom and Sovereign Statehood.

Abrogating Jihad:

"According to the orthodox view, when the Holy Prophet of Islam (SAS!) authorized Jihad in the name of God, no one thereafter professing to be a Muslim could abrogate it. Jihad is always defensive. Therefore Muslims, alone, cannot bar all wars, unilaterally. If a non-Muslim state attacks any Muslim state, there will be no option for the Muslim state but to fight in defense and undertake Jihad"[12].

"Dar-Ul-Islam" and *"Dar-Ul-Harb"*:

The appellation, *'Dar-Ul-Islam'*, is for a sovereign Muslim state ruled by a Muslim sovereign or government under the Islami/Muslim Law and System. *"Only such Muslim country which has enforced the Shariah'* (Muslim Law/Jurisprudence) *would be Dar-Ul-Islam*[13].

On the other hand, *"Dar-Ul-Harb"* is a country which goes to war with Islam and the Muslims, or is hostile to it, in policy and practice. The laws of Islam are neither enforced in it, nor are they enforceable. *"Every non-Muslim country is not a 'Dar-Ul-Harb'. Only such a country is 'Dar-Ul-Harb', against which an Islamic State declares a formal war"*[14]—or which goes to war against the latter, (as an enemy).

It is ironically paradoxical—and saddening—that because of the alienating pressures of the Western dominated secular-materialistic-capitalistic exploitative international political economy, many, if not most, Muslim

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countries succumb to granting, perforce, 'the most favoured nation status' even to their well-known traditional and historical enemies, e.g., India and Israel. The only answer to that is: National and Collective Third/Muslim World Self-Reliance for Peace and Integrative Development through mutual help and reciprocal action. A Muslim society's process of spiritualizing catharsis, purification and renaissance is *Jihad-al Akbar/Nafs* in *Tauhid:* an integrative Jihad for Peace and in Peace.

Islami Injunctions:

It is now time, after the foregoing summation on Jihad, to cite some sample significant Qurani verses urging upon, in fact, prescribing Jihad:

> *"Fighting is ordained for you, even though it be hateful for you; but it may well be that you hate a thing while it is good for you, and it may well be that you love a thing the while it is bad for you: and God knows, whereas you do not know." (2:216).*

This verse seems to have been ordained also for the present times, when the Muslim World is the target of International Terrorism and War.

> *"Say: Fighting is an awesome thing; but turning away from the path of God and denying Him, and (turning them away from) the inviolable House of Worship and expelling its people therefrom—(all this) is yet more awesome in the sight of God, since* **oppression is more awesome than killing".** *(2:217)*

That is exactly what the Indians and Israelis are doing to the Muslims today—oppressing, repressing and killing or massacring them, genocidically in ethnic cleansing. Also, the Anglo-American coalition forces in Iraq, Afghanistan, and even Pakistan's tribal areas.

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Civil War:

There is so much infighting, oppression, and repression in Muslim societies today—even civil war—because they have forgotten the Spirit of Jihad—especially *'Jihad-un-Nafs'*, i.e., Jihad against social and personal evil: one's own ego and carnal desires; materialism and mammonism, secularism and sensateism. Having forsaken Living Islam as a Real Life System and Style, and reduced it to merely a routine ritual, they have resorted to alienating secular value systems and life styles. Secular problems coupled with secular solutions have resulted in secular crises, mega-crises and meta-crises. That is their complex Problematique—which Islam, alone, can resolve—Islam, the Futuristic Perennial Peace Paradigm. Thus the critical need of Jihad for Moral-Spiritual Social Change within the Muslim World—and each country and society in it.

The Challenge and Warning:

Despite all the professed and practised pacifism of the nominal, non-practising Muslim individuals, governments, states, societies and systems today:

> *"(Your enemies) will not cease to fight against you till they have turned you away from your faith, if they can. But if any of you should turn away from his faith and die as a denier of the truth—these it is whose work will go for nought in this world and the life to come; and these it is who are destined for the fire, therein to abide". (2:217).*

The Muslim World's hypocritical foes may not succeed in turning away from Islam, per se, their ruling power elite, and policy makers and influencers, but they have succeeded in diluting, neutralizing and alienating them from their socio-cultural roots, moral moorings, and spiritual sources. That is at the cost of their abiding Islami, national and human interest. The result is that these

societies are a virtual battle-ground between materialism and moralism—and even civil war—or at least an inner clash of values, if not civilizations—to the utter neglect of the real Jihad commanded by Allah:

"And fight in God's cause against those who wage war against you, but do not commit aggression—for verily, God does not love aggressors... for oppression is even worse than killing".... (2:190).

Right in the very same verse above, while prescribing a defensive war, Islam proscribes aggression or an offensive war, in the strongest clear-cut terms. The reason is that aggression is equated with oppression—which is considered as worse than murder and killing. Now murder is one of the deadliest or cardinal sins in Islam. Here we need to recall the Qurani verses on the subject: where killing one person is equated with killing humanity, and saving one life is like saving all of humankind, (5:32).

Such is the sanctity of life in Islam. If individual killing is condemnable, wars being mass-murders, are even worse. Peace is the prescribed condition of life in Islam. Killing, murdering, terrorizing and warring are a violation of the sacredness of life. Such acts tend to become habitual, and are socially demoralising, destabilizing, even chaotic, anarchical and nihilistic.

The Martyrs:

Jihad has two kinds of principal protagonists: the *'Ghazies'* or Mujahideen (spiritually sacred warriors and freedom fighters), and the *'Shaheed'* *(singular)* or *'Shahuda'* (plural: the Martyrs). The former are the lucky victorious survivors, the latter are luckier still, because, in the words of the Holy Quran:

"Do not think of those who have been slain in God's cause as dead. Nay, they are alive! With their Sustainer

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have they their' (spiritual) 'sustenance, (3: 169), exulting in that' (martyrdom) 'which God has bestowed upon them out of His bounty"... (3:170).

For they waged Jihad and did not aggress. Their triumph is secured in martyrdom.

Aggression:

"And never let your hatred of people who would bar you from the inviolable House of Worship lead you into the sin of aggression: but rather help one another in furthering virtue and God-consciousness, and do not help one another in furthering evil and enmity; and remain conscious of God: for behold, God is severe in retribution." (5:2).

Oppression:

"And fight against them until there is no more oppression, and all worship is devoted to God, alone". (8:39).

Jihad:

"If you do not go forth to war (in God's cause), He will chastise you with grievous chastisement, and will place another people in your stead" (9:39).

Jehad is being condemned by the enemies of Islam (nominal Muslims and non-Muslims), because they want to replace true Muslims with their own kind.

"Go forth to war, whether it be easy or difficult (for you), and strive hard in God's cause with your possessions and your lives".... (9: 41)

Common Consensus:

Basing their research and findings on both original and secondary sources, there is common consensus among the well-known authentic authorities on the nature and

inspiration of Jihad. We can conclude this chapter with the views of some modern and contemporary writers on the subject, as under:

"Militant Islam"[15]:

For G.H. Jansen:

> "Militant Islam, now so very much in the news, is really no new thing. It has caught the attention of the world merely because several different manifestations of political Islam have emerged.... Since about 1973, in the aftermath of the Arab-Israel war.... evidence of a political resurgence of Islam in many Muslim countries, from Morocco to the Philippines, has accumulated with increasing speed...

> **"What is this Islamic resurgence really about? It is, very tamely about autonomy, constitutions and systems. Why then, is militant Islam a matter for alarm and despondency in the West?** Why is it that it is almost exclusively the bloody, violent side of the movement that lodges in the Western memory? It is because these latest events are just the recent link in a long, long chain, part of a story of misunderstanding of the Muslim Orient by the Christian Occident that goes back to 1,500 years.... the subtle but preponderating role of... 'attitudes', 'images' and 'stereotypes'. The relationship of Christian West to Islamic East is particularly replete with these set patterns. It has not even been a love-hate relationship: from the western side, the attitude to the Muslim East has been first, one of fear, and later, of contempt; from the East towards the West, there was first hate, and then, impotent envy mingled with just a little admiration. Present-day attitudes reach back to and awaken atavistic stereotypes...

"The Western image of the 'fanatic Muslim' has layers of religious, political and economic interests...

*"Militant Islam today is part of a much wider problem that confronts not just the Muslim, not just Afro-Asia, but the whole of the Third World, the non-Western underdeveloped 'south' of the globe. **This is the problem of how to come to terms with the Western way of life that is rapidly becoming the global way of life....***

*"**What is militant Islam up to? It is, for the most part, a sincere attempt....to remodel their public and private life—politics, economics, law and social mores—according to the precepts of their faith... That surely is laudable or at least understandable**"[16].*

G.H. Jansen, as an empathetic western convert to Islam, has understood the core problem. Present-day Islami Renaissance and Revivalism is for the Islami Value System and Life Ways. That is the Spirituality of Jehad, also—especially *Jihad-al-Akbar/un-Nafs*—as a perennial pattern and practice in routine life. The West is out to impose the capitalistic exploitative free market economy system on the rest of the world—and all in the name of Democracy—through insidious devices like globalism, globalization and homogenization. It forgets that the Democratic Spirit that appeals to the Third/Muslim World is the respectful tolerance, multipolarity, pluralism and peaceful co-existence of the democratic ideal. But when the West wants to steam-roll and impose its own notion and brand of Democracy on much older nations, systems and societies, they feel repelled by it. **The Muslim World argues—if God Almighty has not imposed His way on the world, why should the West? So Jihad is all about Just and Compassionate Peace:** autonomy,

sovereignty, liberty, equality, freedom, fraternity and justice in real life. Not just the Western fad of Human Rights as an excuse for intervention in sovereign states and societies—for which the Basic Needs of survival, peace, progress, fraternal freedom and holistic integrated development as Human Rights—are equally important.

Islam's Eternal Message:

Abd-al-Rahman Azzam states the following on the issue of *'Legitimate War'* in Islam:

"In sanctioning war, Islam defined its aims and purposes: to suppress tyranny, insure the right of a man to his home and freedom within his nation, prevent persecution in religion, and guarantee freedom of belief to all people."[17]

Thus, Jihad or *'Legitimate War'*—Just War—in Islam is for the Basic Needs and Human Rights—in Peace, Social stability, security, integration and fraternal freedom. Societal harmony is further ensured by guaranteeing all of these rights and responsibilities to the minorities and the marginalized—be they so socially, religiously, culturally, generationally, genderly, economically or politically. That includes women and children. In the ideal Islami society. marginaization—be it of minorities, women, children, youth, the aged, poor, destitute, widows, orphans or of any others—is remedied and rectified by social integration. That is the *'New Humane Social Order for the World'* that Islam idealizes.[18]

The *"Church Militant of Islam"*[19]:

Syed Ameer Ali convincingly held that Islam's *'wars were purely defensive'*—in intent and actuality, in their mission and goal, and in historical reality. That is because the Islami Ideology behind them—the motivation of Jihad—was for Freedom in Just Peace, law, order, stability

end Security.

Revelation and Revolution In Islam:[20]

The two go hand in hand. Revolution in Islam is social action for societal reconstruction and human reformation. Its social change process and instrument is Jihad. Islami Revolution is purposive and pragmatic—in that it endeavours to translate its innate Idealism and Ideology into a mission, movement and action for the ideal Islami Society, State and System. It remains, enlightened, balanced and moderated by virtue of the Revelation behind it—the Holy Quran, and its guidance on every aspect of life, including Jihad. So Jihad is nothing independent of Islam. It is an expression, instrument and agent of the Islami Revelation for a Peaceful Revolution.

The late Dr. Ishtiaq Hussain Qureshi, like so many before and after him, has called Islam: **'The Religion of Peace'.**[21] That is not just literally, because of its name. But much more, it is because of the quintessential spirit of Islam—which is Peace—in thought, word and deed. Peace is also the Prime Purpose of Jihad. According to Dr. Qureshi, *Jihad in Theory*[22] beings and ends with insistence on pacific patience, perseverance and tolerance—especially in adversity. Likewise, *Jihad in Practice*[23] is to implement the Divine injunctions on Jihad, already cited in this chapter, both in letter and spirit. Jihad **is to end tyranny—not to tyrannize. To fight, defensively—but be ever-willing and ready to forgive—and resort to and restore Peace.**

Author Nisar Ahmad has painstakingly compiled bilingually (Arabic-English) and edited in two volumes: **The Fundamental Teachings of Quran and Hadith** [24] to prove the Divine origin of Islam for its human application. That includes Jihad as Moral War—which is essentially defensive, peace promoting and socially stabilizing.

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Conclusion:

Since Jihad is against ever-exploitative oppression—old and new—in the widest sense—Colonialism and Imperialism of all kinds—from within a society (endogenous and indigenous) and from outside it (exogenous and alien), we can end this chapter on the following quote from Dr. Ali Shariati:

"My friend, you have left this world, but we are carrying the loads for the great civilization, victories, and heroic works. They came to our homes at the farms and forced us as beasts to build their graves. If we could not carry the stones or complete the task, we were also put into the walls with the stones! Others took the pride and credit for the work that we did. No mention had ever been made of our contributions.

*"My friend, knowing that you were a slave, you could identify your master.... we are facing the same destiny as you, but unable to know why it exists, **who is making slaves of this century? From where are we being invaded? Why are we engaged in worldly worships? Like animals, we have become victims of exploitation—even more so than you were, and:***

*'**We work for their systems, power, machines and palaces which are maintained through our efforts.... We are more deprived than you! Cruelty and discrimination are more severe than that of your time!**'(25)*.

The foregoing goes to prove the subtitle of this chapter—which epitomizes the quintessence of Jihad: as an activist mission and movement for a New Humane Spiritual Social Order and Sacrifice through Action.

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Dr. Ali Shariati on Islami Social Change

Remembering Dr. Ali Shariati:

Prof. Hamid Algar of the University of California, Berkeley, USA, has translated into English, the late Irani Prof. Dr. Ali Shariati's book of lectures, **On the Sociology of Islam**[1]. This translation carries the following Introduction to Prof. Shariati, on its outside back-cover:

"*In preparing the way for the unparalleled surge of Islamic revival that we now witness in Iran, many factors have been at work. One of the most important is the legacy of Dr. Ali Shariati (1933-1977). A teacher, scholar and writer, Shariati had a dynamic influence on the young people of Iran, with his classes, discussions, free lectures and articles during the 1960s and 1970s'.*

"*Shariati was a sociologist, educated in Mashad and Paris, as well as a student of history and philosophy. He subjected contemporary society to careful examination, using the terms, experiences and concepts found in Islamic philosophy and culture for his analysis. He formulated and presented to his students and readers, a coherent Islamic world-view and an ideology of social, political and economic*

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change. His views have contributed much to the Iranian Islamic revolution".

According to Prof. Hamid Algar's Foreword to the above book:[2]

"In 1959, he' (Shariati) 'went to Paris to continue his studies in sociology and related fields. He participated actively in the organization abroad of an Islamically-oriented response to the Shah's regime.'

"In 1964, (he) returned to Iran' (from Paris), 'but was immediately arrested. Six months later, as a result of international pressure on the Iranian regime, he was released and permitted to assume a succession of teaching posts... The Husayniya-yi Irshad was closed, and Shariati was imprisoned again, this time for.... 18 months, during which he suffered severe hardship and deprivation. Shortly after his release, he went to England, dying there under mysterious circumstances that suggest the almost certain involvement of the Iranian secret police' (the Savak) 'on June 19, 1977. He was buried in Damascus, next to the shrine of Hazrat Zaynab Rahimahullah!".

Shariati's Theory of Islami Revolution: Jihad:

In the opinion of Prof. Algar, Dr. Shariati's life-long struggle was against such so-called *'intellectualism'* or *'intellectuality'* as had got equated in the (late 20th century) with *'ambition and the desire for position, and is thus in itself one cause for the oppression and humiliation of the conscious'*. His **Jehad** was also against *'the habit of regarding the actual as normal and acceptable, instead of seeking to replace it with the ideal'*.

Indeed, as can be seen in the over 57 years of Pakistan, one sign of the decadence of a degenerate society is that the universal Norm (good, right, just, fair, honest, independent, integral, free, fraternal, humane-

altruistic and truthful, etc.) is derided and decried as the 'unattainable, unrealistic, impracticable' and 'ideal,' with spurious 'pragmatism' or 'practicality,' demanding the acceptance of the decadent as the normal—for being common or even popular. Indeed, the prevalence of evil is no justification for its acceptance. Good is good, bad is bad, and the two cannot be equated or exchanged. In fact, the very remedy of such decadence lies in a return to the Ideal—in order to Pragmatism it purely and realize it conscientiously in real life, through action and implementation. Thus, to my mind, True or Pure Pragmatism—as distinct from and opposed to Spurious Pragmatism or Opportunism—demands the Realization and Actualization of the Ideal—not the rationalization or justification of the decadent real or actual—simply because of its existence, prevalence or even popularity.

But to return to Prof. Algar, thus:

> "He' (Shari'ati) 'waged a constant struggle against the evil temper of our age and our society, the withered root of which can be watered only by the renunciation of all things, even be itself, by **martyrdom!**[3].

On Jihad and Tauhid:

> "The philosophy of remaining a human being in an age when life is polluted, when remaining a human being is extremely difficult, and when a repeated Jihad is needed every day, and when Jihad cannot be waged"—is the quintessence of Jihad, according to Shari'ati, (as expressed in his biography, **Kavir**)[4].

> **"In the analysis of Shari'ati, the prerequisites of Jihad are:** correct thought followed by correct knowledge and that, by correct conscious conscience. One is then ready to activate a popularly participative Social Change Movement or Jihad based on sound theory and practice, both, towards Perfection—which is Islami spiritual progress. This is to be distinguished

from fanaticism, obscurantism, superstition and rootless belief or conviction, all of which are hurdles in the way to Proper Progress, as they favour the well-entrenched status-quo of the vested interests, to resist Social Change. The correct knowledge of Islam is provided by a Philosophy of History based in 'Tauhid' (the Oneness of Allah, and thereby, of all His creation, including humanity and the Ummah), 'as well as a **'Sociology of Shirk'**. That exposes the societal reality and social condition as it is, in its true colours, for remedial action' (through/for Jihad). For Shariati: "The whole of' (human) 'history is a struggle between truth and falsehood". Also: "The priesthood (Mala) and the opulent (Mutrif) together comprise the **exploiting classes that** have always opposed the prophets, whereas the deprived, the oppressed and the pious have always stood with the prophets and the martyrs. Belief in Tauhid is inseparable from the social and historical responsibility and commitments of those who profess it, so that **the society that believes in Tauhid is also a society that must practise Jihad"**.[5]

The 21st Century New Imperialism:

Thus, in Shariati's opinion, Jihad is against exploitation. Exploitation has many forms—be they personal or impersonal, endogenous or indigenous, or yet alien and exogenous, both regional and global or international. One persistent form of exploitation is imperialism and/as colonialism. Again, they can be both local-national or alien and alienating. In the mid-20th century, classical colonialism and historical imperialism gave way to the Post-World War II neo-colonialism and new imperialism after the war. The Post-Cold War Period spawned the 21st. Century Western New International Imperialism by means of the so-called Western New World Order and its self-styled, ever-exploitative capitalism, privatization and the

free market economy, globalization (expansionism) and homogenization (hegemonism), etc. What the Third and Muslim World is witnessing today are well-entrenched agents of such imperialism in the form of Comprador nation-state leaders and/or governments as well as some alien and local alienating NGOs—in addition to the multinational corporations.

According to Shariati's **'Sociology of Shirk'** **(polytheism)**—Shirk consists in defying *'Tauhid',* (the Unity of Allah, and thereby, of the Ummah, and of all of humanity), which is in essence and effect, Moralism and Spiritualism, with Materialism and Secularism. Now, in the opinion of the late Herman Kahn, an American Futurist, the proud pillars of the globally predominant, ever escalating and ascending Western Culture as Westernism, are: Materialism, Secularism, Scientism and Sensateism.[6] Exploitation both confronts Tauhid and commits Shirk—in that it challenges the Islami Ideology and the Will of Allah, as revealed in the Holy Quran and Sunnah—essentiating justice, equity and equality, altruism, freedom and fraternity. That, by dividing the society between the exploiting haves and the exploited have-notes, and supporting Materialism over Moralism. It also prevents social reconstruction, renaissance and integration through desirably engineered Normative Social Change according to the Islami Ideology.

Ideological Change:

What is the way out?— *'Inqilab'* :Peaceful Moral Transformation—through *'Jihad'* :Peaceful Spiritual Struggle.

"Without Ideological Change, no profound change is possible in society, and it is precisely a profound ideological and intellectual change that is now needed more than anything else in the fast-moving modern world".[7]

In Islam, the fundamental factors, forces, agents and processes of Revolutionary Social Change as well as of the Transformational type—which is Moral-Spiritual and Peaceful, are, according to Shari'ati:

Personality, Tradition, Accident and *'Al-Nas'*, the People:[(8)]

By **Personality** is meant the Charisma of the Collective Leadership, especially the Supreme Leader. **Tradition** is translated as the People's Ideology and Value System, as it influences the life ways/styles and behaviour patterns of the Society and the people. Apparent **Accident** is really the covert hand of **History,** operating at the service of the Divine: will, intervention, retribution, Nemesis and Destiny. The **People** are the Society that seeks Transformation. All the foregoing four fundamental factors brought about the Holy Prophet Muhammad's (SAS!) Islami Revolution. And therefore:

> *"In* **Islam,** *the* **personality** *of the* **Prophet** *had a fundamental and constructive role in bringing about change, development and progress, in building a* **future** *civilization, and in changing the course of* **history** *... The* **Prophet of Islam** *thus appeared in such circumstances that his personality was.... the greatest factor in the change and development of society and history....* **Tradition,** *in the form derived from* **Islam** *and the* **Quran,** *has the sense that each society has a fixed basis, or in the words of the Quran, it has a road, a path, a particular character. All societies contain definite and immutable laws....* **In Islam,** *we have both human society* **(Al-Nas)** *being responsible for its fate, and also the individuals that compose society, being responsible for their destinies* **(History)...** **Both** *society and the individual are, therefore,* **answerable** *for their deeds before the*

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Creator, and each constructs his own ***destiny*** with his own hands."[9]

The Irani Revolution:

On the basis of the four criteria discussed above, it can be argued that the recent and still ongoing Irani Revolution is based on the **Islami Model,** in that all of the four fundamentals are operant in it. The **Charismatic Personality** was of the late AyatUllah Khomeini. In fact, there was at play the thesis-antithesis dialectic of two very strong but opposed and confronting personalities of the Shah and the AyatUllah. They were followed by their respective **"Collective Leadership"**—the Shah's fading toadies, and the faithful AyatUllahs. Their **Systems,** too, added to the Revolutionary Dialectics:one, Western, secular, materialistic, exploitative, comprador, deviant, hypocritical, alien and alienating—and totally decadent, on final analysis. The other, Ideological, rooted in the '**Al-Nas,**' and popularly participative and interactively experiential. The **Tradition** was Islam, specifically, the Shia School and Sect. The **Accident** (of Geosociology: History and Geography or Geopolitics, Geoeconomics and the International Political Economy, and of the operant situation /circumstances) was that the **Age of Comprador Indigenous Imperialism** was over, and **Islami Renaissance along with global democratisation,** had set in.

The Present Pakistan:[10]

Now we can situate ourselves in the early 21st century Pakistan. The History of Economic Thought and of Revolutions confirms that the Geosocial or Socio-Economic Factor has almost invariably inspired the Politics of Revolution: exploitationary potential—excessive and endless—caused by exponential secular materialism—at the cost of enlightened moderating moralism. Pakistan today is rich in revolutionary potential—as we shall soon

see. The elitist societal decadence and deviancy, regressive taxation, and economic exploitation: inflation, unemployment, corruption, massive poverty and population explosion; the political instability: terrorism and sectarianism, poor law and order situation, infighting, threat perceptions and state of national (dis) integration and insecurity; the sensate media and elitist Westernization and alienation, even electronic Indianism and Hinduism, the social distances and class antagonism, the Materialism and Mafia Politics, the gun and drug anti-culture—all are stuff that Revolutions are made of. As in the case of the Shah's Iran, so also here in Pakistan today, elitist Westernization, Indianization and even Hinduization, are daring the innate Islami Ideology of the people. The big difference is that we have no oil wealth and petro-dollars to back us. And so, people now openly long for (an Islami) Revolution. But there is no Revolution in sight. Conspiracies and coups have had their day. All the political parties and their leaders (secular and religious), have exposed themselves ad-nauseam, so that people have lost faith in them. They are too busy grabbing and gagging, selling away Pakistan's real estate, infrastructure, assets and resources, and bartering the nation-state sovereignty and the unborn generations to privatization[11] and the international debt and debt servising, to really bother about the 21st century and the National-Human Interest and Future. We have forgotten our History—of the British East India Co. and Western colonial exploitation. And more recently, of the devastating debacle of East Pakistan (1971). And our leaders are equally hung on and sold to the West—the feudals, industrialists, mafia new rich and the bureaucracies. Therefore, the people are utterly disillusioned in them. But they are too weak, disorganized and leaderless to rise en masse for effective Revolutionary Social Change. Pakistan is too possessed by the bottle imps of drawing room, bureaucratized politicians to breed any genuine Revolutionaries! Every potential revolution is

preempted by a Western-American manipulated coup d'etat to reinstate the vested interest well entrenched status quo and reimpose praetorian ad-hocism.

Thus—though Pakistan is rich in revolutionary potential—circumstantially—in reality, no Revolution is in the offing, or even appears to be possible. This is simply because Ali Shariati's four fundamentals are apparently missing: especially Revolutionary: Personality, Tradition, and 'Al-Nas' or people, as explained below. And so the utterly condemnable vile attempts on the President's and Prime Minister's life, which are most unfortunate.

Revolutions Require:

i.   An inspiring Ideology.
ii. An institutionalized Revolutionary System and Organization.
iii. Revolutionary Leadership.
iv. An ongoing Revolutionary: plan, programme process, mission and movement.
v.   Revolutionary Social Change Agents at the command of the Revolutionary Leadership—the rank and file, especially the local and link-level leadership.
vi. The Revolutionaries—the People; and
vii. The Revolutionary Promise and Potential in terms of the right and ripe historical conditions and circumstances.

Except for the last element (vii), all else is at present deficient in Pakistan. People are fed up of the alien and alienating, secular-materialic influences, especially American. As for Shariati's fundamentals, no Revolutionary Personality is yet visible on the horizon of Social Change. Pakistan's Innate Islami Ideology or Tradition, which originally created it, has been compromised by both its Politicians—Political Pundits (secular) and Political 'Ulema' (religious)—and by its Westernized Elite. All for the sake of

Power Politics: Materialism, Secularism, Sensateism and Westernism in the name of Modernism. Islami Futurism and Futuristics are, of course, unknown to these ostriches of our national destiny. Scientism, the hall-mark of Western progress, has been bartered away along with Self-Reliance, to a crippling and suffocation Dependency Relationship with the West. The poor People, no matter how great their exploitative suffering, are peerless, rootless, rudderless and without a sense of Identity, Direction and Destiny. They have been strategically trapped in their struggle for sheer survival, to react or revolt—against exploitative poverty manifest in frequently spiralling price hikes, inflation, regressive taxation and unemployment. Apparently, there is no 'Third Option/Alternative' discernible in the present Pakistani politics of so-called mythical Macro Economics, for which the people's Microeconomics has no meaning and value.

Divine Intervention and Retribution through an Accident of History:

The only factor lèft is the most uncertain, dangerous and deadly one, full of surprises and lightning attacks. This is an era and region of Revolutionary Social Change which is increasingly rising and super-exponential. When all the other three theoretical factors of self-reform or evolution are either disabled or become ineffective, then Divine intervention as Retribution and Destiny step in to play their decisive role. Currently it is preceded by Terrorism—which is tragic-traumatic, to say least. The lesson of Nemesis is: "When you sow the wind, you reap the whirlwind!". Even though some in the Ummah may sell their souls to the West for secular survival in Westernization as progress, Revolutionary Islam is astir and afire throughout the Muslim World, (like revolution in the Third World, itself). How can their elite, then, ever hope to escape their Historical and Ideological Destiny which is already shaping their 21st Century Alternative Individual and Collective

Futures? The wisest Strategy for Survival,[10] under these trends and issues, currents, undercurrents and cross-currents, conditions and circumstances would be to Futuristically opt for Islami Engineered Normative Social Change through Individual and Collective Self-Reliance in the Muslim/Third World, in order to influence, shape and ensure their 21st Century Collective Futures. As for Pakistan, specifically, it must read the writing on the regional and global wall of human history, learn lessons from its own Past-Present, and that of Iran, Iraq, Afghanistan, Kushmir, Filistine, the Indian Muslims and other minorities, and the rest of the Muslim World in the grip of (Islami) Social Change, quickly set its house in order and seek with them, collectively, their common Islami Futuristic Destiny. More so now in 2004, with the one-sided Western Clash of Civilizations, and the Anglo-American, Indo-Israeli, Indian Hindutva, and Israeli-Zionist collusion against Islam and the Muslim World, manifest in International Terrorism as Western Wars, Indian State Terrorism in India and Kushmir, and Israeli State Terrorism in Filistine and the Middle East. If the Muslim Ummah does not wake up immediately, the West has its own agenda for Modernizing and Democratizing the Muslim World for its oil wealth, by means of the Globalization of the 21st New Western International Imperialism.

> *"For them shall be what they have earned, and for you shall be what you have earned". (The Holy Quran; 2:134).*

> *"Verily, God does not change the state of a people until they change the state of their own selves". (13:11).*

> *"Every soul is accountable for what it has earned." (7:38).*

> *"Follow what has been sent down unto you by your Sustainer, and follow no masters other than Him. How*

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seldom do you keep this in mind". (7:3).

Imperialistic human masters are the most evil and vicious, be it International or Indigenous Imperialism.

"And how many a (rebellious) community have we destroyed with our punishment coming about it by night or while they were resting at noontide"....(7: 40).

The rebellion under reference is of Indigenous Imperialism.

"And for every people a term has been set: and when (the end of) their term approaches, they can neither delay it by a single day, nor can they hasten it." (7:34).

When will the Bush-Blair Anglo American term be over?

"Do not spread corruption on earth after it has been so well ordered". (7:56).

Colonial Imperialism is the worst kind of corruption.

"Remember, then, God's blessings, and do not act wickedly on earth by spreading corruption". (7: 74).

So are Terrorism and War.

"Hence, all who give the lie to our messages, and (thus) to the truth of the life to come—in vain shall be their doings". (7:147).

They are the atheists, polytheists and agnostics, some say.

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"A LHC bench hearing petitions against privatization of government departments, observed Wednesday that those who want these departments to be privatised, should imagine the situation (in the country) if these departments were bought by the Jews" —or Indian Hindus, or any other adversary.

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Imam Khomeini on: Jihad

Tauhid and Jihad:

Tauhid and Jihad are the sesame key to the Islami Future of the Muslim World.

This is a statement from my preface to my book: **Islami Futurism and Futuristics.** It is now being repeated because of the life-giving, life-sustaining, transformational role of the Spirit of Jihad in a Muslim Society and Islami State-Social System. It is the quintessence of Islam's Message, Mission and Movement. It is primarily responsible historically for the repeated Islami Revivalism and Renaissance, as it is the spiritual-moral catalyst by which Islam renews itself, whenever it is under challenge. Here we can recall Maulana Zafar Ali Khan's popular line as under. (He was a contemporary of Allama Muhammad Iqbal).

"اسلام زندہ ہوتا ہے ہر کربلا کے بعد!"

"Islam is reborn after every Karbala".

Furthermore, according to Allama Iqbal:

"One lesson I have learnt from the history of the

Muslims: At critical moments in their history, it is Islam that has saved the Muslims, and not vice-versa. [1]

The Imperial Game and Islam:

Therefore, if the non-Muslims, especially of India and Israel, **misled and backed** by the Anglo-American West, are up against the alleged *'Islamic fundamentalism, fanaticism, extremism, and terrorism'*, etc., they are really against Jihad—Islam's raison d'etre, zeitgeist, life spirit or elan-vital—which gives life and sustenance to Islam. Not that they really believe or fear that the Muslim World would wage a Jihad against them—a *"Jihad-al Asghar"*. Indeed, it is too weak to do that, or even to defend itself. What they do not like is Islam, itself—Islam, per-se: especially its spirit of *"Jihad-al-Akbar/un Nafs'*—which will resist all attempts at the revival of Western colonialism and international imperialism in futuristic forms like the New World Order, Globalism and Globalization, etc. This 21st Century Western New International Imperialism is really classical colonialism, as modernized for futurization. It is old wine in new bottles. The name tags, stickers and labels are different. Another major and deadly difference is that this New International Imperialism was by remote control, and therefore, invisible. There were no occupation forces and interventionist governments—till recently (the Gulf War and after). No aliens and alienators on site in a visible permanent presence till the 1990s. They come and go like ghoulish shadows, historically. It is the Comprador local agents of alien imperialism, in collusion with the masked multinationals, and some NGOs, which control whole countries, cultures, nations and psyches, for the benefit of their mesmerizing masters abroad. And the hypnosis is total and complete: being politico-economic, defence-strategic, psycho-social, cultural, educational, linguistic, and even religious—by way of secularizing and fragmenting religion as terroristic sectarianism—in addition to being exploitative politico-economically. It is an ongoing

battle of, for and by the human minds, in the fertile battle-ground of the individual and collective national spirit, psyche and soul. The name of the game is Globalism and Globalization under the pretext of Modernization and Development—but for and through alienating Westernization[2].

The greatest hurdles in the way to this Imperial Game are:

    i. Islam, especially, the Spirit of Tauhid and Jihad, Identity and Destiny.
    ii. Nationalism—and the National: spirit, interest, culture and character.
    iii. The Nation-State.
    iv. The national and nationalistic government and opposition.
    v. The nationalistic people.

The last four go together, for the national government and opposition are the custodians of the nation-state, and nationalism is the binding spirit that keeps them and the people integrated. Islam is their overall inspiration, motivation and strength, *Tauhid,* their integrative quintessence, and *Jihad,* their secret of survival and future. That is why they are being targeted and undermined by:

a.   The multinational corporate corrosive culture.
b.   The free market economy, denationalization, deregulation and privatization, etc.—as the agents of ever - exploitative international capitalism.
c.   Some select NGOs (Non-governmental Organizations) in the pay of foreign sources of sponsorship, funding and patronage.
d.   Slogans like the *'least government is the best government'*—as if the private sector were anyway more nationalistic, patriotic, economical, efficient, honest—and therefore, more reliable—than the public sector. Especially the private sector from

abroad.

Targets (i) to (iv) become more detestable in the sight of International Imperialism, if they are inspired by the Islami Ideology, for it seeks to serve, protect and promote the national Islami identity, interest and future. The Islami view is that there must be a consensual partnership of the nation's private and public sector, to serve the abiding national *('Millat')* and Islami *('Ummah')* interests—which really converge into one as their sole, single interest, for contributing soulfully to the overall global interest of the international human fraternity: just peace, peaceful coexistence and fraternal freedom.

Imam Khomeini:

Islami thinkers and Visionary Futurists-cum-Pragmatists like Allama Muhammad Iqbal, Afghani and Abduh, and more recently, the late Imam Khomeini[3] and Dr. Ali Shariati[4] understood this 'Imperial Game' very well, and exposed it in a life-long Jihad. True to the Islami Ideology, Imam Khomeini expressed himself repeatedly on both the kinds of Jihad, i.e.:

a.   *"Jihad- al Akbar* or *'un-Nafs"*.
b.   *"Jihad- al-Asghar"* or *'Saif': 'Askari'*.

Let us now discuss his views as under:

(a) Jihad-al-Akbar/un-Nafs:

Realizing that the two major guardians of the Future of Islam and the Muslim World are: its women and the youth, he focused fully on them. That is because women are the custodians of the value system and life styles of a people: at home, in education, at the work-place, in society and all other real life realms and situations. They are both the preservers and promoters of tradition, as well as the carriers of the seeds of social change. Thus, they help in maintaining the Islami enlightened moderated balance

between continuity and change, tradition and innovation in the purposes and processes of Moral Spiritual Social Change. The best—or worst—way to ruin a nation's present and future is to mislead and alienate its women and youth. Mindful of this strategy of the subversive elements, the Imam was frequently addressing the people generally, and motivating the women and youth in particular, to play their rightful Islami roles, discharge their social responsibilities and do their duties, conscientiously. For he was convinced that the Spirit of Jihad is nurtured in the mother's lap, and actualized in the life of the Mujahid—the young Muslim man and woman in a truly Islami Society. The still ongoing Islami Revolution in Iran is a living proof of that. President G.W. Bush, Jr., of the USA is targeting Iran as one of the three 'Axis of Evil' states (the two others being Iraq and North Korea), because of the success of the Irani Revolution, and the emergence of Iran as a role model modern-futuristic Islami state, system and society. The Irani example may pave the way to the emergence of Islam as an Alternative Global Paradigm in the present (21ˢᵗ) century. That is why there is the Indo-Israeli and Anglo-American nexus against Islam and the Muslim World. While it is young men who generally take to a time-tuned *Jihad-al-Asghar* or defensive war and armed fight for freedom, *Jihad-al-Akbar* is incumbent upon all, regardless of gender and age, throughout one's life. The concept, spirit and ideology of Jihad is integral to Islami upbringing and education, nature and nurture, socialization and acculturization, at every step and stage of life. It is the peak and zenith of the life-long process of perfectionistic Spiritual-Social Self-Actualization: indeed, its culmination called *'Shahdaat'* (Martyrdom) is for the fortunate few! That is *"The Sociology of Faith and Action"*—Firm Faith translated into Transformational Action[5].

Let us quote Imam Khomeini as under on the subject:

Jihad: *"The Fountainhead of Magnificence"*:

> *"When man orients himself to other than God, veils of darkness... envelop him... But when worldly affairs lead man to orient himself to reality and aspire to the hereafter—which is the realm where man is to be ennobled—the veils of darkness are transformed into veils of light. Total separation from this world is achieved when all veils, both those of darkness and those of light, have been drawn or torn aside, allowing man to enter the divine hospice that is the 'fountainhead of magnificence'. That is why the Commander of the Faithful petitions God Almighty in his famous invocation for the vision and luminosity of heart so that, penetrating the veils of light, he may attain the fountainhead of magnificence"[6].*

The way to that fountainhead is Jihad, more specifically, *Jihad-al-Akbar/un-Nafs.* But how?:

> *"Anyone who follows the desires of his carnal self and devotes his attention exclusively to the dark world of (human) nature...such a person is completely caught up in veils of darkness, and serves as an illustration of the verse: "He inclined to the earth and followed his own vain desire". (7:166) Occasionally you encounter a person who has knowledge of these realities but does not believe in them." ....But: "God Almighty might bring them forth out of the darkness and shadows and into the realm of light and brilliance: God is the Protector of those who believe; He brings them forth from the darkness into the light". (2:257)"[7]*

Thus, Redemption and Salvation, here and hereafter, lie not just in knowledge, but in faith, as followed up in action. Piety is holistic, integrative, interactive and

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synergetic, involving the total personality: one's thought and intention, word and deed; conduct and character; appearance and reality.

Thus, *"Ilm"* (knowledge, information, insight, enlightenment, and vision) and *"Amal"* (Jihad: effort, struggle, striving, practice, action, implementation), together, go to make a good Muslim and a true Momin—along with *"Iman" (faith)*, *"Ihsan"* (beneficence, grace), *"Zameer"* (conscience) and *"Aql"* (wisdom). Transmuted into the Futures Field, 'Ilm" can be equated with Futurism (the Theory or Ideology, World-View and Vision) and *"Amal"* with Futuristics, (action, implementation, pragmatism). And so the terms **Islami Futurism** and **Islami Futuristics. Ilm, Iman, Ihsan, Zameer and Aql** help to integrate the two in the Islami Reality. **'Tauhid' and 'Amal'—'Jihad,'** likewise, integrate the two in intent and action, spirit and implementation. Therefore:

"How much longer do you wish to continue your sleep of neglect, to remain immersed in evil and corruption? Fear God and the consequences of your deeds; wake up from your sleep of neglect!"...[8]

The first step to redemption and salvation is to *'wake up'!* For:

"Your eyes are open, but your hearts are deep in sleep".[9]

"You have another world ahead of you; there is resurrection and a return to the Divine presence awaiting you.[10]

Among the root-causes of all evil are selfishly secularized *"Ana'"* (ego, egoism, self-love) and *"Tamma"* (avarice, worldliness, possessiveness,

materialism). Thus:

> "Self-love and love of the world, which lie at the root of all sin, are also very pleasurable."[11]

The way out to Redemption and Salvation is **"Tauba"**—true penitence leading to Divine forgiveness. But regret, remorse and penitence do not mean a recurrence or habitual repetition of sin. Thus:

> "It is true that man is too petty a being to understand fully what the "fountainhead of magnificence" is. But if you purify the intention with which you perform your acts of worship, make your deeds truly righteous, rid your hearts of self-love and ambitiousness, (then) lofty stations and lofty degrees await you."[12]

But:

> "With every breath and step.... the task of **self-reform** becomes more difficult and darkness and corruption increase. **Repentance** requires regret and firm resolve to abandon sin.... The young should not neglect this task....if you do not begin to reform yourselves in **youth**, it will be too late in old age. The heart of the young is pure and subtle; the corrupt impulses within it are weak... When one reaches **old age,** it is difficult for a man to restore his **heart** to its original level."[13]

Because by then one is set in bad habits and evil ways.

Therefore:

> "Devote your precious time and the spring of your youth to the cause of **God and** a sacred, precise aim ...., your welfare in this world and the hereafter will be assured. But if you continue in the (same) state, the punishment for your deeds of corruption is not confined to the next world, you will also suffer various grave misfortunes in

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this world and be plunged into a whirlpool of distaste. [14]

Self-Reform and Social Change:

Internalized Reform or Self-Reform is the first step to Redemption and Salvation through Personal and Social Change. In an Islami Society, Social Action is essential to reform the whole society and its institutional system. Jihad is both a personal-individual as well as a collective code of conduct. Jihad on that level essentiates an **Islami System and *"Islamic Government"*, according to Imam Khomeini.** [15] An Islami society, sovereign state, system, and government (and balancing enlightened opposition) go together. It is only then that the Islami Ideology: world-view, value-system, way of life and behaviour pattern are at all possible. **Creating such an Islami System is, in itself, a great Jihad over time.** The basic social unit and institution of the society is the family and the home. And the heart and nucleus of the family is the woman: as a person, mother, sister, wife and daughter. She has to help the family and the society to 'catch the youth' very early in age—the girl child and the boy child: for the transmission of the filially, socially and humanly desirable values and traditions. The foursome processes of familial upbringing, and societal: education, socialization and acculturization have to start nonformally, naturally and informally right from birth. In Islam, integrating institutions essentially allied to the family in these processes are the *'Masjid'* (mosque) and the *'Maktab'* (school)—for religious teaching, enlightenment and practice, and secular or skills-centred education which is holistically job oriented and promotes Self-Reliance. Together they are responsible for cultivating *'Ilm'* (enlightenment) and *'Amal'* (action) in the child—along with *'Zamir'* (conscience) and *'Aql'* (wisdom).

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(b) *Jihad -al- Asghar:*

This is aimed at attaining *'liberty, fraternity and equality',* and defending and ensuring national security in order to promote national integration for sovereign survival and fraternal freedom in peaceful progress as an Islami Democratic Welfare State-Social System. Therefore, of necessity, all subversive forces and alienating influences of different kinds of exploitative **Imperialism**—old and new, modern and futuristic, politico-economic, of the media, socio-cultural, linguistic, educational, religious, ethnic and sectarian, both direct and indirect, have to be continuously scanned, monitored and coped with, creatively, strategically, futuristically. Two factors are essential for being able to do so: conscientious awareness or consciousness, and the moral political national will to resist such influences. That is best possible from a position of collective strength: self-reliance rather than alienating dependence on others, be it socio-cultural, intellectual, moral, material or even spiritual. According to Prof. Hamid Algar: "*The lasting concern of Imam Khomeini (was) with moral purification and spiritual realization as the ultimate guard of all correctly guided human guidance".*[16]

Correct Islami guidance is properly possible in a truly independent Muslim sovereign state, society, system and government.

Inspired by the foregoing objectives, the prime purposes of Jihad -al Asghar boil down to:

(i).   Fighting off imperialism and colonialism.
(ii). Securing sovereign independence and fraternal freedom.
(iii). Establishing an Islami Government (and Opposition) for and in an Islami State Social System, comprising an Islami Democratic Welfare Society and State.

Thus: *"The life of Imam Khomeini is a clear indication that the Revolution wrought by Islam necessarily begins in the moral and spiritual realm".*[17]

In other words, *Jihad-al Akbar /un-Nafs* is the source, sustenance, strength and inspiration even of *Jihad al-Asghar*. That is how it is kept in Islami enlightened moderation and balance. The two must, in fact, go hand-in-hand, in order to avoid any extremes and excesses, and to follow the prescribed Islami middle path and golden mean of Perennial Peace and Peaceful Coexistence in democratic pluralism and multipolarity.

On Imperialism:

What is the source of Imperialism?—which Jihad seeks to counter?

According to Imam Khomeini:

"From the very beginning, the historical movement of Islam has had to contend with the Jews ... This (their) activity continues down to the present. Later they were joined by other groups, who were in certain respects more satanic than they. These new groups began their imperialist penetration of the Muslim countries about three hundred years ago, and they regarded it as necessary to work for the extirpation of Islam, in order to attain their ultimate goals. It was not their aim to alienate the people from Islam in order to promote Christianity among them, for the imperialists really have no religious belief, Christian or Islamic. Rather, throughout this long historical period, and going back to the Crusades, they felt that the major obstacle in the path of their materialistic ambitions and the chief threat to their political power was nothing but Islam and its ordinances, and the belief of the people in Islam. They, therefore, plotted and campaigned

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against Islam by various means."[18]

The imperialist intention is seldom, if ever, to convert. It is to dilute, neutralize and subvert through alienation. Therefore:

"The preachers they planted in the religious teaching institutions, the agents they employed in the universities, government, educational institutions, and publishing houses, and the orientalists who work in the service of the imperialist states—all these people have pooled their energies in an effort to distort the principles of Islam. As a result, many persons, particularly the educated, have formed misguided and incorrect notions of Islam".

In the 21st century, the old 'orientalists' have been replaced by the so-said 'Islamists' (both nominally Muslim and non-Muslim).

Islami Freedom:

"Islam is a religion of militant individuals who are committed to truth and justice. It is the religion of those who desire freedom and independence. It is the school of those who struggle against imperialism. But the servants' (or agents) 'of imperialism have presented Islam in a totally different light ... to deprive Islam of its vital, revolutionary aspect and to prevent Muslims from arousing themselves in order to gain their freedom, fulfill the ordinances of Islam, and create a government that will assure their happiness and allow them to live lives worthy of human beings".[19]

Islami Law and Government:

"Islamic law is a progressive, evolving and comprehensive system of law ... There is not a single topic in human life for which Islam has not provided

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*instruction and established a norm.... **Islam does not recognize monarchy and hereditary succession; they have no place in Islam.... (nor) usury... banking on usury ... consumption of alcohol ... sexual vice....***

"The ruling cliques, therefore, which are the puppets of imperialism *and wish to promote these vices in the Islamic world, will naturally regard Islam as defective... The fact that Islam makes no provision for the orderly pursuit of these illicit activities, far from being a deficiency, is a source of perfection and pride ... The imposition of foreign laws on our Islamic society has been the source of numerous problems and difficulties...* **The agents of imperialism** *sometimes write that the legal provisions of Islam are too harsh... They' (themselves) 'kill people for possessing ten grams of heroin and say, "That is the law"... We see the masters of this ruling class of ours enacting slaughters in* **Vietnam**, *and no one has the right to object! But when Islam commands its followers to engage in warfare or defence' (Jihad), ... they ask: "What is the purpose for that war?"...*

Currently, (2004) the daily slaughters are of Muslims right in the Muslim World!

"That is our situation then—created for us by the foreigners through their propaganda and their agents.... **For the sake of exploitation, they have installed their agents in power"...** [20]

Local Agents of Alien Imperialism, Compradors and Indigenous Imperialism:

And these Indigenous Agents of International Imperialism are sold to alienating Secularism and Materialism—which they promote as the be-all and end-all

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of life. That is the well-entrenched vested interest of the power elite—the policy makers, the policy influencers and the policy implementers. They are stake-holders in the status-quo. And so they resist essential Islami Social Change, tooth and nail, by hook and by crook. It all boils down to the perpetual struggle between Materialism and Moralism, between Alienation and Indigenization or Nationalization/Nationalism, and between the decadent and deceptive status-quo and Islami Social Change. Bosnia, Kushmir, Afghanistan, Filistine, Cosovo and Chechneya apart, the Salman Rushdie (UK/Europe/the West) case and the Tasleema Nasreen (Bangladesh) case are reflective on—in fact, glaring proof of—the Western bias against Islam. While Islam respects all religions and their prophets, especially the revealed religions, as its own, they are hell-bent upon ganging up to destroy it. Look at how India is treating its Muslim and other minorities even in 2004. Its history is riot-ridden and riot-riddled in the red blood of minorities, and several freedom fights, including Kushmir. The West uses its own brand of Human Rights to interfere, impose sanctions against and intervene in sovereign states and societies—thus violating their democratic rights. Western International Terrorism as War, and Indian and Israeli State Terrorism have become routine affairs, currently.

Islami Modernism and Strategic Futurization:

Islam believes in Islami Modernism and Futurism.

The future of the Muslim World lies in 'Inqilab' (Peaceful Social Change) through 'Tauhid' (integrative unity for collective self-reliance) and 'Jihad'—(Peaceful Spiritual Struggle)—a return forward to Islam, and thereby, to its Islami roots, moorings and mainsprings. If Islam is eternally for ever—and for the Muslims it is, indeed—then it is as much for the Future, as it was for the Past and is for the Present. Its Future can be ensured by

giving it a Modern-Futuristic interpretation through the built-in institutionally of *'Ijma'* (enlightened consensus) and *'Ijtehad'* (learned, contemporaneous reinterpretation in tune with the times, or the time-place/space universal continuum). That is yet another foreseeable direction that *'Jihad'* might take henceforth—to Futurize and Perennialize Islam through *'Ijtehad'*, as **the Perennial Peace Paradigm.**

In the Muslim World, the Islami Ideology needs to determine the Preferable/Desirable Normative Future(s)—in the immediate, short-term, medium term as well as long range and the (far) distant, uncertain time-frame, as an ever-ongoing continuous change process. Obviously, being ideological, these future choices/options of National: policy, strategy, interest, planning and programming—including (human and material) resource development: generation, mobilization, prioritization, allocation, conservation and utilization—and action for implementation, will be Normative and Moral. And, of course, the Norm, Moralism and Morality is Islam. They will guide one in scanning and monitoring the national, Islami, regional and global environment, to evaluate the existing and emerging trends, tensions, threats and issues, continuities and discontinuities, weaknesses, opportunities, and strengths—in short, the negative and positive points—the currents, cross-currents and under-currents, problems and crises. Islam, likewise, provides the necessary Basic Life and Change Coping Skills for problem prevention and preemption, and crises management, conflict resolution and damage repair. Above all, for peace prospection, preservation and promotion. Islami Futures Planning is an essential concomitant of such a Strategy for Survival and Policy of Peace.[21]

Of the 56 plus Muslim countries today, at least one should step forward to opt for an indigenous Jihad towards Islam (as distinct from Islamization) in the present (21st) century. It can then emerge as a role model for others to

emulate. For the Collective Future of the Ummah lies in **Islam—as a Futuristic Perennial Peace Paradigm—** not just for the Muslims—but for all of Humanity. The very first and foremost step in that direction is National and Collective Self-Reliance—in terms of Social Integration and Holistic Security. Only an Islami Government and Opposition in each Muslim country can work for that objective. And so Imam Khomeini's urging that:

> "Know that it is your duty to establish an Islamic government".[22]

Recapitulatory:

It is best to end this last part of the present chapter with the following Qurani verses, which epitomise the Islami, Jehadi Message, succinctly:

The Qurani Quotes:

The 21st Surah: *Al-Anbiya:*The Prophets:

The Holy Quran:

> "O Men! We have now bestowed upon you from on high, a Divine writ containing all that you ought to bear in mind: will you not, then, use your reason?" (21:10).

Human History: "For how many a community that persisted in evildoing, have We dashed into fragments and raised another people in its stead!" (2:11).

Creation: "Nay, but (by the very act of creation) We hurl the truth against falsehood, and it crushes the latter: and lo! it withers away". (2:18).

Death: "And (remind all those who deny thee, O Prophet, that) never have we granted life everlasting to any mortal before thee...." (21:34).

"Every human being is bound to taste death, and we test you (all) through the bad and the good

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(things of life) by way of trial: and unto Us you all must return. "(21:35).

Human Nature:

"Man is a creature of haste "....(2 1:37).

The Prophet:

"And (thus, O Prophet), We have sent thee as (an evidence of our) grace towards all the worlds". (21:107).

SURAH 22: *AL-Haj:* The Pilgrimage:

Evil-Doing:

"And how many a township have We destroyed because it had been immersed in evil-doing".(22:45).

"Have they, then, never journeyed about the earth, letting their hearts gain wisdom, and causing their ears to hear?"(22:46).

Time: *"And behold, in thy Sustainer's sight, a day is like a thousand years of your reckoning".* (22: 47).

"And to how many a community that was immersed in evil doing have I given rein for a while! But then I took it to task: for with me is all journeys' end!"(22:48).

Muhammad: A Plain Warner:

"Say (O Muhammad): O men! "I am but a plain Warner sent by God unto you". (22:49)

The Source:

"For all things go back to God (as their source)". (22:75).

Absence of Hardship in Islam:

"(He) has laid no hardship on you in (anything that pertains to) religion"... (22:78).

Muslim and Islam:

"It is He who has named you—in bygone times as well—as in this (Divine writ)—as those who submit themselves to God, so that the Apostle might bear witness to the truth before you, and that you might bear witness to it before all mankind". (22:78).

Surah 23: *Al-Muminun:* The Believers:

God to Noah:

"And do not appeal to Me (any more) in behalf of those who are bent on evil-doing—for behold, they are destined to be drowned."(23:27).

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South Asian Islam and Cultural Decolonisation

Historical Background:

Though it is generally believed that Islam entered the Indo-Pak subcontinent with the conquest of Sindh in 712 A.D. by Muhammad Bin Qasim,[1] the late Dr. I.H. Qureshi was of the view that it dates back much earlier to the Arab coastal settlements in India, right in the Holy Prophet Muhammad's life-time, (may eternal peace be upon him!). To quote Dr. I.H. Qureshi a little on this:

> "Trade relations between the Arabs and India existed before recorded history. The Arabs already had settlements on the Indian coast, sometimes in partnership with Iran, when Arabia was converted. Islam, therefore, entered the subcontinent within a few years of the proclamation by the Prophet of his mission. The first recorded armed venture by Muslim Arabs against the Indian coast took place 636".[2]

Thus, the Muslims have been in the subcontinent since 610-636 A.D., if not earlier. The Holy Prophet of Islam (SAS!) was born in 570 A.D. and died in 632, at the age of 62 years.

The British East India Company was set up on 31st December, 1600. In 1639 its claim over the port of Madras was recognised. By 1739 the British, realising that the power and prestige of the ('decadent') Mughals had declined considerably, entered into an alliance with the Hindu Marhattas. The three main centres of activity of the East India Co. were Bombay, Madras and Calcutta. Lord Clive reoccupied Calcutta on 22nd Jan, 1757. The expansion of British power began in 1772, when Warren Hastings became the Governor of Bengal. Its consolidation took place between 1828 and 1857. The abortive War of Independence took place in 1857-58, after which the British rule was firmly established. It ended on 14-15 August, 1947.

Thus, British Imperialism, which had set foot on the subcontinental soil as traders early in the 17th century, gradually expanded and colonised India by the mid-nineteenth century. If the Muslim period in India is spread over 12 ½ centuries from 610 to 1857 A.D., the British presence, too, lasted about 3 ½ centuries from about 1600 to 1947. The Muslim decline and the ascent of British colonialism were contemporaneous. The Great Mughals were succeeded by decadent ones lost to lascivious living and in-fighting, intrigues, subversion and revolts. The weak successors of Emperor Aurangzeb caused the expansion of Marhatta power between 1714 and 1749. Apart from internecine feuds and local revolts abetted by British conspiracy, the Muslims did try several times to reconsolidate their power. The last great effort was in 1857. But it was too late. According to Dr. I. H. Qureshi:

"The events of 1857 have a two-fold significance in the history of modern Muslim India. They dealt a final blow to the idea of the Mughal Empire, and they put a seal on the decline of the Muslims in all walks of life. With the final collapse of the Mughal Empire, the Muslims awakened to the futility of any attempts to

revive their empire. They came to realise that a new epoch had opened in the history of India, an epoch of **a new empire established by a foreign race** *which had its home thousands of miles away and which was* **totally alien in its culture and outlook on life. The British believed that the Muslims were responsible for the anti-British uprising of 1857, and therefore, they were subjected to ruthless punishment and merciless vengeance.** *In every department of life where government patronage was essential, the doors were closed on Muslims.* **The British** *had always looked upon the Muslims as their adversaries, because they had resented being ousted from power.* **With the rebellion of 1857, this feeling was intensified and every attempt was made to ruin and suppress the Muslims for ever.** *"(3)*

This lasted from 1857 to 1870. *"But in the 1870s a change in British opinion was visible."* Thanks to men like Sir Richard Temple, Sir John Starchy and W.H. Gregory.

Colonisation and Clash of Interests:

It is clear by now that the then British-Muslim antagonism was a multiple and complex clash of two empires, interests, civilizations and cultures. Therefore, it was as much socio-cultural as politico-economic. This is also true of the nature of British colonialism, which was not only economic and political, but socio-cultural, too. The Muslims were disinherited and dispossessed through extensive confiscation of their lands, assets and properties. They were also done out of jobs and employment opportunities. Their educational system was subverted. Their official language, Persian, was supplanted by English. When British law replaced Islami Law, Muslim *'Qazis'* (judges) became redundant. Even petty government posts went to the Hindus rather than

the Muslims. As a reaction to this prejudiced deliberate discrimination and biased reprehensible repression by the British, the Indian Muslims withdrew resentfully into a shell of self-isolation. That made them lose all touch with the times and life, so that they became dated through both defeat and defeatism--till the arrival of **Sir Syed Ahmad Khan** (1817-1898), the first Muslim Modernizer in the British period.

Modernisation Dilemmas:

It is the very nature of colonialism that a more ruthlessly modern, but alien and alienating power tries to enslave a weak and outdated people. Cultural colonisation through cultural chauvinism on the part of the metropolitan power, is ingrained in the game of imperialism. The imperial fiat imposes its own culture as the court culture, declaring the native culture to be decadent, dated and redundant. The imperial culture, language, and education thus become the ideal inthing. The desire for modernisation has a doubly pernicious influence, through:

i) Alienation from the national education, language and culture; and even religion; and:
ii) Apish or slavish imitation of the alien or exotic culture, language and education.

All this in order to both remain in the good books of the colonial-imperial governors, and in tune with the times. The positive aspect of Modernization in terms of economic development, and national progress through education, science and technology, is desirable. But its pitfall lies in being interlinked with socio-cultural alienation. Since the mid-twentieth century modern times of the post-colonial period, Modernisation has got mixed up with Westernisation.[4] The challenge is, perecisely, to distinguish between: (i) alienating Westernisation and indigenous Modernisation; and also (ii) between economic

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modernisation and cultural continuity and preservation. In fact, it is essential to evolve a creative and enlightened balance between them, in order to enjoy the best of both worlds, but without losing one's sense of identity, originality and destiny, to serve the abiding balance of enlightened personal, national and human interest.

The First Modernizer:

Prof. Dr. Hafeez Malik[5] regards Sir Syed Ahmed Khan as the first moderniser and emancipator of the Indian Muslims after 1857. For he, through his convincing writings clarifying the Muslim position and pleading their cause and case, and seeking their rights, and with the creation of the Muhammadan Anglo-Oriental College at Aligarh in 1875, (which later evolved into the world famous Muslim University, Aligarh), really ensured the security and survival of the Muslims. His epochal influence was in the realm of scientific and modern Western education, enlightened religion, and a simple and honest social life that was open-minded and large- hearted enough to appreciate the good in the Western way of life. Also, political consciousness and 'cultivation' of the British. He finally succeeded in his objective to modernise the Muslim, in the best sense, and to befriend the British. In the opinion of Dr. I.H. Qureshi, *"Syed Ahmad Khan's contribution to Muslim renaissance in India can be summarised in one phrase, that it was the inculcation of self-confidence in his people.* "[6]

But even in his life, Sir Syed was opposed by the traditionalists as 'religious deviant'. With time, his religious reinterpretations were ignored as taking undue liberaties with Islam. Today his role-as a modernist and pragmatic educator is still glorified.

The Successors:[7]

Sir Syed was succeeded by an endless galaxy of **Muslim Modernisers,** whose energies were channelised first through the Aligarh University and other such modernist movements and institutions, and then the All-India Muslim League created in 1906 at Dhaka, former East Pakistan till December 1971; present Bangladesh. Among the most notable Muslim modernisers of British India were the Aga Khan, the Ali Brothers, Allama Muhammad Iqbal and the Quaid-e-Azam Muhammad Jinnah, himself, and his sister, Mohtrama Miss Fatima Jinnah, a role model for Muslim women, who was moral, modest and moderate in her enlightened Islami modernization. All of them were inspired by the twin objective of decolonisation or freedom, and enlightened or creative Islami modernisation to serve the lasting national interest. Decononisation also meant socio-cultural decolonisation and Islami cultural renaissance. Allama Muhammad Iqbal believed in giving ever-peacefully revolutionary Islam, a modern-futuristic, democratic-progressive interpretation through the institutionality of *'Ijma'* and *'Ijtehad.*[8] The Quaid-e-Azam thought similarly. Chaudhry Rahmat Ali was the first genuine geosociologist of Pakistan, because of his geosocial and geopolitical concepts and their projection.

Nature of Modernisation:[9]

Modernism is thus a two-edged sword. For the colonial, metropolitan power, it is a means to subvert the colony's native or indigenous culture through cultural alienation, and by grafting the values of an exotic apish system, life-style and behaviour pattern. Both foreign exemplars or models and native agents of comprador change and deviant cultural alienates are used for this purpose. For the conscientious, wide awake and nationalist native resisting these subtle subversive moves, it is a matter of Social Change without chains. That is why the national heritage

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and human heirloom are used as inspiration both for freedom and for its consolidation—or nation-building, thereafter. Such Social Change is for Revivalism and Renaissance by returning to the geosocial roots, cultural confluence and moral-spiritual religious moorings.

The Pakistani Position:

Even after over fifty seven years of independence, Pakistan has yet to rid itself of the colonial hangover completely, for historical reasons as well as post-partition enhanced alien linkages, thanks to its trade and aid biases and foreign policy proclivities—best described by Dr. Henry Kissinger of the USA as *'Pactitis.'* It has, of course, to be conceded straight-away that because of the communications media, global politics and the international political economy system, the world today has shrunk technologically and media-wise, despite or because of all its cooperation and competition, confrontation and conflict. So, there is an obvious limit to isolation from alien and exotic influences for good or/and ill—especially because of the lure of interdependent Modernism accompanied by Westernism currently called Globalism and Globalization. Sadly, so far only terrorism and war seem to have globalized, rather than the media myth of the benefits of Globalization. But generally speaking, the more really resilient is the national culture, the better the chances of cultural decolonisation and renaissance. For that, its inherent, inner cultural reserves and resources have to be relied upon and resorted to. In the case of Pakistan, they are to be found in an honest recognition of the fact that, in origin and essence, Pakistan's cultural heritage is a yet unresolved conflictive ambivalent antithesis of British India and Muslim India. Its content comprises the following main sources:[10]

Pakistan's Cultural Content and Confluence:

i)   Islami essence and spirit, origin and inspiration.

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ii)   Indian historical habitat, environment and milieu. Thus, the sub-continental paradoxical, ironic, ambivalent influence.

iii)   Therefore, an uneasy antithesis of Muslim India and British India.

iv)   Islami religious righteousness and Sufistic sensibility and strain.

v)   Folk:lore, art, craft, wisdom, ways and tradition.

vi)   Peaceful coexistence, progressive development and adaptive change or transition.

vii)   Democratic spirit.

viii)   Democratic multipolarity, pluralism, ethnonationalism and federalism.

ix)   The lure of Modernism, Futurism and even Westernism and residual Indianism.

For Dr. I.H. Qureshi: *"The Muslim culture that developed in the subcontinent had its roots in the teachings of Islam—Indo-Muslim culture is overwhelmingly Central Asian in details."*[11].

"The homogeneity of all Islamic peoples is a most striking feature of the influence of Islam. A common idealism has not only affected their outlook on life, it has fashioned its very pattern. The Muslim, in his endeavour to evolve **an Indian Muslim culture,** *had Indianised himself.* **The Indo-Muslim culture** *had a definite entity, though it varied considerably in intensity. The core of its culture was Islam, and its outer being faded into the surrounding world of Hinduism"*[12] --in some socio-cultural rites and ritual.

Since independence on 14th August, 1947, the ideal is Islami and Pakistani Muslim Culture, despite the Indian Muslim history and heritage. That is why Pakistan was created. Thus, the pre-and post-independence challenge for Pakistan has been the creation of a Pakistani identity for its culture that is quintessentially Islami. That is the

inspiration of the Muslim Freedom Movement since 1857, and the Pakistan Movement with the creation of the All-India Muslim League at Dhaka (now in Bangladesh) in 1906. It was also the motivation of the Two-Nation Reality erroneously called *"Theory"* which emphasized that India comprised two major religious nations, Hindu and Muslim, which were poles apart in every respect. The realization of this reality was the basis of Pakistan as a result of the exercise of the universal democratic principle of national self-determination. The challenge and chance or opportunity is even today in the 21st century to convert the historical legacy of the Indo-Muslim culture into the contemporary Pakistani Muslim culture—which is even distinct and different from that of the present day Indian Muslim culture of Bharat. That is the ironic paradox and dilemma seeking creative and enlightened resolution.

Decolonisation and Renaissance:

Decolonization has to be both from Indianization and Westernization.

Any attempt at creative cultural revivalism and enlightened futuristic renaissance in Pakistan must, of necessity, take cognizance of the following operative facts and factors:

i) The dire need and desire for decolonisation, contemporaneous with a return to the national cultural moorings and Islami moral-spiritual mainsprings.
ii) The abiding inevitability and eternality of change, even in the Iqbalian and Islami sense.
iii). Peaceful and progressive transition.
iv) Creative and enlightened, moderated and balanced geosocial modernization: socio-cultural, economic and political. To serve the larger and lasting social, national and human interest.

v) Democratic federalism and social pluralism or heterogeneity.

Pakistan is a federal state precisely because it is a plural society inspired by the Islami federating spirit and principle, which needs to be remembered and respected in deed, at all times, in real life.

Pakistan may be still a new state, but as Dr. S.M. Ikram and Dr. Mortimer Wheeler, among many others, have shown, it is an ancient society with roots in deep antiquity.[13] **In the opinion of Dr. Abdur Rauf:**[14]

> *"Islami culture and civilization are as ancient as the human race itself".*

Because even though Islam was revealed to the Holy Prophet Muhammad, (may eternal peace be upon him!) in the seventh century A.D., the story of Islami culture and civilization: *"Begins with the first Muslim Prophet, Adam. As, according to the Muslim belief, humanity is one race (S.X. V.1). God has been guiding mankind through a galaxy of Divinely chosen human beings known as prophets and messengers. (S, X V 47. S XIII V 7). The chain of Prophets and messengers totalling approximately 1, 24, 999.... started with Adam and culminated in Muhammad (may peace be upon him!). The Muslims revere the messages of all these Prophets which, according to them, have a universal bearing... All...., have been disseminating the Islamic way of life, with varying emphasis. Islamic culture is an interpretation of the Will of God, as conveyed to humanity through the agency of the Prophets.*[15]

The foregoing passage highlights Islami universalism, benevolence and brotherhood. Also, assimilative adaptability and magnanimity, and futuristic foresight and vision. Today's cosmopolitan, enlightened, altruistic and

humaneistic internationalism are also traceable to this Islami spirit, in which lies human salvation from its ever-menacing self-destruct nuclear holocaust and materialistic secularism.

The Salients of Islami Culture:

According to Dr. A. Rauf, these are epitomised in the following eternal universal ideals and perennial values and principles:[16]

i) *'Tauhid' (Tawhid')*: the Unity of God—and thereby, of all of humanity, and of course, the Muslim Ummah.
ii) Perpetual peace.
iii) Creativity and enlightenment.
iv) Respect for the Law of Nature.
v) Liberalism and dynamism.
vi) Inspiring Idealism.

True. But the Muslim World reality today in the 21st century is fraught with un Islami authoritarianism and absolutism, extremist terrorism and war, fanatical in-fighting and fragmentation vitiating peace and stability, narrow credoism and sectarianism, the intolerance of closed societies and systems, and malevolent materialism. That, despite the Islami socio-cultural ideal of altruistic love, peace, freedom, fraternity and equality; the spiritual-moral ideal of noble conduct and character, (and not secular authoritarianism or malevolent materialism and its absolute power); and the political ideal of Islami Democracy and Welfare.

The Future:

The foregoing analysis narrates the Islami ideal, and contrasts it tellingly with the Muslim reality as it exists in the present-day world situation. What, then, is the way out—at least for Pakistan as an

illustration—which may also be an example for the Ummah and the Muslim World?

The Modus Operandi:

Though cultural decolonisation essentially entails Islami revivalism and renaissance as a return to the future, with a return to the moral-spiritual roots, the recognition of the contemporary reality in terms of the dynamism of peaceful transition, progressive change and the dynamics of integrative-holistic Islami Modernisation, is no less important. No extent of lip service to Islam can produce the desired results, unless backed by sincere action for implementation in every important walk of national and social, personal and collective life. The prescribed Islami value system, life styles, ways of living and behaviour patterns, need to be practised, not merely preached. The best kind of motivation is the personal example. The most successful and popular leaders are not just drawing room politicians, pulpit preachers and soap box orators, but pragmatic exemplars. Through their inspiring personal example, they carry the people with them. They are both peace makers and pace-setters or trail blazers. Any divisive dichotomy is simply inconceivable in Islam. The law, system, society and institutions can best be Islamised by inspiring the people's popular will and cooperation through grass-roots, democratic, door-steps, people's participatory democracy and a sense of being and belonging in an open, free, fraternal and egalitarian state-social system. Socio-culturally and politico-economically, Islam means:

i) People's general welfare.
ii) Popular Islami democracy and polity.
iii) The rule of Islami law.
iv) Islami human rights and basic needs along with roles and responsibilities, and accountability/answerability triply to: oneself or conscience, society or law, and to God.

v) An open, free and fraternal-egalitarian-just—but not permissive—society.
vi) Islami enlightened balance and moderation in all matters, sacred and secular.
vii) Futuristic planning and preparing, action and implementation for the Future.
viii) Islami Creativity, above all.
ix) An enlightened Islami creative collective leadership and institutional infrastructure to motivate and manage the foregoing.

Policy Measures:

Inspired by the sincerity of intention, and the will to action, nothing should be able to prevent an Islami Republic like Pakistan from implementing its Islami Ideology. But first things first. More essential than Islamising merely the law and institutions in Pakistan, is to first nationalise/Pakistaise, humaneise, indigenize and Islamise the individual person, family and society in which he or she lives. Minds must first be decolonised and the spirits, recaptured and cultivated or recultured. Since both education and culture are a phenomenon of socialisation and acculturation aimed at influencing the human mind and psyche, personality and psychology, mindset and mentality, perhaps among the foremost steps is the determination of Pakistan's language, cultural, educational and media policies, in the light of an over-all perspective national policy that focuses futuristically at least to the year 2050 A.D., if not beyond.[18]

In the final analysis, Cultural Decolonisation and Islami Futurization in Pakistan, are as much a matter of sincerity of purpose, as of honesty of action and implementation—or vice versa. The moral political will to action is of critical importance. What is needed is Islami Modernization and Futurization, rather than Secular and Sensate,

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alien and alienating **Westernization. Politics as enlightened citizenship, and social sector service may be among the best means of** *'Jehad-al-Akbar'* **and** *'Haquq-ul-Ebad'* **(socio-human responsibility).**

The Ummah:

What is true of Pakistan as an example of a case study, is also true of and applicable generally to the Muslim Ummah and World today: Cultural Decolonization by means of modern-futuristic Indigenization for Islamization. That essentiates a return to the Islami roots for inspiration and guidance[19].

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The Four Sociological Processes[(1)]

Any basic book or standard work on Sociology will show that apart from the continuous and interdependent interaction of Geography and History, Politics and Economics or the Political Economy, International Relations and Foreign Policy, any Society is the systemic factoral process-product of Geosociology: Geopolitics, Geoeconomics and Geostrategy[(2)]. Put differently, any Society is the ongoing procedural result of the four life-long, integender and intergenerational sociological processes, i.e.: filial, familial or family upbringing, and social or societal education, socialization and acculturization.[(3)] These may be defined as under:

(i). Upbringing or nurturing by the family of a newborn human child, especially during the first few years of the formative phase of its life of almost total dependency. The infant's family provides its material and moral, emotional and spiritual life support system.

(ii). Formal education in an approved academic institution of the educational system of the society.

(iii). Socialization or the intergender and intergenerational transmission of the general social values of the society, individually and institutionally, collectively and socially.

(iv). Acculturization or such transmission specifically of a society's cultural values, norms and mores.

Sometimes the general term Socialization is applied generically to all of the four Social or Sociological Processes, to cover all of them together, thus:

"*At birth the human infant is a helpless organism. The newborn knows nothing, and cannot survive for more than a few hours without the help of other people*" *(especially the family). "Unlike other animals, the infant will have to **learn** virtually all its later patterns of behaviour. **Somehow** this biological being must be transformed fully **into a human being, a person** able to participate effectively in **society.** That transformation is achieved through the complex process of **socialization.***

"Socialization *is the **process of social interaction** through which people acquire **personality, and** learn the way of life of their society. It is the essential link between the individual and society—a link so vital that neither individual nor society could survive without it.* **Socialization** *enables the individual to learn the norms, values, languages, skills, beliefs, and other patterns of thought and action that are essential for social living.* **And socialization** *enables the society to reproduce itself socially as well as biologically, thus ensuring its continuity from generation to generation.*"[4]

In fact, this is the core concern of Society and its study, Sociology: how to secure critical social continuity alongwith essential social change, in a balanced and moderated manner, so as to ensure peaceful societal

stability. That, again, is sought by means of enlightened Socialization. Therefore:

> *"One of the most important outcomes of* **socialization** *is the development of individual* **personality,** *the fairly stable patterns of thought, feeling and action of an individual.* **Personality** *thus includes three main elements: the* **cognitive** *component of thought, belief, perception, memory, and other* **intellectual** *capacities; the* **emotional** *component of love, hate, envy, sympathy, anger, pride and other feelings, and the* **behavioural** *component of skills, aptitudes, competence and other abilities. Nobody is born great... People may be born with the potential to become...., but what they actually become is the product of their* **unique experiences.**

> **"Social interaction** *takes place according to the norms and values of the culture in question. The content of socialization and the personality types that are most admired therefore vary from one society to another. As a result of socialization there are characteristic personality traits in every society."* [5] popularly known as **'national character'** as a product of the **'national culture'.**[6]

> **"Within every society,** *however, each person is different, and these differences are also largely the product of socialization. We are born and live not only in a society, but also in a specific part of it, and we are therefore influenced by particular* **subcultures of** *class, race, religion and region, as well as by specific groups such as family and friends. Distinctive new experiences in these contexts are continually blended with old ones, so every person's biography and personality are unique. The* **socialization process** *thus helps to explain both the general similarities in personality and social behaviour within a society, and*

the many differences that exist between one person and another.

*"**Socialization continues** throughout the life course—the biological and social sequence of birth, childhood, maturity, old age and death"*.[7]

Therefore, a **Life-Span Approach** is recommended to **Human Development** and growth, both biological and psycho-social. Such an approach is holistic and integrative. It is also futuristic, spanning the past, present and future as a continuum[8].

Nature and Nurture:

Nature provides the human potential and promise for Personality Development through life-long Socialization in the broadest sense (to cover all of the four innately interconnected and interdependent Sociological/Social Processes). Socialization seeks to nurture it to fragrant blossoming, and full flowering and fruition. Thus, Socialization is the life-course and life-span purposive interaction of Nature and Nurture for proper Personality Development, both of the Individual and the Society, including all of its institutions, starting, of course, with the Family. That, at least, is the Islami angle and perspective[9].

There is no room for any concept of 'the original sin' in Islam. In fact, Islam firmly believes that:

(a). Every individual is born with a conscience, mind and intelligence, sinless and pure. As such, the person is rich in moral and other forms of potential and promise.
(b). Every child is potentially a Muslim, whether formally born as such or not[10].

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Social Change:

Socialization and its four Social Processes are the purposive, motivated and activist agents of Social Change. So are the following, affecting the individual as well as the society through its institutions and 'significant others' or collective and charismatic (personal-individual) leadership.[11]:

(a).   The family.
(b).   The school and/or educational system.
(c).   The peer group and its pressure.
(d).   Role models, exemplars and significant others.
(e).   The mass media of communication and influence.
(f).   Other agents—like other socio-cultural institutions.
(g).   Religion and its institutions, at least in traditional Third/Muslim World societies.

Islam and Socialization:

Socialization in Islam is Normative. It really means Islamization at the individual-personal as well as collective-social levels. It believes in catching the new borns early in life during their formative years, for this purpose. Islami Socialization—or Islamization—essentiates most critically all of the four Social Processes to work in perfect harmony with each other, ensuring full cooperation and coordination, so as to interact incrementally and concomitantly for the sake of networking leading to synergy. The central institutions for such Islamization are:

(a).   The Family.
(b).   The Mosque.
(c).   The Educational System, especially the School, with particular focus on Basic Education to cover the early formative years of the child's life.[12]
(d).   The Society, generally, especially its institutions, both governmental and non-governmental.

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Islamization: Modernization, and Futurization[13]:

Islam is not only the Perennial Peace Paradigm[14], it is also believed by the Muslims to be for ever modern-futuristic. Its survival for over 1400 years of its existence is evidence of its inherent resilience and genetic tenacity to survive all the odds against it, historical as well as current-contemporary: infighting and indigenous imperialism, the Christian Crusades and Western Imperialism-cum-Colonialism, and now in the 21ˢᵗ century, the New Western Anglo-American International Imperialism, Recolonialism, Globalism, Capitalism and Globalization. According to Edward Cornish, past-President, the World Future Society, USA, quoting the late American futurist Herman Kahn, the most prominently persistent trends of the Dominant Western Culture (and Civilization) or Westernism, are[15]:

(a).   Materialism.
(b).   Scientism.
(c).   Secularism.
(d).   Sensateism.

If Modernism and Modernity means the above, Islam has its own definitive views—and reservations—about them. It believes in balancing and moderating all by means of Islami Moralism and Spiritualism. That is a challenge both to Islamization and Islami Futurism, Futuristics and Futurization. Islam welcomes Modernization and even Futurization, if they are moderated and balanced by Islamization[16]. It also insists on a distinction between Westernism and Westernization, on the one hand, and Modernism or Modernity and Modernization, on the other. While it welcomes Enlightened Modernization as Islamically defined and delimited enlightened education, science, technology, and progress towards plenty and prosperity in terms of the political economy, it shuns Western socio-cultural and moral-spiritual alienation. The best response to that is enlightened moderation as modern-futuristic

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Islamization, with Islam as the complete code of life (or *"Deen"*), to cover all aspects of life, holistically and integratedly: the secular and the sacred—the value system, life styles and ways, and behaviour patterns. Islam is the inspirational activist agent of desirable Islami Social Change in the Muslim World.[17].

Let us see how, in the chapters that follow.

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The Muslim Family and Upbringing

The Starting Point:

Islami Socialization or Islamization starts with the Muslim Family. Thus, Islam attaches the utmost importance to the family as the most fundamental social institution and societal unit. Such socialization is imparted on the basis of Islami Moral Values Education and Integrated Family Studies, started first and foremost at home and then continued at the *'Masjid'* *'Maktab'* (Mosque School) and the regular formal School System, both secular and religious [1]. These two interconnected subjects and interdependent disciplines stress for the sake of Islami Socialization or Islamization, the following critical core concerns:

(a) The Islami Value System.
(b) Islami Life Style(s).
(c) Islami Behaviour Pattern(s).

The first is the ideological ideal. The second and third are the living reality on the ground. The objective is to narrow down and bridge over the distance between the ideal and real, by converting the former into the latter

through conscientious and continuous action for implementing in the people's life ways or styles and behavior patterns. This requires consistency as well as persistence, also soulful sincerity of thought, word and deed. There must be absolute congruence and consonance, harmony and synergy between the three, i.e., the afore-mentioned (a), (b) and (c).

The Confluence of Values:

Values need to converge in a cooperative and coordinated manner, in order to be successful in Islami Socialization. They can be classified broadly as under:

(i).   Moral Values; and:
(ii).   Materialistic Values.
        Also as:
   (a).   Secular Values; and:
   (b).   Sacred Values.

The Islami Value System being based in and derived from Islam, per se, is like it, holistic and integrative. Thus, the values classified above as (i) and (ii), and (a) and (b) are two sides of the same picture or coin: Life and Reality. They are complementary and supplementary to each other. Any possible cut-throat competition, confrontation or clash between them is avoided scrupulously by prioritizing the Moral-Spiritual and Sacred Values over the materialistic and secular ones. The former moderate and balance the latter in an Islamically enlightened manner.

Islami Values can be further classified as:

(i).   Personal Values pertaining to the individual person.
(ii).   Family Values of the Muslim Family.
(iii). Social Values of the Islam Muslim Society and its Institutions.
(iv).   Human Values of the Global Human Fraternity.

The Islami Value System is so comprehensive and all-embracing, that it includes and covers in its ambience all the above as well as the Perennial Values common to all of humanity[2]. Thus, the congruence, convergence and confluence of values secures the peaceful coexistence of the world's great cultures and civilizations. Any hypothetical clash between them is avoided, More so, when **Islam** is interpreted and lived as the **Perennial Peace Paradigm**—which it is, ideally and ideologically[3]. The internal and external, historical and contemporary evidence available supports this claim, and justifies such a projection[4].

Islami Fundamentals and Fundamentalism:

Like any other religion, Islam, too, has its fundamental or basic pillars or principles. Strict adherence to them then becomes a matter of Fundamentalism. This term is badly misunderstood, when misapplied to Islam and misinterpreted in the light of (American) Christianity, where it has acquired a negative connotation in some circles. In Islam the Five Fundamentals have their equivalents in other great religious traditions, also. They are:

(i).   'Nimaz' or 'Salat'. The five prescribed daily prayers.
(ii).   'Roza' or 'Saum'. Fasting from dawn to dusk for thirty days once a year during the holy month of 'Ramadan' or 'Ramzan'.
(iii).   'Haj'. The once in a life pilgrimage to Makkah for those who can afford it out of their honest earnings and savings.
(iv).   'Zakat': Poor, tax/due or charity at 2 ½% of one's savings (not income) annually.
(v).   The Holy Quran and 'Kalima'. reading and reciting them, understanding and following them in real life, routinely, habitually and daily—devoutly and

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diligently. The *'Kalima'* is the Muslim's pledge to Allah Almighty that:

"There is no God save Allah, and Muhammad is His (final) Messenger".

Islami Roles, Rights and Responsibilities:

The above five can be reclassified or characterized as:

(a). The Rights of and Responsibilities to Allah: *"Haquq Allah".*

(b). The Rights of and Responsibilities to Society and Humanity, including oneself, of course: *"Haquq-al Ebad."*

As in any civilized society, so in Islam, Rights follow and are dependent upon Roles and Responsibilities. Western culture and civilization are in trouble because of excessive individuation and egoism which create self-centredness and selfishness. By comparison and contrast, Eastern cultures and civilizations emphasize the social and altruistic aspects of life, rather than the purely egocentric or largely egotistical.

In Islam, the Role of the Individual towards himself, including her/his Rights and Responsibilities, is of being a Good Muslim. As for the Family, Society and Humanity, generally, the Islami concept of the Family and of the Ummah is, traditionally, three-fold, as epitomized below:

The Family:

(a). Nuclear.
(b). Joint.
(c). Extended.

Its largest manifestation is the *"Baradari"* or Brotherhood of Kinfolk bonded by extensive blood ties, and social and cultural connexions. They are Geosocial.

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The Ummah:

(a). The Muslim Society and its Institutions: of every Muslim nation-state and country.

(b). The Muslim-Islami Fraternity all over the world, including the Muslim World.

(c). The *"Ahl-e-Kitab"* or *'Brothers-of-the-Book'*—Holy Scriptures: the Jews and Christians.

(d). The Global Human Fraternity.

All of the above transcend Geosocial: Geopolitical, Geoeconomic and Geostrategic limitations. They are essentially altruistic, humane and humanitarian.

The Family is under great stress and strain in the West, despite or because of all its secular-materialistic and amoral so-said progress. Part of it may be because of the four fundamentals of Westernism and Westernization and its Dominant Trends mentioned earlier. That is one main reason why the Third/Muslim World is resisting tooth and nail, the onslaughts of this Western sensate and secular materialism. Of course, they also have their own values and norms to motivate them, and their moral moorings and spiritual roots to fixate them. There are clear-cut lessons in the Western socio-cultural and filial experience for the Third/Muslim World to heed, in their blind imitation of Westernization under the impact of Modernization. The challenge to the Muslim World is also from Indianization and Zionization, in addition to Americanization. The sole solution lies in enlightened Islamization, which is poles apart from the former three. If religious extremism is to be avoided, according to the present President of Pakistan, Gen. Pervez Musharraf, so should secular and materialistic, amoral and immoral extremism be shunned, especially that sponsored by the media of mass communication, including the state owned media, both electronic and print. Their so-called liberalism has turned into licence for libertinism. The media (un)dress and language code is its exhibitionistic evidence. The *'sari's'* mid-riff exposure apart, the modesty

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of the traditional *'shalwar- kamiz-dupatta'* has been vulgarized, shredded and shrunk in the most revealing and see-through manner. By contrast, ironically, even the mod Western dress code appears to be more modest and conservative!...

The Vortex of Values:

The key Islami Values include:

- Creativity.
- Peace: Just War or Jehad for Just and Compassionate Peace.
- Fraternal Freedom.
- Sovereign Selfhood and Statehood.
- Altruism, Love and Compassion, and consequent caring and sharing.
- Social and Human Responsibility.
- Justice, Equity and Equality.
- Basic Needs.
- Human Rights.
- Chastity and Modesty.

Above all, Allah-awareness and God-consciousness, not just in the prayer and meditation of *"Haquq Allah"*, but also in the real life implementation of *"Haquq-al Ebad"*.

'Purdah' and 'Hijab': Chastity and Modesty:

These are among the central Islami personal, social and human values. They are prescribed for and apply equally to men as well as women. It is an erroneous impression to believe that modesty and chastity are meant only for the Muslim female, and the males are allowed to go Scot-free in the matter.

The approach is strictly intergender and intergenerational. The subject *"includes Hijab or the segregation of sexes, Haya or the concept in Islam of shame and modesty, the laws of marriage and divorce, the*

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rights and duties of husbands and wives, and the severe corporal punishments the Shariah or sacred law of Islam prescribes for sex offenders".[5] The emphasis is on grace, compassion and forgiveness, on fool-proof evidence and reliable witness, rather than punitive vindication, alone. It is on altruistic reform, and not criminal prosecution, on the prescribed golden mean and middle path—not extremist action verging on repression, suppression or persecution.

The Islami Family and Socialization:

Thus, it is clear by now that:

(a).   In Islam Socialization means Islami Socialization or Islamization.

(b).   The Muslim Family is one of the main sources and agents of Islamization.

The challenge is to convert a **Muslim** Family into an **Islami** Family by means of Islamization. This can be done best by means of the Islami Value System, Life Styles and Behaviour Patterns—all three in one as a single unified system and process. That means imparting and inculcating, practising and implementing Islami values as a complete code of conduct and behaviour pattern. This needs to be done through Islami nurturing and upbringing based on the synergy of nature and nurture. The Muslim family is charged with this duty as its primary responsibility and role. That is the inherent right of the progeny[6]. This means in quintessence, the Islami focus on: (a) Islam (complete submission to Allah), (b) *'Iman'* (full faith in Him and His *'Deen,'* Islam), and (c) *'Ihsan'* (Islami grace, benevolence and beneficence, love and compassion, and enlightenment as a result of proximity to Allah).[7]

Parents, Peers and Role Models:

The Peers and Parents: family, elders, teachers and *'significant others'* are expected to be Moral-Spiritual Role

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Models and Exemplars in imparting Islami Values to the younger generations. It is believed that the future belongs to them, both who are born and not yet born. It is the peers' duty to groom and nurture them for their future social roles and human responsibilities by means of Values Education and Integrated Family Studies. The best teacher and preacher is the one who sets his/her personal example by role-modelling the precepts and principles that the person seeks to propagate. That is the most successful kind of upbringing, and most influential type of education with real life applications.

In Islam, as *"operationally defined, the term family will be used to designate a special kind of structure whose principles are related to one another through blood ties and/or marital relationships, and whose relatedness is of such a nature as to entail "mutual expectations" that are prescribed by religion, reinforced by law, and internalized by the individual"[8]*.

This multiple and mutual bonding is the result of Islami Values, as inculcated by the process of Islami Socialization by the Islamizing Muslim Family. Only then will the Muslim Family and Society be safe from the Cultural Colonialism of Globalization and alienating New Western International Imperialism, which is both politico-economically and socio-culturally exploitative. The Western, especially North American family has been redefined so as to accommodate all the Biblical evils, which were taboo a few generations ago and remain so in all the three Abrahamic traditions. When permissiveness and pornography permeate society, they become morally, a destabilizing security risk for it. Parents become deviant, children delinquent, the family disintegrates, the society becomes a high crime, high risk environment, and social evil thrives. No wonder that Third/Muslim World societies which can see all this happening in the Western media, want to protect themselves from it, even though some of their microscopic

comprador, alienate, deviant and hypocritical elite may be sold to the West, in order to stay in power through Indigenous Imperialism as an agent and instrument of the New International Imperialism of the West. Its moral, cultural and spiritual civilization is its best bet for the survival and success of the Third/Muslim World in future. If it succumbs to the Cultural Colonialism and Geo-Social or Psychosocial Imperialism of the West, in addition to the latter's geostrategic, geopolitical and geoeconomic or politico-economic New International Imperialism, it would have lost its battle for sustainable survival, in advance and before its beginning.

The Holy Quran and the Family[9]:

We will now end this chapter on a few apt quotations from the Holy Quran on the Family in order to highlight its Islami importance, as under[10]:

"They ask thee (O Muhammad), what they shall spend. Say: That which ye spend for good (must go) to parents, and near kindred and orphans and the needy and the wayfarer. And whatsoever good ye may do, Allah is aware of it." (2:215).

"And serve Allah: And ascribe nothing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans and the needy, and unto the neighbour who is a kin (unto you), and to the neighbour who is not of kin, and the fellow traveller, and the wayfarer and (the slaves) whom your right hands posses. Lo! Allah loveth not such as are proud and boastful". (4:36).

"Thy Lord hath decreed that ye worship none save Him, and (that ye show) kindness to parents"...(17:23).

"And He it is who hath created man from water, and hath appointed for him kindred by blood and kindred by marriage; for thy Lord is ever Powerful". (25:54).

"O ye who believe! Lo! Among your wives and your children there are enemies for you, therefore beware of them. And if ye efface and overlook and forgive, then lo! Allah is Forgiving, Merciful....

"Your wealth and your children are only a temptation, whereas Allah, with Him is an immense reward." (64:14;15).

Families get split and disintegrate on resorting to alienating egocentricity, avarice and selfishness, materialism and secularism, when they deviate habitually from Allah's prescribed path That is like some Western individuals, families, institutions and even societies have strayed from their own Biblical, religious or moral codes of conduct. Wealth, family and progeny become a temptation, and even a curse, under deviant materialism, and run-away extremist alien and alienating secularism. These include *'Tamma'* (avaricious, materialistic and sensuous-sensual desire), and *"Ana"* (egoism). Then the three well-known options for correctively desirable Social Change are:

(i).   Peaceful Self-Reform, Reformation or Evolution.
(ii).   Bloody Revolution or Radicalization.
(iii). Bloodlessly Peaceful Moral-Spiritual Transformation.

The second above is a historical reality and a circumstantial compulsion, both in the Third/Muslim World of Geosociology: geopolitics, geostrategy and geoeconomics—as in the rest of the globe, north and south, east and west. But Islam prefers and prescribes both the first and third. That is the Islami approach to Social Change and Islami Socialization or Islamization[11]. It is really the way to build an Islami Society—or to

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transform Muslim Society into an Islami Society.[12]. The
difference between the two is the same as between a
nominal Muslim and a persistently practicing one.

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The Muslim Personality [1]

Personality:

Dr. JP Chaplin has defined Personality as:

"(1) (Allport) the dynamic organization within the individual of those psychophysical systems that determine his characteristic behavior and thought. [2] *(R.B. Cattell) that which permits prediction of what a person will do in a given situation.* [3] *(Murray) the continuity of functional forms and forces manifested through sequences of organized regnant processes and overt behaviours from birth to death.* [4] *(Freud) the integration of the id, the ego and the superego.* [5] *(Adler) the individual's style of life, or characteristic manner of responding to life's problems, including life's goals.* [6]. *(Jung) the integration of the ego, the personal and collective unconscious, the complexes, the archetypes, the personal and the anima.*

"As the definitions given above show, personality has been defined in a number of different ways by various theorists"—from mentalists to behaviourists, including some of the best known psychologists as pioneers and fathers of their respective schools of thought.

"Other theorists have emphasized temperament (Sheldon,

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*Kretschmer) as the core of personality. In popular usage, the social-stimulus value of the individual is equated with personality. The psychotherapist is likely to emphasize the individual's characteristic patterns of adjustment. Regardless of differences in emphasis, there is a **core of agreement** in considering **personality** as an integration of traits that can be investigated and described in order to render an account of the unique quality of the individual".[2]*

The Islami Integrates:

The integral parts of Personality, as popularly understood, like Reality and Life, itself, in Islami terminology, are:

(a). Its *"Zahir"* or Appearance: the apparent, manifest or evident, as in Conduct an behaviour.
(b).The *"Batin"* or Quintessence and Essence, as in Character.

These can be further classified as:

(i).   The Physical or Biological Appearance and Form, as well as inborn   Instincts, Impulses or Drives.
(ii).   The Sensory and Perceptive or Perceptual.
(iii).   The Emotional or Affective.
(iv).   The Intellectual or Mental-Cognitive.
(v).   The Spiritual Core.
(vi).   The Behavioural or Socially Interactive.
(vii).   The Effective or Influential.
(viii). The Charismatic.
(ix).   The Personally Individual or Individually Personal.

The above interact, network and synergize to form the well-integrated individual Personality. The Socialization or Development of the Personality by means of the four life long Sociological Processes has to cater to all the above nine integral parts of the Personality, in a holistic-

integrative and futuristic life-span approach and manner.

Personality Development is a continuous life-long evolutionary, reformative-transformational peaceful process of Moral-Spiritual Self-Realization towards the ideal of such Perfection. Therefore, a life-span integrative development angle is essential[3]. In Islam, the integrative spirit and source is Islam, itself, for the Islami Socialization, or Islamization of the Muslim Personality: Individual and Collective or Social-Societal, as well as of Islami-Muslim Ummah. This necessitates both motivation by means of Islami inspiration and role modelling, and behaviour modification from the Muslim to the Islami. Thus, it is not (just) secular psycho-social Behaviour Modification, as interpreted by Western Psychology.[4]. The intention is to create a well-integrated Muslim-Islami Personality-who is well adjusted in a Muslim-Islami family and society, and generally among humanity in the human fraternity.[5] This calls for much Adaptability, which is inborn as well as acquired by means of Islami Socialization to cover all the four Social /Sociological Processes..

The Modal Muslim Personality:

This ideal is provided by the role model of the exemplary Islami personality of the Perfect Peer—the perfected Muslim and human being: the Holy Prophet Muhammad of Islam(SAS!)—as perfected by Allah Himself, for the finality of his prophetic perpetual global mission and movement: Islam. A succinct discussion of his personality shall follow the present part. The Modal Muslim Personality is the one that has made a successful transition from the Muslim to the Islami. That is, from its potential and promise of being a Muslim (often on birth in such a family, or even socio-cultural environment)—a nominal Muslim—to becoming a truly practising Muslim in real life, throughout life. The transition is from mere faith and belief, or thought and word, to devout deed and actual action in routine daily life. As stated earlier, every human

being is a potential Muslim—even a non-Muslim. The process of Islamization is one of persistent, consistent and decisive transition from being a Muslim or Momin to becoming an Islami Muslim—from one who professes 'Iman'—full faith in Islam (a Momin) to one who practises it as a matter of persistent policy and consistent code of character and conduct (an Islamized Muslim). It is the crucial transition from theory and ritual to the practice of Living Islam[6]. From Islam (Muslim) to Iman (Momin) to Ihsan (grace and beneficence). From being an 'Insan' (human being) to becoming an 'Insan-e-Kamil' (the perfect person). Islam essentiates first, professing Islam by proclaiming the 'Kalima-e-Shahaadat' stated earlier, and practising it persistently all life long triply as a 'Muslim, 'Momin' and 'Mohsin', as well as an 'Insan-e-Kamil'—the ideal, as far as possible.

The Modal Muslim Personality is thus an Islami Personality with the following core characteristics and character traits:

(i). Integrative holism.
(ii). Futurism and futuristic foresight, vision and wisdom.
(iii). Hindsight and a sense of historical sequential connectedness in the Past-Present-Future Continuum.
(iv). Insight, fecundity and profundity of thought and feeling.
(v). Enlightened Islami moderation and balance in all matters, secular and sacred.
(vi). Altruism, Creativity and Compassion[7].
(vii). Democratic pluralism, multipolarity, Peace and Peaceful Coexistence.

It can be said that the last three are the quintessence of the Islami Personality: Enlightened Islami moderation and balance, Creativity and Compassion; Altruism and Pacifism or Just Peace and Fraternal Freedom in Sovereign

Selfhood. That is the main meaning and message of the Islami *'Haquq'*: (a) *"Haquq Allah"*; and (b) *"Haquq-al-Ebad."* A truly Islami Muslim's whole Personality is inspired by these *'Haquq'*, and gravitates around them. This applies to all forms, kinds and manifestations of the Human Personality: from the individual to the filial to the social on to the Ummah in all its three senses: (a). Islami-Muslim, (b) Abrahamic Judaeo-Christian; and (c) global human.

Such a Modal Personality secures just peace and freedom through Altruistic Creativity and Compassion at all levels from the personal to the global. It becomes an activist agent of morally-humanely desirable and preferable Normative Social Change as an altruistic mission and movement which is persistently perpetual and perennial, consistent and continuous.

The Supreme Islami Role Model[8]:

The Holy Prophet Muhammad (SAS!):

The Modal Islami Personality is the product of the Islami Value System, and the living example of the Islami Life Style/Ways and Behaviour Pattern(s). It is also a manifestation of the Muslim Mind.[9]. It is caste in the example of the Holy Prophet Muhammad(SAS!).[10] The pristine peer qualities of head and heart, character and conduct that he exemplifies flow from the perfection of his personality, as moulded by Allah Almighty, Himself, as a role model for all of humanity and for all times to come. Like all other Prophets, he was chosen by God—for the set purpose of being His Last and Final Messenger. Therefore, God perfected him—as a human being according to His own design, intention, motive and will. The Holy Prophet Muhammad, being the supreme leader of all Prophets as well as of humankind, was perfected by Allah to the extent of human possibility, as stretched and stressed for His favourite Messenger. An idea of Allah's attributes can be

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had from His 99 Names, and those of the Holy Prophet Muhammad (SAS!), from his 99 Names(11). A comparative study will show that Allah blessed him with some of His own virtues. The difference is that while the Divine attributes are both *"Jamali"* (compassionate) and *"Jalali"* (majestic, awe-inspiring)—with, of course, the preponderance of the former—Muhammad's (SAS!) attributes are entirely *'Jamali"*.. That is because *'Jalal'* is manageable by Allah, alone; and *'Jamal'* (altruistic love) best suits the human being and humanity. God, the Creator, is also the Sustainer and Manager. He needs both *"Jalal"* (sternness and firmness) and *"Jamal"* (caring compassion) for that purpose. The Holy Prophet Muhammad's *Jamali* character traits are humane qualities with no gender differential in them. As such, they are equally applicable to all men and women, with the *"Yin"* (Chinese male principle of the universe) and *"Yang"* *(female principle)* well balanced to moderate each other in an enlightened manner, so as to exemplify the quintessence of the Modal-Model Islami Personality. Therefore, the Holy Prophet Muhammad(SAS!) is, qualitatively, an eternal role model for both (Muslim) women and men.

Finally, it needs to be underlined that Islam and the Muslim have survived, historically, by virtue of the policy and practice of passive resistance, the persecution by their enemies during the first phase of Muslim History in Makkah. But they had to resort to the Just War of *"Jehad-al Asghar"* (the Lesser Jehad) during the second phase at Madina, first as a society and then as a state, both with a distinct personality and identity. Thus, such Jehad is fully justified, circumstantially and circumspectly, as a strategy for sovereign survival, and for fraternal freedom. The Just War of Jehad is for Just and Compassionate Peace. During the Holy Prophet Muhammad's(SAS!) days, Jehad was no more than skirmishes by scouts and militia-men whose strength seldom exceeded a few hundred or a couple of

thousand foot soldiers, and camel and horse riders with swords, bows and arrows. They are in no way comparable to the totally destructive wars of today waged by the Western big powers (and their allies) with their latest state-of-the-art WMDs, as in Afghanistan, Iraq, Filistine, Kashmir, Cosovo and Chechnaya.

After the Holy Prophet Muhammad(SAS!), while the Muslim Empire may have been won and managed by the sword, partly—like any other non-Muslim empire, true to the spirit of imperialism and the political culture of colonialism—**Islam, the Perennial Peace Paradigm,** spread by peaceful means, alone—the living example of love and compassion, as set by the Holy Prophet Muhammad(SAS!), himself, during his life-time, and followed scrupulously, sincerely and conscientiously by the Sufis, Saints and *"Mubaligheen"* (missionary messengers) of Islam and their inspiring *"Tubleegh"* (preaching and propagation).[12]

We can now end this chapter with an apt quotation from the late scholar Altaf Gauhar (of Pakistan) to sum-up the Role Model Personality of the Holy Prophet Muhammad(SAS!), as a source of inspiration to the 21st century Muslim, in order to motivate his transition from a Muslim to a truly Islami Personality. That means Islami Socialization or Islamization. Under it, motivation, itself, is internalized as self-motivation—as the best kind of motivation. According to Altaf Gauhar:

"As Muslims we believe that Islam represents a complete code of life ("Deen").... In order to understand the framework of belief within which we should organize our lives, and the scheme of values according to which we should make our decisions, we should begin with the study of the Quran.... The Quran is one sustained argument from the beginning to the end, an exhortation, a warning, a persuasive and painstaking presentation of ideas and

principles. The life of the Prophet, itself, was a supreme example of persuasion. There was nothing arbitrary or dogmatic in anything that the Prophet did. Again and again the Prophet was reminded by the Quran that his job was to convey the message. He was to communicate what was revealed to him, and to model his own life according to that revelation. He was not appointed as a superintendent to maintain surveillance over others, or to become responsible for their conduct...

"God is the first fundamental of Islam. The second fundamental is the Word of God as revealed to the Prophet Muhammad in the Quran.... The idea of revelation is central to Islam....

"The Quran and the Prophet are inseparable...

"The Prophet did not possess any heavenly treasures or secret knowledge. Nor did he have angelic powers. "I carry out whatever is conveyed to me as a Divine command" (5:68). It was not his job, "to compel the people to accept the truth of what he was saying" (50:45). The Quran describes the Prophet as mortal— like other human beings. His greatness lay in his wisdom by which he inspired men and raised "a poor and disadvantaged people to unpremeditated ambitions and surprising powers".[13].

"There are **two aspects of the Prophet's life** to which I wish to draw attention here. The first is **the intensely human quality of his personality**. He was kind and tolerant and profoundly modest even when he was the undisputed leader of his people. The Quran comments on the Prophet's temperament: "It is a great blessing that you are so affectionately disposed toward your people. Were you hard hearted and severe of temperament, you would have driven them away". Even more human is the personal struggle of the Prophet during his mission.... He had to fight

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against odds like any other man... He sought the guidance and protection of God and prayed ceaselessly and with profound humility for the success of his mission....

"The **second quality** lies in **the model of leadership which the Prophet established for all times.** He presented a unique concept of leadership not only in terms of personal character and achievements, but also in defining the future role of leaders in society. Leaders were to act as counsellor, not commanders, and they were to derive their authority from the people, and from no other source. Since no one could claim access to Divine revelation after the Prophet, religious authority ended with him. **This is the central point in the concept of the finality of the Prophet....**

"**To sum up, the fundamentals of Islam are:** belief: in the unity of God, in the Quran as the last revealed Word of God, in the finality of Prophet Muhammad, and the hereafter as the Day of Judgment. All Islamic institutions and laws are derived from these concepts...

"The Quranic concept of the hereafter ("Akhira") comprises the following three elements: (1) accountability and personal responsibility, (2) due process; and (3) complete justice.

"Each individual is ultimately responsible for his own conduct"...[14].

The Prismatic Points:

The focal points of the Holy Prophet Muhammad's(SAS!) spiritually charismatic personality can be epitomised as under:

(i).   He was creative and compassionate to the core, being not just human but humane and altruistic.

(ii).   He was the Perfect Human Being, because he was intended and created as a Role Model Blessing for all of humanity, and not just the Muslim, alone.

(iii). His was a completely integral and fully integrated personality, as both a secular and sacred person— perfected by Allah, Himself, for his prophetic mission as the 'Seal of Prophethood', being God's Last and Final Messenger.

(iv).   The Holy Prophet Muhammad(SAS!) was no ordinary Moral. He was no nominal Prophet, either, but the most favourite and final Messenger of Allah.

(v).   He was the supreme Role Model Leader of humankind who transformed the very concept of leadership, both in the secular and sacred sense.

(vi).   The Holy Prophet (SAS!) was a living interpretation and moving manifestation of the Holy Quran, especially of the 'Haquq' and 'Hadood', (of the 'Shariah', the Islami Law).

(vii). Thus, he was an excellent Exemplar of Islam who presented, practised and projected it as the **Perennial Peace Paradigm** to humanity, futuristically.[15].

As such, the Holy Prophet Muhammad(SAS!) is the Modal Role Model Islami-Muslim Personality meant for conscientious emulation by the Muslim and non-Muslim, alike. He exemplified by persistent practise all of the Islami Haquq-(Allah and Ebad) in his life. Thus, he is the Islami Role Model both for the Muslim rulers and ruled, the elite and the 'Awam'(people).

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The Muslim Society

Defining Society:

Editor Michael Mann's definition of Society is reproduced below, pertinently:

"Used by sociologists in two different ways. When they speak of a society, they usually have in mind a social unit such as a Tribe or a Nation-State which has its own political, economic, familial and other institutions relatively independent of those of neighbouring societies. This usage has been strongly influenced by the old notion of sovereignty in political theory. It can be misleading: few societies in the modern world— whether state-less or State-societies—are truly independent of each other; the ties of social interdependence spread across political boundaries in much closer and complex ways which sociologists can not ignore"[1]—nor, in fact, for that matter, Geosociologists: political scientists, geopoliticians, geoeconomists, geostrategists and historians. As for the so-said 'old notion of sovereignty' and its limits, or limitations, because of the challenges of Globalization, or otherwise, that is a contestable point. All countries menaced by the ill-effects of Globalization, hold their sovereignty as dear as their actual freedom. More so,

when the Third/Muslim World countries gained their freedom after centuries of colonialism, and decades of freedom struggle. Therefore, they do not trust the 21st Century New International Imperialism being projected as Globalism and Globalization.

The Islami Ummah:

This at once reminds one and raises the question of the Muslim-Islami Ummah. It is a fraternity or society which is supra: national, state and regional. In fact, it is truly international and global. The enemies of Islam and the Muslim World deny, reject and subvert it out of historical bias and contemporary prejudice, and even enmity. Yet when it comes to the Western notion of Globalism and Globalization (hinted at in the above definition) as an extension of ever-exploitative International Capitalism and the New International Imperialism, they are its crucial socio-cultural Crusaders. This is, as usual, another imperialistic self-contradiction, and a case of colonial mindset and mentality betraying double standard hypocrisy.

But to continue with Michael Mann as under:

> "Society' is also used in a more general sense to designate the object of sociological investigation; in this sense it is more or less synonymous with Social Structure".[2]

Social Structure:

This, in the opinion of Michael Mann, is:

> "Though one of the most frequent terms in sociology, this has no specific and universally accepted meaning. Nevertheless, it reveals one of the basic sociological insights: although societies and countless social groups within them are never long composed of the same

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individuals, their patterns of social interdependence show continuity over time.... But though patterns may be continuous, they are not static—patterns can change abruptly and even disappear altogether. Social structure denotes patterns which change more slowly than the particular personnel who constitute them. They are produced and reproduced by the interweaving of numerous individual people acting in accordance with their own plans and strategies, yet social structure is rarely planned and intended by them: it results from the Unintended Consequences of action"[3].

Interdependence:

What creates Society—and Societies—and keeps them together and going is their collective and mutual or reciprocal interdependence. The latter is, in turn, because of survival and security needs which are best provided for and stabilized sustainably, collectively or socially. The most central of them are basic needs and human rights, which are best guaranteed under sovereign freedom. In the case of the Muslim Ummah, the cementing sociological source is triply ideological-civilizational-cultural, being Islam, itself, and per se. It is also the soul and spirit of societal cohesion or integration, and state sovereignty.

Social System:

"Often used loosely as a synonym for Social Structure. The word system means a complex whole, or a set of organized or connected things or parts, so 'social system' implies stable interconnections between institutional patterns within society"[4].

The unifying factor in the Islami-Muslim Society, Social Structure and Social System—or Ummah—is Islam: as Ideology (*"Deen"* and religion), Civilization and Culture.

Society and Socialization:

In the opinion of Nicholas Abercrombie, Stephen Hill and Bryans Turner:

Society:

"The concept is a common sense category in which 'society' is equivalent to the boundaries of nation-states. While sociologists in practice often operate with this everyday terminology, it is not adequate because societies do not always correspond to political boundaries (as in 'Palestinian society'). .... It is more useful to argue that sociology is the analysis of the social, which can be treated at any level (for example, dyadic interaction, social groups, large organizations or whole societies). [5]

In the case of the Islami-Muslim Ummah, the term 'Society' can be used in both of its senses, i.e., local-national, as well as supra-national or regional-global. The former is a Muslim society's natural geosocial home and habitat. As such, it is its reality. The latter is the ideal of the Ummah, e.g., as represented by the **OIC** (Organization of Islamic Conference)—which, itself, needs to be integrated and activated, enabled and empowered as the **Organization of Islami Countries,** on the basis of the Spirit of Tauhid and Jehad, in order to serve the collective interests of the Ummah, futuristically, in the 21st century and the third millennium. It may need an **OIC Futuristic Institute** for that purpose[6].

Socialization:

"Sociologists use this term to describe the process whereby people learn to conform to social norms, a process that makes possible enduring society and the transmission of its culture between generations. The process has been conceptualized in two ways.(1).....

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the internalization of social norms....(as) part of the individual's own personality. The individual, therefore, feels a need to conform.(2)... as an essential element of social interaction, on the assumption that people wish to enhance their own self-image by gaining acceptance and status in the eyes of others.... The two conceptions may be combined, as in the work of T. Parsons".[7]

Islami Futurism and Futuristics:

The above two concepts of Socialization have been integrated in the case of Islami Sociology, also, as it is holistic-integrative, like the Islami Ideology. In the Muslim World, the social norms are inspired by Islam, by virtue of which the Muslim Society has endured during its over 1,400, years of history. Likewise, the Islami culture and civilization have been transmitted from generation to generation, and gender-to-gender, during the same period. Islam is also the futuristic guarantee of their future. It gives the Muslim a sense of Identity, Destiny, Destination and Direction. That is the Role and Responsibility of every Muslim: individual, institution, family, society, system and the Ummah, itself. That is the meaning and message of Islami Futurism and Futuristics: to cope with the current and foreseeably future internal and external trends and threats, issues and challenges.[8]

The Ummah As Society: The Muslim-Islami Society:

The Ummah as Society is both a reality and an ideal. The reality is one of poverty and backwardness, of divisiveness and discord, and of problems and crises—which need to be taken as challenges, chances and opportunities, and coped with creatively. As a challenge and opportunity, the reality is a potential and promise for Creativity: to create the future and serve life[9]. The ideal is normative, desirable and preferable. All noble ideals are worth pursuing sincerely and sustainedly, thus:

"Ideals are like stars
We may not reach them
But like mariners at sea
We chart our course by them!"
(--Anonymous).

And:

"God, better, best
Never let it rest
Till the good becomes better
And the better, best!"
(Anonymous).

The Muslim Society is, exceptions apart, Muslim nominally and numerically, to some extent. But it has yet to become Islami—practically—in terms of individuation-internalization as well as socialization—individually and collectively. It can be generalized that while Western Society is driven by the excess of egocentric individuation verging on narcissism, Eastern Society suffers from a surfeit of socialization. The Muslim Society has yet to socialize, Islamically. That is its ironic paradox and dilemma. It is torn between tradition and modernity, materialism and moralism, modernism and conservatism, secularism and spiritualism, or holistic-integrative Islamization and alienating Westernization. This dichotomy is beyond and above normal ambivalence and ambiguity. Pakistan can be cited as an example, where it is only a nominal 'Islamic Republic', so far. The double speak, cant and hypocrisy of its collective leadership is a classical case worth study and analysis of the sloganization, if not the betrayal, of Islam, by procrastination and delaying tactics to stall its implementation, under the evil influence of Indigenous Imperialism as an agent and instrument of International Imperialism. The former, by the microscopic minority of the power elite of comprador, deviant and alienate hypocrites.

A disorganized population becomes a Society, when it is organized:

(a). Ideologically and Geosocially: psycho-socially, culturally and moral-spiritually.
(b). Systemically.
(c). Structurally and Socially.
(d). Institutionally.
(e). Individually, and Individualistically.

That is a matter of balancing individuation with socialization, in an enlightened manner. It is also a matter of the enlightened balance of interests: personal and filial, societal, institutional and general human. Collective social and human roles and responsibilities provide the moderating influence.

In the case of the Ummah, all the above five elements (a to e) are there. But they need to be indigenized and socialized Islamically by means of all the four life-long sociological processes, as a mission and movement, fearlessly and courageously. Such socialization is called Islamization, of course in the most moderate and balanced, modern-futuristic sense, under the institutionality of Islamically enlightened *'Shura', 'Ijma' and Ijtehad'*. The OIC should shoulder this responsibility, under the proposed **OIC Futuristic Institute**[10]. This would entail the pursuit, realization and actualization of the Ummah ideal. Zahid Parvez terms it **Building a New Society:** under **"An Islamic Approach to Social Change"**[11], thus:

> *"Islam offers an explanation for the rise and fall of civilizations, and it contends that the idealistic factors and the moral condition of a people are the fundamental factors that shape the course of social change. The core ideas of Islam regarding the phenomena of social change are summarized by the following two interrelated points: levels of change and*

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the Divine principle of change. An understanding of these can assist the agents of change in making sense of the dynamics of the change situation.

"An analysis of the Islamic sources suggests that change in social life and human condition is affected at two levels:

"1. Primary level change: in the idealistic factors on which a society is founded, such as a world-view, ideology, beliefs, vision, values, morals and attitudes.
2. Secondary level change:...relates to the material factors and procedural changes occurring in a society, e.g., in societal processes, mechanisms, procedures, laws and rules, roles, and also in technology, modes of production and services" (as well as goods).

"These two levels at which change can be instigated in social life, are suggested by numerous verses of the Quran. For example:

"Allah has promised to those among you who believe and practise righteous deeds (i.e., the primary level factor) that he will surely establish them in the land (i.e., lead to an improvement in secondary level factors) as He established those before them."

(An-Noor 24:25)

"The Islami sources also highlight that change in social life also occurs according to the established Divine principle:

"Verily, Allah does not change the condition of a people until they change that which is within themselves".

(-Ar-Radi 13:11).[12]

International Imperialism is conspiring in collusion with Indigenous Imperialism, to impose the primary or first order change under the smoke-screen of secondary level or second order change, in the Muslim World. That is

effecting a change in the Islami Ideology by means of so-called Modernism and Post-Modernism, or Secular Materialism. The intention is to cause internal subversion of and deviation from Islam, under external geosocial: geopolitical, geostrategic and geoeconomic pressure tactics. Islami integrative spiritual holism and moral moorings and roots are thus sought to be replaced by materialistic and immoral (not just amoral) Secularism. It is being manipulated that science and technology alongwith geoeconomics, geopolitics and geostrategy should supplant Ideological Geosociology as activist agents of social change. All this is being done in the form of economic and electronic goods and services to capture and capitulate Third/Muslim World recolonized captive minds and markets, as surrogated by the IMF-WB-WTO trio. The capitalistic exploiters of the world have got united to reenslave the Third/Muslim World peoples, with the connivance of the comprador power: brokers, influencers and elite. The people of the world need to unite, to resist them and to fight the global terrorism and war being generated by the New International Imperialism and its Capitalism. Cultural Colonialism and Linguistic Imperialism are employed through the media and English education as systemic and sub-systemic activists of social change to Materialistic Secularization, Westernization and Americanization via Globalism and Globalization.[13]

The best answer to that is the Islami Indigenization of the Muslim Society: ideologically, culturally and civilizationally. Also, Geosocially: geoeconomically, geopolitically and geostrategically.[14]

The media and System of Education, as powerful agents of social change, need to be indigenized and Islamized urgently. Islam being inherently Creative, must be invoked as an activist agent of social change to create the new Islami Society of the future which is creative of just and compassionate peace, and fraternal freedom,

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above all. A truly free society is best possible in a sovereign state-social system.

That is the theme of the next chapter.

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The Muslim State and Government

Pakistan and Islam:

In the opinion of Prof. Masud-ul Hasan:

> *"The battle for Pakistan was fought and won in the name of Islam.... Pakistan is an ideological state, and we stand committed before God and history to building the state in accordance with the ideology of Islam.... Since independence we have had three constitutions.... of 1956, 1962 and 1973. In all these constitutions, Pakistan was declared to be an Islamic Republic.... All... in spite of their label of Islam, have been secular in character.... The present (1973) constitution of Pakistan is not Islamic. We call the State of Pakistan an Islamic State, but it cannot be called an Islamic State unless the constitution is Islamic."*[1]

Whether Islami or not—and to what extent Islami—Pakistan's present (1973) constitution is certainly a consensual, and even unanimous one (save for one dissenting vote—which, as an exception, proverbially proves the rule). Therefore, it may not be wise, or at least politically pragmatic, to reagitate a settled issue by

opening the Pandora's box of the Constitution of Pakistan. Of course, the much needed and desirable Islamization of the Constitution and Law of Pakistan (by proper amendment and enactment), as of the Civil Society and State, itself, is a related matter of critical concern to the future of Pakistan, and of the Ummah, itself, as a possible paradigm and model.

How can this be done? Prof. Masud-ul Hasan has the following answer[2]:

We need to turn to the sources of Islami(c) Political Thought for guidance. They are:

(i).   The Holy Quran.
(ii).   The Sunnah, (what the Holy Prophet said and did).
(iii). *Ijma* (consensus among the Ummah).
(iv).   *Qiyas* (thought) with its three forms:

(a).   *Ijtehad,* (literally 'to exert'—a political theory propounded by a learned and pious expert, the *'Mujtahid'*);
(b).   *'Istehsan'* (the preferred best of several competitive views); and:
(c)   *'Raai'* (sound and sensible opinion).

"Along with an exercise for the reconstruction of political thought in Islam, we will also have to undertake an exercise in the Islamization of Political Science"[3].

This is also the opinion of scholars like Mona Abul Fadl[4]. But to return to Prof. Masud-ul Hasan as under:

"When Islam appeared as a world power, the (Western) concepts of the state and the nation, as we understand them today, were then unknown. Instead of the nation, Islam developed the concept of the "Ummah"—the community of the faithful who

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professed to be Muslims, and owed allegiance to God and the Holy Prophet. The concept.... was conceived in universal context, and was not subject to territorial limitations. Instead of the... state, the... "Caliphate" was formulated whereunder all political authority vested in the Caliph, who was to be deemed a successor or a representative the Prophet. Socially, Islam, aimed at building a society of the righteous, regardless of territorial limitations. Politically, the Islamic political organization was based on a two-fold vicegerency, namely,.... of Allah vesting in the Muslims, individually and collectively, and....of the Holy Prophet, vesting in the Caliph. The vicegerency of Allah came to be called as "Niabat", while the vicegerency of the Holy Prophet came to be called as "Khilafat."[5].

The above narrates the historical development. Now in the 21st century's beginning, there is no 'Khilafat, the Ummah remains a wishful ideal—certainly worth pursuing and actualizing—the OIC is well nigh a dead horse, and the Muslim World is a global diaspora of weakness and vulnerability. Not just because of its outsider enemies. But also on account of its nominal Muslim civil society, and comprador ruling and power elite. Also, because of division and discord, sectarianism and terrorism. The Muslim World has accepted the international secular political concepts and institutions of the West. Democracy tops all of them as the buzz word. But practice is lamentably lacking, whether secular or Islami. That is the real issue: action and implementation, whether of secular democracy or of Islami Democracy. Even Indonesia, Malaysia and Iran, with their ideological and actual interpretation and implementation of (Political) Islam, are in trouble because of Western bias and prejudice, generally, the Anglo-American onslaughts, and the New International Imperialism. Bush has the audacity and impertinence to compare his current war-mongering in the Muslim World with the Second World War against Hitler—when Bush and

Blair have proven themselves to be far worst than the former. As for Israel, the least that the Muslim World, Arab League and OIC can do to restrain it in the Middle East, is to sever diplomatic relations with it and impose economic sanctions against it. But do they have the moral courage to do so? The future survival, security and stability of the Ummah lies in the Muslim/Third World's Collective Self-Reliance in Regionalism and Rationalization proposed by the present author.[6]

Islami Democracy[7]:

The Ummah's future also vests in Islami self-transformation. In practical terms that means Islami Democracy in an Islami Welfare State and Society[8]. Yet this, too, remains an ideal, as conceived by Pakistan's Pragmatic Visionary Futurist(ic) Founders, especially the Quaid-e-Azam Muhammad Ali Jinnah, and Allama Muhammad Iqbal[9]. Islam is intrinsically against *"Aamyat"* (authoritarianism) and *"Maluqiyat"* (kingship, dictatorship). Yet the Muslim World today is, anachronistically, replete with *"Aamirs"* and driven by dictators. They have the protection of the democratic-dictatorial West, because such compradors are the agents of International Imperialism who impose Indigenous Imperialism on their own people as an instrument of the former. That is how essential Social Change through Self-Reform is stalled, and there is little progress, whether secular or religio-ideological. Nations like Iran and Malaysia, which try to resist such imperialism are continuously under Western confrontation[10].

It needs to be noted that:

(i).   A democratic state and government are impossible without a democratic society, whether Islami or not.

(ii).   Similarly, a welfare state is inconceivable without a welfare society, be they Islami or non-Islami.

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There is no innate antagonism between Islam and Democracy. But Western Democracy will fail to strike roots in a Muslim-Islami Society, both because of ideological, civilizational and cultural differences, and their different political culture and historical experience[11]. The indigenization of democracy, alone, won't work. What is needed is Indigenous Islami Democracy in an Islami Welfare State and Society. All the three essentiate Socialization by means of the four life-span Sociological or Psycho-Social Processes discussed previously. The State-Social System, institutional infrastructure and human resources or human power need to be socialized indigenously and Islamically, in accordance with the basic ideological choice of transformation, and orientation thereto.

Any Islami Democratic State-Social System entails the following minimalist criteria and commitments:

(i).   Altruistic welfare.
(ii).   Justice, Equality and Equity.
(iii). Just and Compassionate Peace.
(iv).   Sovereign Selfhood.
(v).   Fraternal Freedom.
(vi).   Basic Needs.
(vii). Human Rights.
(viii). Enlightened Socialization.
(ix).   An Integrating Ideology: Vision, Value System and World-View which are futuristic and holistic.

Except perhaps for the last—in theory, only—most of the Muslim World and its Ummah lack the foregoing. The justice, law and order situation is appalling, being riddled with all sorts of extremism: credoism, fanaticism, sectarianism and terrorism. All because of bad governance. The political economy is in shambles because of the callous combination of International and Indigenous Imperialism, and their exploitative capitalistic theory,

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models and paradigms promoting the so-said free-market economy of Globalization, in which the rich are getting rich, and the poor are becoming poorer, locally-nationally, regionally and globally. In many countries more than fifty percent of the population is living below the poverty line between the subsistence and starvation level[12]. The result is massive unemployment, spiralling inflation, galloping price-hikes and multiple-regressive taxation. A society which claims to be triply Islami, Democratic and Welfare-providing, should have no place for swarms of child labour, beggars, poor, pimps and prostitutes. What are the Human Rights and Women's Welfare Movements doing for the oldest profession in the world? If they can't rehabilitate the urban and rural poor and destitute women and children, widows and orphans, they are failing their own self-styled mission.

In many cases, the senior citizens are the worst hit. While the serving civil and military bureaucracies are being spoilt, pampered and pandered to, in a bid at creating praetorian-police states[13], the old and feeble are left at the mercy of their pauperizing pensions.

Like other promises of political party programmes and manifestos, Poverty Alleviation has become a self-defeating and counterproductive slogan. In fact, imperialistic capitalism generates poverty. Then how can it ever alleviate, eliminate and prevent poverty, futuristically? (FPAEP).

Will this also be the fate of the latest fad of Enlightened Moderation, both Islami and non-Islami?— thought it is in tune with the universal human concept and ideal of the golden mean, and the perennial philosophy.

The Muslim World's salvation lies in Islam, pure and simple—which is, of course, inherently Islamically enlightened, moderate, balanced and peaceful, most futuristically. Islami Democracy needs to be invoked and

ushered in as an activist agent of Social Change, in order
to create an Islami Welfare State and Society with the help
of an Islami Democratic Government and Opposition.

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Islami Education:

The Focus:

The focus of this chapter is on Islami Socialization in the Muslim World, through Islami Education, rather than on general Education, or even Islami Education per se. Pakistan will be cited as a case study, beginning with the latest in the news on the subject. Reproduced below is a short editorial of a local paper on a recent development pertaining to the issue[1]:

"Zobaida Under Attack:

"As many as 20 rockets descended on the town of Mand, hometown of Federal Education Minister Zobaida Jalal on Monday (31st May, 2004). One of the rockets slammed into the home of the Minister's servant, killing his son and injuring five others. Zobaida Jalal was, however, in Islamabad at the time of the rocket attack. "This is (an) act of terrorism to weaken my resolve, but I will not be unnerved by such cheap tactics", she said in a statement in Islamabad.

"There has been growing incidence of such violent acts in Balochistan in recent weeks and months. Rockets were fired on Gwadar, the scene of the country's

prestigious deep sea port and emerging hub of the nation's economic activity. Three Chinese were also gunned down in Gwadar in recent past. Gas pipelines are being targeted regularly. The situation, therefore, presents a confusing scenario about the forces responsible for such heinous crimes. It's, however, hoped that the quarters concerned will prob the incidents and bring the culprits to justice. We condemn the rocket attack on Zobaida Jalal's house and her hometown. **The attack is seemingly related to the controversy over her role in attempting to secularise the school and college curricula. The nation has undoubtedly been pained over the discovery of the unscrupulous changes made in textbooks, which had caused deep anguish to the patriotic circles in the country. The people all over the country have expressed their indignation over the changes.** President Musharaf and Prime Minister Jamali had to intervene to reassure the nation that nothing contrary to the Holy Qur'an and Islamic values and virtues will be included in the textbooks. A strong presumption, however, persists in the country that **the Education Minister is pursuing US agenda to indoctrinate the school and college students contrary to the religious and cultural ethos of the Pakistani polity.** Though Zobaida Jalal has tried to shift the responsibility of the changes to the provinces, yet she cannot remove the stigma because of her deep involvement in the process of formulation of the new curricula. We certainly do not approve of the violent reaction to the Federal Education Minister's alleged role in making the changes in textbooks, through rocket attack. That's certainly not the way to express resentment. The death of her servant's son in the rocket attack is deplorable. It's hoped that the law and order operatives will take

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necessary steps to ensure security of her house and her servants."

As for world-wide terrorism, when you sow the seeds of repression, or war, you reap the whirlwind of reactive terrorism.... Some political-journalistic circles also rumour that the above is a tit-for-tat for the alleged cross-border incursions of the lady minister's tribes-men in the contiguous border areas of Iran and Afghanistan, under Pakistan-American pressure....

Western Education:

Be that as it may, the issue of the Secularization of Education in Pakistan and elsewhere in the Muslim World, is of critical concern to this chapter. Here we also need to heed the analysis of Seyyed Hossein Nasr, the well-known American Islami scholar, reproduced below:

> *"The peaceful presence in the Islamic world of various religious minorities, especially Christians, has been upset to a large extent in recent times by Western missionary activity, which has caused severe reaction not only among Muslims, but also among Buddhists, and others... This activity was from the beginning of the modern period combined with colonialism, and many Western Christian missionaries have preached as much secularized Western culture as Christianity... Many of their schools have been happy if they could wean the Muslim students away from firm belief in Islam, even if they could not make them Christian.* [12]

Thus, cultural alienation and religious subversion is their success story, rather than conversion. In Pakistan this is done even by the so-called English medium institutions run by secularized and Westernized nominal Muslims.

> *"Most modern Western missionary activity throughout Asia and Africa has meant, above all, Westernization*

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and globalization combined with the cult of consumerism, all in the name of Christianity. Were there not to be such a powerful political, economic, and even military pressure behind the presence of these missionaries, then... (it) would not pose a danger to the very existence of local religions and cultures. But the situation is otherwise, and therefore Christian missionary activity, especially in such places as Indonesia, Pakistan, and sub-Saharan Africa, plays a very important role in creating tension between Islam and Christianity, and indirectly the West, which gives material and political support to these missionaries, even if, as in France, the state is avowedly secularist.[3]

The result of such Christian missionary activity, as reported by Seyyed Hossein Nasr, is:

"Western Christian missionary activity, supported as it is directly or indirectly by all the might of the West, poses a major problem for contemporary Muslims, dealings with Western Christianity, in contrast to local forms of Christianity with which Muslims have lived usually in peace for countries....

"Several million Christians were converted from Islam by Western missionaries in recent times in such countries as Indonesia, Pakistan and several West African nations."[4]

Thus, the contemporary Muslims are: *"Faced with the danger of loss of identity and enfeeblement of religion as a result of the onslaught of modernism with its secularist ties"[5].*

This is a challenge to the religious parties of Islam and the Muslims, as well as their civil society, government and opposition.

Streams of Education:[6]

There are at least four contradictory currents of Education in Pakistan, which are:

(i).   The Mixed Media (Urdu-English) Mainstream State System.

(ii). The English Medium Private Schools of Elitist alien (and alienating) Education.

(iii). The *"Madaris"* or Traditional Religious Schools.

(iv). The Christian Missionary Educational Institutions: schools, colleges and universities.

American Christian missionary F.C. (Forman Christian) College, Lahore (Pakistan) has been recently returned to the mission after decades of nationalization by the Z.A. Bhutto regime in the 1970s. It has been given the university status.

The current base-line situation is that the second are taking not only full advantage of, but are even abusing the government policy of the liberalization and privatization of education. That is turning into a mafia racket of commercialization, on the one hand, and secularization, on the other. The result is socio-cultural-moral alienation by means of Westernization: Americanization and Indianization.

The category of Mainstream Education is badly neglected and starving for funds, especially the poor urban and rural government vernacular schools.

The 'third class' is being targeted under Western-American pressure for Reformative Modernization. While it may be well to introduce Maths, Science, Technology, Computers, English and other modern subjects in the *Madaris*, it is even more essential to Indigenize: Islamize and Pakistanize the so-called English Medium (Private) School System which is playing havoc and hell with the

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manners and morals of the students and teachers, alike—because of the money-minting managers and owners of these institutions. Some of them belong to the ruling and power elite. How can Westernized and Indianized teachers Islamize their wayward and deviant students?

The Acute Actual Issue:

Thus, the real issue emerges to be of Socialization by means of Education. Such Socialization is currently in the direction of Secularization, and consequent Alienation. As such, it is anti-Islamization—which is totally against the popular Islami Ideology, culture, faith and aspirations. Thus the extremist reaction against the honourable lady federal Minister for Education, which she decried as an act of terrorism. That has dared and defied her into reactive bravade[?]. Of course, all such terroristic activity is condemnable. One also sympathises sincerely with the minister and the government, wishing them every success in combating the curse and evil of terrorism. But the self-created issue of the Secularization of Education remains ever menacing, because of the short-sighted policy and practices of the policy makers and policy influencers, including some local and foreign individual and institutional mercenary consultants and advisers. The result is that settled issues and non-issues have been turned into malevolent crises. The sole remedy lies in the natural Islami Socialization of Education, in keeping with the Ummah's moral-spiritual roots, moorings, aspirations and futuristic vision.

Ways and Means:

Both the Secularization and Islamization of Education can employ the same means for their diametrically opposed ends. The most important of them are listed below:

(i).   The curricula, syllabi, text and reference books: whether alienating or indigenizing.

(ii).   The Teaching or Pedagogic Methodology: whether Islamizing or Secuarizing.

(iii). The Educational Peers: Role Models as teachers, principals, managers and owners. Also, parents and family, as well as the socio-cultural circle. Similarly as an (i) and (ii) above: antithetical and binary opposites.

(iv).   The domestic, educational and socio-cultural environment, atmosphere and milieu. Conducive to which option: Islamization or Secularization?

(v).   The Education Policy and Practices, Objectives and System. Are they positive or negative, promotional or regressive? Of what?—Islam or Secularism?

(vi).   Pakistan Studies: are they pro-Pakistan and Islam—or anti?

(vii). Pakistani Languages, Literatures and Culture:are they encouraged or discouraged?

(viii). The English Language: Is it taught as an international language for its instrumental value, or for its intrinsic worth for secularization, and socio-cultural alienation?

(ix).   Above all, Islamyat: Is it diluted and subverted for secularization, or taught for authentic Islamization?

It seems that the government has gone too far in its bedevilling bid at Secularism. And so it has landed itself in hot waters. That is hardly the meaning of Enlightened Moderation in its true sense—which needs to be defined and delimited Islamically.

Educational Culture:

The exorbitant privatization and exploitative commercialization of Education has led to its marketization in commercial areas and business buildings and centres. This has caused the tragic loss of the traditional campus

culture, which has been supplanted by *"Bazari Culture"*—rather, anti-culture and anti-morality.

This may be an age of Science and Technology, but the Info-Tech. bubble has already burst—judged by the number of educated unemployment in this field, also! The HEC (Higher Education Commission of Pakistan) appears to be avaricious and gluttonous in the extreme: for funds, power, perks and authority, publicity and self-personal projection. One local paper—the same that had once promoted Dr. A.Q. Khan, Pakistan's founding nuclear scientist—now appears to be in the pocket of the HEC, with its daily propaganda, ad-museum. The HEC dabbles in everything from the KG to the post-doctoral level. It is busy pulling the rug from under the feet of the Federal Ministry of Education. Constitutionally, Education is a Provincial-Concurrent subject. But the provinces hardly have a say in policy formulation and implementation. The HEC promises far outweigh its practices. There are massive budgetary allocations, but hardly any concrete visible results. It promises to produce thousands of Ph.Ds a year. Who will teach and supervise their research? Where are the labs, libraries and resource persons? What about quality control and standardization?

Above all, there is an impelling imbalance between the new-found S and T—the HEC's pet bias—and Human and Social Sciences—which could be a source and means of Islami Indigenization and Socialization. Europe introduces Philosophy at school. It is neglected even at universities in Pakistan. This is true of other basic, foundational subjects like Geography and History. Pakistan Studies, another important means of Islami Socialization, continues to beg for definition and a sense of direction. We need to remind ourselves that History is one's socio-cultural roots and moral-spiritual moorings in the Past, Geography is people's habitat and home in the Present; and Philosophy is a nation's World-View and Vision of and for the Future.[8]

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Education is the sesame key and way to the Future. The Ummah urgently needs an Ed-Sat and Islami Media for Islami Socialization.

The challenge to the Ummah is to seek its future in Islami Renaissance by means of Islami Socialization—or Islamization, plain and simple. One of the major channel for that is Education. The choice is between alienating secularization and Enlightened Islamization. Islam is inherently both Creative and Peaceful.[9]

Pakistan can show the way in creating the future for itself and the Muslim World. If it wants to play a co-creative, co-leadership role in the OIC, it will need to balance the contradictory claim and slogan of *"Pakistan First".*[10]

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Islami Socialization and Acculturization

Whither, the World? And:
Whither the Third/Muslim World?

The reader's attention is invited to the following three editorials from the local English press, which seek to answer these questions:

"Sectarian Monster Rises Again[1]:

"A scholar of the highest repute has become victim of terrorism. Assassination of Mufti Nizamuddin Shamzai has caused widespread dismay and resentment not only in Karachi but also in many parts of Pakistan. What is more tragic is the large-scale violence in Karachi in the aftermath of his killing, resulting into injuries to several people and damage to public property.

"The assassination of Mufti Shamzai is a highly condemnable act. The terrorists hit a person who devoted his entire life to preaching the true message of Islam. His entire family promoted the ideals of peace and affection and, therefore, has been instrumental in strengthening national cohesion and solidarity. Mufti

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Sahib was considered to be a non-partisan personality, who remained above sectarian considerations. It is, therefore, unfortunate that he has become target of an apparent act of sectarianism. However, according to one report, this is not necessarily a sectarian motivated murder, as he had given a **Fatwa on Jehad** and might have become victim of some foreign inspired conspiracy. Whatever the cause might be, this incident, coupled with the ongoing operation against Al-Qaeda elements, suicide killings and attacks on mosques and imambargahs, is a gory reminder of the deteriorating law and order situation. As far as the sectarian aspect is considered, there have been killings and counter-killings, despite attempts by President Pervez Musharraf to persuade the hard-liners to adopt a moderate approach and promote the concept of enlightened moderation. With this objective in view, he has had several rounds of discussions and consultations with Ulema representing different schools of thought, and on all such occasions all the participants vowed to promote brotherhood and amity. However, the ground situation has not changed much, because of a number of domestic and foreign factors. It is also unfortunate that the assassination of Mufti Shamzai has come at a time when the country's economy was picking up and foreign investors had started taking interest in making investment in different sectors. Only a few days back, a Saudi group signed an MoU for the establishment of a steel billet plant at a cost of $100 million. What kind of message such incidents would send to prospective investors? Already, the Karachi Stock Exchange index, which was going up, is feeling the impact of the deteriorating law and order situation. We would urge the government to adopt a proactive approach to deal with the problem, and seek active cooperation of the citizens in preventing such tragedies in future."

Terrorism and War:

The 21st century (2004) world has become a very dangerous place to live in after the 9/11/2001 American tragedy. That, because of the New Bush-Blair Anglo-American **Crusade** Against Islam to Recolonize the Muslim World for its natural oil, mineral, agricultural, human and strategic wealth. One of the most menacing means to do so is to Colonize the Muslim Mind: both of the elite and the Awam (people or masses), by politico-economic and socio-cultural Globalism (theory) and Globalization (real life applications). The mesmerizing means are the Secularization of Third/Muslim World Systems and Societies in which the electronic and print media, and the system of education, along with the political economy and the collective leadership (political, civil society, NGOs, etc. and the civil and military bureaucracies) are playing the major malevolent motivating role. It is a battle of and for minds—again between Alienating Secularism and Secularization, and Islam—with and within the Muslim World, itself. Consequently the two most unmanageably deadly global mega-and meta-crises are:

(i). War and (Inter) State Terrorism by the big powers, especially Anglo-America. And:
(ii). Reactive Terrorism against (i) above, and its agents and instruments: International and Indigenous Imperialism.

In the Muslim World, Terrorism is showing itself in the ugly garb of Sectarianism. Alien and alienating enemies of Islam want to recolonize the World of Islam by the classical policy of Imperialism to divide and rule the Ummah on sectarian fault-lines. Obviously, such Sectarian Terrorism is the handiwork of the forces of Imperialism and Colonialism, who are the real enemies of Islam and the Muslims. The natural reaction to such Terrorism is instant anger and immense hatred, as expressed below:

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"MMA's Strike Call[2]:

"The Muttahida Majils-e-Amal (MMA) has called for a countrywide strike on Friday (June 4, 2004) to protest the killing of religious scholar Mufti Nizamuddin Shamazai in Karachi on Sunday. According to MMA leader Maulana Fazlur Rehman, the alliance will also hold a public procession against the murder on June 11 in Karachi, where its central leadership will address the gathering.

"Agitating an issue is the democratic right of the Opposition, and for that matter, any citizen. There is no doubt that acts of violence have increased during the last few weeks, and the government must take tangible measures to improve the situation. Protection of the life and property of the citizens is the basic responsibility of the government, and people rightly expect from it to deliver on that account. The anguish and resentment of the MMA over the killing of the religious scholar is quite understandable. However, the way the MMA has chosen to agitate the issue, is not desirable. The politics of strikes has already caused a lot of damage to the economy. According to conservative estimates, a day's strike in Karachi, alone, leads to losses worth about four billion rupees. Apart from loss of production, strikes, shutter-downs and wheel-jams bring a lot of misery to the common man. The strike call, and that, too, at a time when passions are already running high, would add fuel to the fire and complicate things. Life in Karachi is paralysed in the wake of the assassination of Maulana Shamazai. Business centres and shopping malls remained closed on Monday as well and there were the least number of vehicles on roads. The bomb blast near the American Cultural Center and explosion in an Imambargah have also created a lot of tension in the port city. In this

*background, we expect a mature response from the
MMA in stabilizing the situation, as polarization is not in
the interest of the country. There might be some
lapses on the part of the government, and that is why
President Pervez Musharraf has vowed to take effective
measures to deal with the situation. However, there
can be genuine peace if all sections of the society
extend a helping hand to the government and face the
challenge of terrorism, unitedly. We hope that the
MMA, which has a considerable following in the
masses, will use its influence to calm down the tension,
remove sectarian differences and promote national
cohesion."*

When a government develops the reputation of being
an agent of International Imperialism, and becoming a
security risk, the opposition is bound to try to expose and
destabilize it. But the greater danger to it is from the
Imperial Power, which, having misused it fully for its own
poisonous purposes, will discard it sooner or later, like
Iran's Shah and Iraq's Saddam Hussain. And so the
following note of caution, if not warning:

"Kerry for Critical Relations[3] :

*"Senator John Kerry, Democratic Party's presidential
nominee, has said that his first priority will like to keep
nuclear weapons from radical Islamists in Pakistan,
with the second objective of crushing Al-Qaeda
through better intelligence sharing with Pakistani
security services. In an interview with the Washington
Post published on Sunday (30 May, 2004), **he said
that he would play down the issue of democracy
as a leading goal in dealing with Pakistan.***

***"Kerry's priority is, as a matter of fact, more
subtle and dangerous, as he plans to target the
very lifeline of Pakistan's security. Bush had**
forced Pakistan to support the US war against*

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terrorism in Afghanistan through coercion and intimidation, but Kerry is apparently after its security operative so vital for its survival with dignity, honour and self-respect. The people of Pakistan are not unmindful of the fact that our nuclear programme is an eyesore for the Jewish lobby, since Jews have an inherent misconceived feeling of threat from the Muslims. It was apparently this very threat that Israel was propped up to destroy Iraq's nuclear center in 1980s, and Iran is now being pushed on one pretext or the other. The US Jewish lobby, joined by our traditional foe in the region, has created a phobia about Pakistan's nuclear weapons. Pakistan is a responsible nuclear state and has a strong command and control system, with no room whatsoever for proliferation. It's, therefore, sheer hoax that Pakistan's nuclear weapons can fall into the hands of Islamists. Kerry's so-called priority to see that Pakistan's nuclear weapons do not fall into the hands of radical elements, is a sheer misnomer stemming from a distorted and notional view designed to create doubt about Pakistan's nuclear programme as well as to tarnish its image as a responsible nuclear state, to ultimately put the Jews' feeling of threat at rest on a permanent basis. **It seems that crucial days are ahead of Pakistan,** as it may have to face undue pressures and arm twisting on account of its nuclear programme, since the hostile forces are seemingly not ready to swallow nuclear weapons with a Muslim nation. It's a matter of serious concern and constitutes **a wake-up call to Pakistan's leadership** to prepare for meeting the upcoming challenge to its nuclear capability, despite the fact that it is designed for credible minimum deterrence to ward off threat to its sovereignty and territorial integrity."

Whether American Democrats or Republicans, Bush, Blair or any other devil's disciple, **the 21st century**

Anglo-American Crusades against Islam and its Ummah are on, as ferociously as ever. They are likely to continue into the foreseeable future—unless a miracle of Divine intervention happens. One wonders whether the emergence of Ralph Nader in American politics would make any difference as a sobering influence. Meanwhile, the world's only hope for the salvation of humanity from its mad-men like Bush and Blair is a democratic regime change for the better in the USA and UK, and the current Global Peace Movement for Democratic Pluralism, Multipolarity and Peaceful Coexistence. **Above all,** the Ummah needs to unite to defend itself and Islam. Collective Self-Reliance for Self-defence, Security and Development, in an Islami Regionalization, is possible only through Moral-Spiritual Peaceful Self-Transformation—or Islami Socialization[4].

Socialization: Ends and Means:

"Set a thief to catch a thief."
"Iron cuts iron, and glass cuts glass".

Currently, Secular Socialization is being spread in Pakistan and the Muslim World, by the following means:

(i).   The power and ruling elite.
(ii).   The collective leadership: politico-economic, socio-cultural, filial and of other state-social institutions.
(iii).   The media of mass communication: electronic and print. Both in the private and public sector.
(iv).   The Education System.
(v).   The civil society: some foreign fangled individuals, institutions and NGOs.
(vi).   A secularized interpretation of Islam, and Pakistan's founding Islami Ideology.
(vii).   Comprador, deviant, alienate and hypocritical Media Models of advertising and the capitalistic corporate world, rather than Moral Role Models.

Some have even been elevated through rigged elections to the federal and provincial legislatures.

The creative response to the above would be Islami Socialization, by reversing the role of these forces along Islamization. If a microscopic minority of the power and socio-cultural elite of the Muslim World is hooked and hung on and sold to secularism, the preponderant majority, silent and activist, is fully for Islam and Islamization. President General Parvez Musharraf's mistaken notion of Modernization after the anachronistic Turkish-Kamalist model is dated and dry[5]. It has no appeal for the Pakistani psyche, especially after its painful experience of Praetorianism[6]. Therefore, Musharraf's militaristic modernization is not likely to survive him—just like the late President Gen. Ziaul Haq's controversial, superficial and irrelevant, (if not irreverent) Islamization. Both being authoritarian and absolutist, lacked democratic conviction and popular support. No wonder that Musharraf is already flirting with Islami Modernization via the OIC, in order to save his skin, some say rather unkindly. We can only wish him success, knowing that he can succeed only if he is sincere to Islam, the Ummah and the Muslim World. But there is his self-created credibility gap which daunts his way.

A New Leadership and System:

A New Consensual Collective Islami Ideological Indigenous Leadership and System are needed for the purpose of Islami Socialization, at the level of the OIC as well as each and every Muslim society and nation-state or country. The OIC should modernize and futurize itself for its own survival and Islami Renaissance through Islami Revivalism. The OIC also needs to define Islamization, in order to perpetuate it in a modern-futuristic vision, and sense of direction and destiny, to be pursued

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conscientiously and consistently as a pragmatized mission and practical movement.

The secular media claim to provide: (a) information, (b) entertainment; and (c) education. The counterbalancing Islami Media should aim at Islami information, enlightened education, and creative culture. The Islami cultural heritage and heirloom will need to be prioritized, along with the moral-spiritual reality of Living Islam in its current-contemporary forms and manifestation.[7]

All this is possible by means a peaceful social transformation aiming at Islami Socialization. The truly enlightened Islami socio-cultural forces will need to unite and rise for that purpose, in the Ummah, and in every Muslim society. Now is the moment to do so, for tomorrow it may be too late—God forbid!

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Islam and the Future:[1]

Identity and Destiny:

The Chain of Challenges:

Once again the reader's attention is invited to two more thoughtful editorials which are quoted below, verbation:

"Challenge and Response[2]:

"The two day OIC seminar (at Islamabad: 2nd and 3rd June, 2004) on enlightened moderation has come out with some very pertinent recommendations to meet the challenges facing the Islamic world, and enable it to regain its lost glory. These include among others, strengthening unity, establishment of an OIC think tank, and radio/TV channels with international coverage, adoption of common strategies in dealing with major security issues, and emphasis on education and promotion of science and technology.

***"The Muslim Ummah** is passing through one of the gravest periods of its existence. Islam and its followers are being discriminated and maligned in the context of so-called terrorism and extremism, and their political, security*

and economic interests are in jeopardy in the face of the 'might is right' principle being applied by the sole superpower in the conduct of international relations. The **OIC**, representing one-fifth of humanity and grouping 57 (Muslim) countries spread all over the globe, was supposed to safeguard the vital interests of the Ummah, but it has been rendered irrelevant because of internal divisions, differences and apathy of the Muslim leadership. It was in this background that at the suggestion of President Pervez Musharraf, the 10th OIC summit at Putrajaya (Malaysia) decided to constitute a Commission of Eminent Persons to prepare a strategy and plan of action enabling the Ummah to meet the challenges of the 21st century. A special summit of the OIC was supposed to be held in about a year to discuss and adopt the plan. The decision sparked a ray of hope amongst Muslims about the very future of the OIC and its role in addressing problems and issues of the Islamic world. However, the very fact that only four out of ten countries have so far made nominations for the Commission of Eminent Persons, clearly shows that our leadership has not yet woken up from the deep slumber. The issues debated and ideas and proposals floated by participants of the OIC seminar are very much relevant and have the potential to bring about a change for the better. But the way we are proceeding ahead makes it clear that our leadership is insensitive to the situation and does not realize the urgency. Given the fact that the airwaves are dominated by anti-Islam lobbies, there is the dire need to counter the propaganda through establishment of Islamic radio and television channels, as proposed by the participants of the seminar, but the fate of the Islamic News Agency sparks little confidence about our will to carry out the job. We would urge the President and Malaysian Prime Minister (current Chairman of the OIC) to gear up the process of revitalizing the OIC, as we cannot afford the luxury of wasting time."

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(i). The OIC:

The chilling challenge is there, especially since 9/11/2001. But the OIC volcano seems to be still slumbering. For it has yet to rise to the occasion.

The OIC recent seminar's recommendations would be a good starting point. It is suggested that the proposed **"OIC think tank"** could be the **OIC Futuristic Institute** proposed by the present author, repeatedly on several occasions[3]. I'm sceptical about the American term 'think tank'. Water tanks tend to rust and leak, and military tanks kill. But neither think—nor is either even capable of it! But Bush's and Blair's thinking is bloody criminal enough to have converted their country governments into rouge states fit for war crimes trials at the international level. The Muslim World certainly needs generation after generation of intergender popular collective leadership and followership: women and men of thought *("Fakr")* and action *("Aml")*—in all walks of life. That, to meet the challenge of the Bush-Blair current Crusades against Islam and the Ummah. At the cultural level, the OIC needs to project Islami culture, and at the linguistic level, it should popularize Arabic, for obvious reasons. Similarly, it must promote the Islami Socialization of the four life-long sociological processes. Likewise, the OIC ought to opt for the Collective Self-Reliance of the Ummah by means of Islami Regionalism and Regionalization, to counter the challenge of Imperialistic Globalism and Globalization[4].

"Common Nuclear Doctrine[5]:

"The Indian Foreign Minister Natwar Singh has suggested a Pakistan-China-India nuclear doctrine for peace and stability in the region. He told his maiden press conference as India's Foreign Minister, that the proposal is designed to have a policy of the Asian

nuclear powers. He, however, said that it needs to be discussed at the highest level. Foreign Office spokesman Masood Khan termed the proposal as 'new and innovative' that needs a 'deeper examination'.

"Like his previous statements vis-à-vis Pakistan since the assumption of the Indian Foreign Minister's office, that betrayed (a lack of) depth and maturity, and sounded as rhetoric of a capricious mind, Natwar Singh's suggestion for a Pak-China-India nuclear doctrine is also seemingly the brainwave of an over-exuberant entrant to the world of diplomacy. Analysts have viewed it as Indian recognition of Pakistan as an equal player in the 'trilateral nuclear equation', besides being a potential factor for the improvement of the security environment in the region. The proposal, therefore, needs examination, since it is 'new and innovative', as the Foreign Office spokesman has put it, keeping in view the fact that India is a cunning nation with hegemonic and expansionist ambitions in the region. Paradoxically, Natwar Singh's proposal is in direct conflict with India's strategic partnership with the US 'to contain or counter China'. Would India take a somersault on the Indo-US relations for pursuing the proposal for a regional nuclear doctrine? Irrespective of the connotations and implications, the proposal has certain positive aspects and may contribute towards the reduction of nuclear threat in the region, if it is implemented without any prejudice to build broader consensus for the sake of peace, security and progress in the region. For the time being, however, it is just in a liquid form. It will deserve a comprehensive comment when it is firmed up and given a concrete shape. **Pakistan** should continue to pursue its objective of peace in the subcontinent through the dialogue process with India for the resolution of **Kashmir** and other outstanding issues between the

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*two countries, unmindful of such diversionary proposals. It's hoped that **India** will reciprocate Pakistan's vision of peaceful and positive relations, and will not impede the settlement of the **Kashmir** issue that has bedevilled relations between the nuclear neighbours since their independence in 1947. We would, however, like Mr. Natwar Singh to refrain from undue exposure to the press, which always has the potential of creating misunderstanding between India and Pakistan, in view of the sensitivities of their relations".*

(ii). The Indo-Israeli Nexus:

The Indian proposal of a Common Asian Nuclear Doctrine needs to be examined objectively by all the nuclear powers concerned, including Russia, and not just China, India and Pakistan. In fact, Russia is the oldest nuclear world power in the region, and their common potential and actual adversary is the New International Imperialism of the West, as currently well entrenched and active in Central Asia, Afghanistan, Iraq, Filistine, the Middle East, and the Muslim World, generally. But for any such proposed defence and strategic, politico-economic or socio-cultural doctrine to be taken seriously, India, Israel and Pakistan would have to settle down peacefully with their neighbours as natural allies. Also to distance themselves discreetly, but decisively and courageously from the dikta of the New Anglo-American International Imperialism and Colonialism. Their future salvation lies in that. Otherwise Afro-Asia will remain pawn to Anglo-American expansionist hegemonism.

Islami Strategic Futurizing[6]:

Despite all the cruel and callous challenges to its very survival, the Ummah's foreseeable, immediate, short,

medium, long-term and distant futures, all are still in its own hands. The sesame spiritual code-word and formula to that is:

Islam: The Quintessence of Creativity:

Islam: the Perennial Peace Paradigm.
Islam: The Spirit of Tauhid and Jehad.
Islam: as Identity and Destiny.
Islam: the ever Modern-Futuristic Moral-Spiritual Transformational Mission and Movement.
Islam: the *"Deen"*–Complete Code of Life: Character and Conduct.
Islam: The Ideology and Philosophy of Life: Vision, World-View, Life Style and Behaviour Pattern.

Islam: the Ideal and Reality:

The above theme and thesis has been discussed thread-bare in the present book and my previous work on the subject. The time has, therefore, come to sum up the discourse with reference to just four contemporary authorities on the subject, two Muslim and two non-Muslim. They are mentioned below:

(i).   R.M. Savory (Editor).[7]
(ii).   David Waines.[8].
(iii). Seyyed Hossein Nasr[9].
(iv).   Imam Feisal Abdul Rauf[10].

All the four look at Islam with deep understanding, insight and respect. They also see a responsible, peaceful and enlightened role for it in the global human affairs, and seek a secure future for it. Let us quote them one by one a bit each as under:

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(a). Islami Culture and Civilization(--R.M. Savory):

"The existence of Islam has always made the West profoundly uneasy. Islam was the only major world religion to be revealed after the rise of Christianity, and consequently, it was, from the moment of the revelation of Islam in the seventh century A.D., viewed by Christendom as a direct threat and challenge to itself. The threat of Islam to Christianity was increased by the facts that Muslims regarded Islam as having superseded Christianity. In Muslim eyes, Christianity was an earlier, and imperfect, form of Islam. Muhammad was the last, the 'Seal' of the Prophets. Consequently, the problem of how to deal with Islam was perhaps the most important problem facing medieval Christendom. [11].

Thus, Christianity was biased against Islam right from the start in regarding it as a threat or challenge. And not a chance for open-minded interaction and large hearted peaceful coexistence. The prejudice and antipathy lacked the objectivity and receptivity necessary for peace.

"The problem posed itself on two levels: the political and military, and the theological. On the political and military level, Christiandom had two possible responses open to it: military counter-action (Crusades); and more or less peaceful coexistence. On the theological level, Islam could be regarded as a Christian heresy, as a schism within the ranks of Christians, or as a new religion." (P. 127).

Unfortunately, both Christianity (religion) and Christendom (politico-military geo-reality), chose the confrontationist course of action, and set themselves on the long and torturous road of the Crusades and Colonialism, which lasted for centuries of aggression

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against Islam and militancy against the Muslim and the Muslim World. These evils have reemerged in the 21st century and the third millennium as the New International Imperialism of the Bush-Blair Anglo-American West, and their Recolonization of the Muslim World.

"To sum up, the Crusades were a total failure as a military counter-attack against Islam", (p. 133).

This should be a lesson, an eye-opener for the current Bush-Blair Crusade against Islam.

"The Islamic reaction to this double onslaught by the armies and administrators of Western powers (of nineteenth century imperialism) and by Christian missionaries, was both religious and nationalist", (p. 134).

In the 21st century post-9/11/2001 period, the New Western International Imperialism is marauding the Third/Muslim World, in league with Indigenous Imperialism. Christian missionaries are as active as their counterpart Cultural Crusade through Secular Socialization. But the religious and nationalist reaction to the New Imperialism which threatens the very nation-state sovereign status of the Muslim World, and its Islami Identity is even more strong, as is evident everywhere from one end of the globe to the other. Thus:

"For fourteen centuries, Christiandom and "Islamdom'—(a term coined by G.M. Wickens: p.127)— have confronted each other as 'two incompatible and largely hostile systems of thought, morals and beliefs'. Since the Second World War, the balance of power between these two systems has shifted once again.... We have entered what W.M. Watt has called the period of 'inter-religion'...On their side, Muslims... share the

disillusionment with many in the West with the results of (Western) technology, are seeking other, possible, Islamic solutions. The period of the 'one-world' has brought the major religions into contact with one another as never before, but, by the same token, it has brought them once more into rivalry", (p. 135).

This rivalry has been triggered off afresh recently by false, fabricated and deadly dangerous notions of the *'clash of civilizations'* and the *'end of history'*, of Americans like S.P. Huntington and Francis Fukuyama, respectively. The sole solution to this self-generated madness is the Global Balance of Power For Peace and Peaceful Coexistence, and Democratic Pluralism and Multipolarity. Anglo-America have proved the extremism, terrorism and war caused by the brutish unipolarity of the sole surviving super power, the USA.

(b). Islam and the Modern World (--David Waines):

"Religion is not a thing, but a happening, and it is people who make things happen. From modest origins in Arabia in the seventh century CE, the universal community of Muslims today comprises around 850-900 million (--over a billion in 2004) persons living in almost every country in the world. Muslims form majority of the population in more than 40 (over 57) countries, and are the third largest community numerically after Christianity and Buddhism", (p. 1).

Thus, the Muslims of the world can neither be whisked nor whished away. But the Bushes and Blairs of the West, and their likes, Ariel Sharon, etc., are hell-bent upon to destroy and enslave them in their Crusadic hatred.

In the last chapter[8] of his book under reference, *"Issues in Contemporary Islam"* (pp. 211-264), David

Waines has raised a host of themes and topics, all revolving around and converging on Reform and Renaissance. Today in 2004, it is not just Modernization or Futurization, or even Secularization vs Islamization. It is one of the very sovereign survival of Muslim societies and Islami states, because of the challenge of the New International Imperialism in league with Indigenous Imperialism engineered by the local agents of the former, the compradors, deviants, alienates and hypocrites. The Muslim diaspora abroad and its adaptation in the West, is a marginal or peripheral matter, in the opinion of some exclusivistic and inbreeding people. But the majority believes in building global bridges. Others think that being Westernized citizens of the West, such Muslims are a Western responsibility. The choice is between the peaceful vision and wisdom of the British Prince of Wales, and the blind arrogance and devilish cunning—really, stupidity—of Blair and Bush. The real issue is the future of the Muslims, and of Islam as the Islami Ummah, in the Muslim World, itself. Now they are not safe even in their own natural home and habitat, because of the Anglo-American bid to recolonize the World of Islam.

According to David Waines:

> "The concepts of renewal ('Tajdid') and 'Ijtihad' (reexamination) were closely related, based upon a Tradition that Allah would send to His community at the turn of each century some one to restore or renew its religion". (p. 210).

But no "Mujtahid" has made an appearance so far in the 21st century. That is the challenge to the Ummah and the OIC to discover their women and men—of thought and action, their thinkers and activists as their Moral-Spiritual Collective Islami Leadership.

(c). Enduring Islami Values For Humanity:

Seyyed Hossein Nasr believes that the Heart: core and quintessence of Islam, lies in its perennial values which are common to all of humankind. These are derived from the *"One God and Many Prophets of humanity: the Unity of Truth and the Multiplicity of Revelations"* (chapter 1, pp. 1-54). These values include *"Compassion and Love, Peace and Beauty"* (chapter 5, pp. 201-236). Also: *"Divine (and Human) Justice: Peace and War"* (Chapter 6, pp. 237-272). Promoting the shared human values is a question of *"Human Responsibilities and Rights"* (chapter 7, pp. 273-306). They, in turn, depend on *"The Ethical and Spiritual Nature of Human Life, East and West"* (Epilogue, pp.307-317).

"The Quran asserts that God is the Lord of both the East and the West, and also that the Blessed Olive Tree, which symbolizes the spiritual axis of the world, is of neither the East nor the West. It is more necessary today than at any other time in history, to realize the universal nature of the truth, which belongs to both the East and the West, and yet is confined to neither," (p. 309).

"In reality, each civilization, whether in East or West, has decayed and deviated in its own way, and must pose the question to itself, about what went wrong"... (p. 311)

Also:

"In this critical moment of history, both Muslims and Westerners, and in fact all human beings, must seek to live an ethical life based on mutual respect and greater knowledge of each other... The heart of Islam is also

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the Islam of the heart, which is that spiritual virtue, or 'Ihsan', that enables us "to see God everywhere" and to be His "eyes, ears and hands" in this world". (p. 314).

The Message: The above in real life means:

(i). Islamization or Islami Socialization for the Muslim World;

(ii). An ever ongoing interfaith, intercultural and inter-civilization interactive interface and dialogue for perennial peace through mutually respectful understanding; and

(iii). Peaceful coexistence.

(d). **The New Islami Vision for Today and Tomorrow:**
(--Imam Feisal Abdul Rauf of the USA).

According to the learned American Imam:

"Since September 11 (2001), Islam, a religion I love and that comprises my essential identity as a human being, has become broadly perceived in the United States as a national security threat, while America, a land whose values I cherish, has aroused broad antagonism and anguish in much of the Muslim World. Today American Muslims bear the pain of witnessing this growing divide, and my fellow Americans have challenged me to offer some urgently needed fresh ideas on how to bridge this yawning chasm" (p. p.xviii).

*"Returning from a battle, the **Prophet Muhammad** once remarked to his companions that they were returning from the lesser **Jihad** to the greater one, meaning, from the battle fought with swords to the*

battle we wage within our hearts and minds to live the godly and good life". (p pxviii).

The Ummah now needs to join the current Global Peace Movement or Greater Jehad for Peace, with a complementary Jehad for Peace in the Muslim World, itself—against terrorism and sectarianism, fanaticism and extremism of all kinds, secular and non-secular. Also, personal and social evil in every Muslim society and country.

"There is little doubt that the rise of religious fundamentalism represented the reaction of religion against the antireligious secular modernism that peaked in the mid-twentieth century", (p.xx).

That is an important point, and it is true. But I would call it reactive fanaticism, rather than 'religious fanaticism'. And it may recur, this time in the Muslim World, itself, as an extremist reaction to the excesses of Secular Socialization being currently engineered erroneously by the power elite of Indigenous Imperialism as an agent of International Imperialism. Its only antidote is Indigenous Islami Socialization, if the radicalization of a bloody Islami Revolution is to be avoided. According to Imam Feisal Abdul Rauf, global peace is possible by implementing the Abrahamicethic. He offers some very useful practical suggestions for American Muslims and American Islam to build bridges of peace between the East and the West. At least two organizations in Pakistan have also taken the initiative to follow suit: the Hamdard Foundation, Karachi, and the Foundation for the Coexistence Civilizations, Islamabad, by organizing seminars on the subject.

Thus, the collective future of the Ummah and the Muslim World lies in enlightened and futuristic

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Islami Renaissance by means of Islami moral-spiritual self-transformation.

May Allah Almighty bless, help and guide the Muslim with **Islam: the Perennial Peace Paradigm!.**

We would do well to end this chapter on another quotation from Seyyed Hossein Nasr, as under:

*"A process of **internal Islamization** also took place, gradually and without revolutionary upheaval, in Pakistan, Afghanistan, Malaysia, the Sudán, Jordan, Egypt, and some other countries, and the process continues"* (p. 106).

"The desire of the vast majority of people was(is) to be left alone to solve the problems of the Islamic world, to preserve the religion of Islam, including the revival of the Shariah, and to rebuild Islamic civilization, but the dominant civilization of the West hardly allowed (allows) such a thing to take place. Many organizations were, never-the-less, established to pursue these ends by peaceful means, chief among them, the Ikhwan al-Muslimin or Muslim Brohterhood, founded in Egypt in the 1920s by Hasan al-Banna, and the Jamaat-i-Islami founded by Mawlana Mawdudi in 1941 (now in Pakistan), both of which remain powerful to this day.

"In the past few decades this desire to preserve religion, re-Islamicize Islamic society, and reconstruct Islamic civilization, has drawn a vast spectrum of *people to its fold, all of whom are now branded indiseriminately in the West as "fundamentalists." The majority of such people, however, pursue nonviolent means to achieve their goal, as do most Christian, Jewish, or Hindu "fundamentalists," (p. 106).*

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"As for **traditional Islam,** in contrast to the first phase of the encounter with the West, from the 1960s onward, it began to manifest itself in the public intellectual arena, and to challenge both the (Muslim) **modernists** and the so-called **fundamentalists.** Scholars deeply rooted in the Islamic tradition, but also well acquainted with the West, began to defend the integral Islamic tradition, the Tariqah as well as the Shariah, the intellectual disciplines as well as the traditional arts. At the same time they began in-depth criticism, not of Christianity or Judaism, but of **secularist modernism....** Such scholars base themselves on the universality of revelation stated in the Quran... Their criticisms of the modern world have drawn much from **Western critics of modernism, rationalism and scientism....** These scholars and leaders seek to preserve the rhythm of traditional Islamic life as well as its intellectual and spiritual traditions, and find natural allies in Judaism and Christianity in confronting **the challenges of modern secularism as well as globalization.**

"**The great majority of Muslims today still belong to the traditionalist category, and must be distinguished from both** the secularist modernizers and "fundamentalists", as the latter term is now used in the Western media. In fact, it would be the greatest error to fail to distinguish the traditionalists from the "fundamentalists"...(pp. 107-108).

"**Unfortunately** in the Western media today, the center is usually defined as the modernizing elements in the Islamic society, and it is forgotten that **modernism is itself one of the most fanatical, dogmatic and extremist ideologies that history has ever seen. It seeks to destroy** every other

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point of view and is completely intolerant toward any *Weltanschauung* that opposes it.... If one is going to speak of "fundamentalism" in religions, then one must include **"secularist fundamentalism"**, which is no less virulently proselytizing and aggressive toward anything standing in its way, than the most fanatical form of religious "fundamentalism".

"In the case of **Islam**, there are **today** certainly religious extremists of different kinds, but they do not define **the mainstream or center, of Islam. The center belongs to traditional Islam.... Traditional Islam** is not opposed to what the West wishes to do within its own borders, but to the corrosive influences emanating from modern and postmodern Western culture, now associated so much with what is called **globalization,** that threaten Islamic values, just as they threaten Christian and Jewish values in the West, itself. But the philosophy of defence of traditional Islam has always been to keep within the boundaries of Islamic teachings. Its method of combat has always been and remains primarily intellectual and spiritual, and when it has been forced to take recourse to physical action in the form of defence of its home and shelter (-Jehad), its models have been the Amir 'Abd al-Qadirs and Imam Shamils, not the Reign of Terror of the French Revolution or homegrown models of Che Guevara" (pp. 109-110).

Nor yet the present-day Bushs and Blairs causing WMD havoc and hell in the Muslim World.

Summation:

To sum up, building interfaith and interculture bridges of friendship through understanding, and bivalent or reciprocal enlightened moderation are recipes worth

trying—to which the West may or may not respond. Therefore, the onus of evolving and pursuing strategies of self-defence and survival, as suggested by both Imam Feisal and Seyyed Hossein Nasr, lies largely with the Muslim World, which must, minimally strive by means of a perpetual mission and movement, for:

(a). Collective Self-Reliance; and:
(b). A Global Friendship For Islam and the Muslim World, by creating a global network of Friends of Islam and the Muslim.

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The present book falls under the broad rubric of "Integrated Human Development", another concept of the PFI. It is his latest book on Islam, Education and Social Change.

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