Chapter-4

Da‘wah And The Contemporary Global Society

The Nature of the Contemporary Global Society

At the termination of twentieth century, changes, truly millennial in implications, have taken place. "For the first time, since human beings inhabited this earth, it is possible to describe comprehensive networks of social relationships which include all people."305

We have now, a uniform modern civilization—"the Global Civilization"—which overlies and penetrates the traditional cultures of the world, where socio-cultural and national barriers stand removed and the distances minimised and where the impact of changes taking place in one part of the world, is quickly felt in every other corner of the globe. The communications are instantaneous and news travels everywhere. Modern world depends upon the

elaborate means of transportation, on science and industry, medicine and public
hygiene and modern methods of food production.

Have all these changes come about drastically? Has the globalisation
started all of a sudden? No, obviously not.

For a long time Zionist powers made great plans for establishing a new
world order. The main purpose and objective of this new world order was to
bring all the countries of the world under the influence of the UNO until they
have no sovereignty and the United Nations will be all powerful, to run the
affairs of the whole world. 106

It was also intended that for establishing the new world order, all the
nations of the world should abolish their individual characteristics like their
civilizational and political identities and get mixed into a common whole —
global Society. 107 America, with all its wealth and other material resources was
chosen as the ground for experimentation and the ultimate realisation of this
programme. 108 Earlier, just after world war II, a new world order was contrived,
the basic principles of which were supposed to be abided by the nations of the
world at any cost. For its establishment even use of power could also be made

106 Nadhr al-Hasīf Nadwī, Maghribī Mādiya anī iskā: Athsīrāt (Ur.) Lucknow, Al- Maktabah al- Nadwiyyah,
2002, Pp.58 and 86. See also Richard Gardner in Foreign Affairs (Journal), April, 1947, cited in Nadhr al-Hasīf,
op.cit., P.86.
108 Ibid, P.84.
as a necessary means to curb every opposition and crush every obstacle. Main
efforts for making this dream come true were made by all those organisations
which are working throughout America and Europe.\textsuperscript{309}

After the decline of the Soviet Union, the United States stood out as the
heir and guardian of the western tradition, “a political giant came out its
own”\textsuperscript{310}. It (America) made preparations for establishing a new world order
which was based upon the following principles:

1. To create such a world-wide economic system in which European
nations, in general, and America, in particular, will constitute the
dominating power. This end will be realised through free trade, free
movement of wealth and through establishment of multinational
companies.\textsuperscript{311}

2. To safeguard individual freedom, democracy, human rights and religious
harmony in the garb of which intellectual and civilizational superomacy
can be established over the countries that can easily be lured by aid,
reliefs and political tactics.\textsuperscript{312}

3. To safeguard American military power. For that purpose every danger to
American interests, whatsoever, will be crushed with full strength. This

\textsuperscript{309} Ibid, P.39.
\textsuperscript{311} Nadhir al-\c{c}aft\c{c}, op.cit., P.29.
will be done on the basis of technology, particularly nuclear and Hi-
tech.\textsuperscript{114}

4. To make I:\(a\)il a strong power in the Middle East and make peace treaties
with the Arab countries for its (I:\(a\)il's) economic dominance in the
region.

5. To create, once again, influence over the Muslim states related with
Russia and the 'West and to help India become the biggest power in Asia
so that it (India) can be used as a tool against its neighbouring Muslim
countries and the Islamic Movements.\textsuperscript{314}

The formal announcement about this programme was made just after the
Gulf War.\textsuperscript{315} And it was given the name— Globalisation.\textsuperscript{316}

Thus the above description leads us to the inference that systematic
preparations for establishing a global civilization had started right after
world war II in 1945 but the world was formally invited to it after the Gulf
War in 1991. And America plays the main and the most important role in
this civilization in establishing the new world order which is actually
shaped by America itself.\textsuperscript{317} But who is actually behind all this? Jews.

\textsuperscript{112} Idem.
\textsuperscript{113} Ibid, Pp.29-30.
\textsuperscript{114} Idem.
\textsuperscript{315} Ibid, P.85.
\textsuperscript{316} Ibid, P.41.
\textsuperscript{317} Ibid, P.86.
Council of Foreign Relation (C.F.R.) a highly important institution in American political setup is dominated by the Jews. Today, Jews in America are working on key posts. They dominate all the institutions which run free of tax. American media, Bank, Democratic as well as Republican parties and other influential centres are under the control of the Jews. Jews, who had come to America as migrants in 1848, are now dominating 97% of American population.\(^{318}\)

Thus globalisation aims at making Jewish principles, ideology and the interests of Jews supreme in the world.\(^{319}\) America, being the only super power of the contemporary world stands out as the leader of the West and its civilization.

At present the world stands divided into three blocks viz; the first world, with the United States as the unipolar super power; the second world containing Japan and other developed countries of the Western Europe and the third world with the rest of the nations. The Muslim world, with more than one billion population and comprising fifty six countries is contained in the third world.

\(^{318}\) Ibid, P.47. In America more than 60 million daily news papers are published by the jews who dominate American media. A single family New House Family possesses 48 dailies, 20 weekly magazines, 120 radio stations, 140 T.V. cables and 1735 publishing houses. In twenty American universities, Jews constitute 50% of the teachers. In Harvard University along the percentage of the Jewish lecturers amounts to 75. For more detail see Nidhi al-Hajiz, op. cit., Pp. 47-48.

\(^{319}\) Ibid, p.30.
Today, almost all the countries of the world depend, for their military, economic and political survival, on the developed countries of the West with the United States as their leader.

The contemporary American society and the preservation of its institutions depend upon:

a) **The Idea of National Unity**:

George Washington, addressing his countrymen, said that they should preserve and defend that government which constituted them as one people. Few sections from his farewell address, in which he warned his countrymen in solemn words, are as under:

"The idea that United States are one nation, and not thirty eight nations, is the grand cardinal doctrine of the sound political faith." 

"But there is a nobler love of country, a patriotism that rises above all places and sections, that knows no Country, no State, no North, no South, but only native land; that claims no mountain slope; that clings to no river bank; that worships no range of hills; but lifts the aspiring eye to continent redeemed from barbarism by common sacrifices and made sacred by the shedding of kindred blood. Such a patriotism is the cable and sheet-anchor of our hope."

b) **The Universal Secular Education of the People**: 

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21 Idem.
It means that every American individual should have knowledge and discipline necessary for him to live an ordered life. Knowledge is the real power by which a knowledgeable person has every right to govern those with out knowledge. Says G. Washington: “If the subject have not the knowledge and discipline necessary to govern himself, it is better that a king, in whom some skill in the science of government is presupposed, should rule him. As between two stupendous evils, the rational tyranny of the intelligent few is preferable to the furious and irrational tyranny of the ignorant many.”

c) Tolerance: The real meaning of freedom in America is that every individual should be given right to differ. Human reason is respected and there is no room for blind acceptance of any sort. George Washington says:

“Proscription has no part nor lot in American system .... Essential freedom is the right to differ; and the right must be sacredly respected .... Without a full and cheerful recognition of this right, America is only a name, her glory a dream, her institutions a mockery.”

d) The Nobility of Labour: The worker, in American society is considered as the true lord. Washington Says:

“It is the mission of united states to enable and hnumber the toiler .... The true lord is the laborers and the true laborer the lord.”

The contemporary civilization is totally worldly and materialistic, devoid of any moral and religious values. It tolerates change within an existing

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222 Idem.
233 Ibid, 643. It is in the light of this that today America regards it quite justified to wage war against those nations whom it considers indisciplined and uncivilized, and obviously the Muslim world is included in this category at the first hand.
system only and within a narrow band of variation. It believes in expansionism and friction of various governments.

Democracy is the order of the day in the contemporary world. It evolved in Europe after the industrial revolution. The tensions created by the industrial revolution posed a problem for the aristocracy. The land aristocracy had now to be changed to industrial aristocracy. The former needed decisive and time for this transformation. The feudal political system was to be defended against any major social change. Democracy was evolved to serve this purpose.326

Secularism is another system, which has rendered the contemporary world devoid of moral and religious values. The word “Secular” means that which is not concerned with spiritual or religious affairs. “Secularism”, is a belief that morality, education, etc. should not be based on religion.327 This gives the concept of a world in which religion is divorced from the social life and left to man as his private affair.

Expansionism and friction between governments is the result of Nationalism, which spread as an intellectual movement in the whole of central,
and Western Europe. It was created to fill an ideological vacuum in the west. As it was invented to provide justification to the colonising efforts of the Western powers for enslaving oppressed nations, it has, in the contemporary world, come to be used, by colonisation and imperialism, for presenting the union of the former colonies (which are now independent) so as to keep them weak and dependent on stronger powers. 128

The contemporary "global society (Wholly West-oriented and West centred) is, from top to bottom a materialistic society. Globalisation, at the face of it, means to make the whole world a common market and to clear all the hurdles in the way of international trade for free flow of money so that it can be put to use any where. Similarly work may be compensated with as much of wages as possible from wherever it is needed in the world. That means labourer should be free to work wherever he wants without any restriction. Globalisation, therefore, is based on the good of both money and labour.

The advocates of this thought are from the West whose real potential are three things viz; abundant money, technology and media. 329

But technology to them means software, material and machines, whereas it actually means such systematic use of resources, which brings more and more

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output from lesser and lesser input. Thus, there will be a world-wide imbalanced competition between two unequal parties—one, the strong, capitalist, but equipped with modern technology and multinational companies, while the other the weak, depending on its primitive type of technology and a few acres of land where a small number of farmers work.331

This implies that modern globalisation is the revival of capitalist private economy. Like communism, its basis is secularism that divorces God from practical life.332

Through globalisation (dominance of capitalism), the surplus money of the West intends to imperialise the whole world, especially the third world. And it wants to establish the western culture and civilization in the whole world. 333

Globalisation is an ideology aiming at making the world revolve around the interests of the West (led by America). The West wants to establish its materialistic hegemony in the fields of trade and commerce. Its goal is to establish its materialistic civilisation in the whole world through these means.334

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331 Ibid, P.11.
334 'Abdullah 'Abdus Naûwî, in a formal conversation with this researcher.
Thus, the global internationalism is in reality nothing but American nationalism in the garb of globalisation. It is a civilisational invasion aimed at bringing the whole world under the influence of the West.

Problems and Price of Materialism

Materialism is based on the supremacy of matter over idea. Thus it is against religion and religious emotions, engagement of intellect in search of the Truth and it is against theocracy in its universal and local terms. Materialism advocates that anything that cannot be tested through experience, analysis, logic and reasoning is not real. The materialists call this view as “Scientific”, which, according to them intends to build the Promised Land on the earth in this life before death.

Ethical and Spiritual Vacuum

This view creates a vacuum of all kinds of human values—ethical as well as spiritual. But this vacuum is filled with a new type of “religion” called humanism, the foundation of the contemporary civilization. The main purpose of humanism is to glorify man himself and his essentiality in the universe. It emerged, according to the humanists, against the inhuman thoughts and

336 Ibid, p. 129.
practices of the medieval religions that degraded the personality of man, slighted his position in the universe and forced him to sacrifice himself to the gods. "The degradation of man, his essence, and his status in the universe, caused by the old creeds, inevitably gave rise to humanism." Nothing is good or bad by nature when, not religion, but man is to decide the values. It is the thinking of man which decide the nature of things. It is only man's own thinking which can gave good or bad meaning of things. Thus humanism strives for the secular needs and desires of man. What is the outcome of this concept? Absurdity. Every man can have his own interpretation of values. He lives in a purpose-free world with no purpose of his own.

The people of the west do accept that morality goes in harmony with the human nature, but, they regard it as something forced from outside. The general view about morality is that it hinders man from enjoying true freedom, whereby he falls a prey to psychic maladies and nervous agitation. Morality is the legacy of the old tribal period when man's temperament was intolerant. With the evolution of humanity and civilization, the grip of morality started becoming loose, and to get rid of this manace it is now necessary to wipe out all traces of

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337 Ibid., P.2. It, therefore, gets clear that humanism emerged as a strong reaction against scholasticism and medieval Christianity. Islam is not against humanism so far as man's status in the universe and his free will is concerned. It differs only where the Western materialistic thinkers regard man above the divine.

134 Ibid., P.150
morality.¹⁹ The changed notion of morality and human freedom has resulted in
great menaces, including those of free sex, widely prevailing in western society
including America.

An average American boy and girl having reached the age of puberty in
the thirteenth to fifteen year of their age are thought unfit for marriage even
when both of them are adolescents and appear like adults. This ultimately results
in free indulgence of sexual immorality.²¹⁰

Although adultery is not legally prohibited, still the incidents of forced
adultery are frequently happening in America. Homosexuality is also at its
rise.²¹¹ The spiritual vacuum created in Europe made descend by degrees into the
depths of materialism. Abul Hasans Alī Nadwī writes:

"For a long time the Europeans did not openly reject the idea of God—all
of them are not atheists even now; but the intellectual and moral position they
had adopted definitely precluded all claim of religion upon life. Attempts were
made after the Renaissance to produce a reconciliation between Religion.* and
science, as some sort of religious arrangement was thought necessary to preserve
the tranquillity of society by influencing social relations of men. But the pace set
by materialistic civilization was so hot that religion could not with stand it. It
also entailed a good deal of inconvenience to keep materialism in harmony with
transcendental truths. As decades and centuries advanced, the ceremony was
waived off, and Europe took unconditionally to the worship of matter.“²³²

¹⁹ Muḥammad Qutb, Islām and the Modern Materialistic Thought, Eng. tr. by Sājjād Ahmad Khandhlawi, 
²² Ṭḥānī, here, means Christianity as the scientific progress of Europe took place only when it freed itself from
the clutches of the Christian Religion. There arose a great conflict between science and Christianity.
With the result the standards and values of religion and the age-old notions of morality, which seem to be an obstacle in the way of material desires, are presented as sin, whereas the real sin is highly made fascinating, and people are invited to give a free rein to their appetites.\(^{341}\)

On the other hand the scientific attitude, despite its great merits, has proved to be a vital factor in the forgetfulness of God by the modern man. The 'objective' and 'scientific method', which interpreted the material world along the mechanical lines, culminated in the belief that there is no absolute power; that there is no creator of the universe; and the belief that there is no purpose of life. Everything, based on religion and belief in the existence of the Almighty Creator, was scornfully rejected.\(^{341}\)

The intellectual freedom which led to the development of the objectively controlled and verifiable scientific procedure opened the way for scepticism as it did not accept to recognise what lay beyond the physical world.

**Failure of Man-made Systems**

The confusion and mental disharmony led the man of the modern scientific age to invent many systems for governing his life and solving his

problems that had been with him as the outcome of his totally materialistic approach.

Socialism, Capitalism, Democracy, Fascism and various other -isms and ideologies have failed to save humanity from poverty, disease, illiteracy and malnutrition. Added to this is the gravest cause for concern that man has remained only a body devoid of a soul. The modern ideologies have rendered man to be a machine. "The old way", writes the author of the *Western Civilization*, with their moral obligations justified by tradition and religion, are discredited by the influx of modernity from the West. The moral vacuum, combined with the ordeals of modernizing, encourages, corruption, violence, and all too often, utter inhumanity."  

Capitalism spread luxury and corruption among the capitalists who amassed wealth by exploiting the workmen.

The workmen were paid scanty wages due to which they were not able to consume all the production of the capitalist countries. This led to the accumulation of surplus production. As a result the capitalist countries began to look for new market to sell this surplus production—leading to colonization of many underdeveloped countries. The low wages and low consumption against high production created depression which exposed the capitalist system to

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periodic crises. At the same time conflicts among different nations over the markets and the raw material resources ultimately resulted in destructive wars.  

Russian communism also resorted to the same methods of work which were adopted by capitalism. "Here too, capital, economic incentives, exploitation of labour and colonial discriminations have played the same role which they had played in the capitalistic countries."  

That is why to a number of communist writers the Russian communism is the state capitalism. 

Socialism has also utterly failed in leading man even to this-worldly salvation. It negated human consciousness, human soul and human values. Not man but 'Productive System', was considered the centre of thought and opinion. Since the real end was to achieve increase in production, there was no question of moral values to be used as means to this end.

Lenin, while addressing the workers of the Socialist Party, says:

"We must be able to withstand all this (persecutions etc.), to agree to all and every sacrifice, and even—if need be—to resort to various strategies, artifices, illegal methods, to evasions and subterfuge, only so as to get into the trade

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13 Marvin Perry, op.cit., P.606.
15 Khurshid Ahmad, Socialism or Islam, Eng. Tr. Sharif Ahmad Khan, n.d., P. 184.
17 Socialism or Islam, P.61.
unions, to remain in them, and to carry on Communist work within them at all costs." 152

It was on the basis of such inhuman policies that exploitation of women and children, injustice to the workers, forced labour, the end of the family system and the abrogation of the fundamental human rights were the major demerits of Socialism. 153

The most heinous crime committed by various man-made systems, especially secularism, is that all these systems have paralysed man from within. His inner self is quite indifferent to religion and moral values. An eminent Islamic scholar of the twentieth century says:

"Most of the evils of the modern age come from this indifference to religion. The propagation of religion was easier by far in the olden days of open and violent opposition than in the current atmosphere of quiet disinterestedness. One may put one's very heart into one's preaching, but when the inner selves of the listeners have become paralysed, they cannot be moved to realise the beauties of Divine Revelation." 154

152 Lenin, V.I., Left Wing Communism, P. 38, cited in Socialism or Islam, P. 62.
153 See Socialism or Islam, Pp.66-93, where the author has brought solid evidences from various first hand sources.
Notwithstanding its lofty accomplishments, the Western civilization, which heads the newly created World Order globalization - is likely to crumble.

The English statesman, Walter Bagehot, has warned that the decline of the Roman and English nations lay in their failure to understand the institutions they had created themselves.\textsuperscript{154}

Yet another thinker writes:

"The anxiety and the woes of the inhabitants of the modern city arise from their political, economic and social institutions, but above all, from their own weakness. We are the victims of the backwardness of the sciences of life over those of matter."\textsuperscript{154}

**Demands of the Contemporary Society**

In this section it is intended to discuss the methodology of da'wah that should be adopted in the contemporary society. Never has Islām faced such a grave situation as that of today. Islām itself is taken to be the religion of terrorism. It is being divided, into two categories "peaceful Islām" and "terrorist Islām". According to the "secular" definition of religion, real and peaceful "Islām", which is acceptable to the world (first the West then the rest), is that which is confined to few rituals and related only to private life of the Muslims). The world needs docile and ritualistic Islām\textsuperscript{wh} which does not resist imperialism or fight
against tyranny. The anti-Islamic powers (mainly America and its allies), call that Islam false and terror striking which strives for peace by means of Jihād (Islamic holy war waged for the eradication of injustice and establishment of real peace and justice) and Ijtihād (striving for getting a solution for problems under the shade of the holy Qur’ān and ḥadith). The situation becomes worse when Muslim governments are hand in glove with the anti-Islamic forces to root out Islām and its adherents in the name of terrorism.556 For that purpose efforts are being made to reinterpret Islām according to the interests of the anti-Islamic forces. It is in this connection that the President of an important Islamic country, Pakistan, has been recently granted a hundred million dollars amount for bringing about a change in the syllabi of the Islamic religious institutions.557

Muslims in majority think that living a religious life is a hindrance in their way to progress. Materialism has become their real religion. What the methodology for propagating the Message of Allāh ﷺ should be, in such a situation when minds have become totally hostile to it, remains to be seen.

The most important step to be taken in this direction is to revive the institution of Ijtihād—the real dynamism in Islām on the basis of which the

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551 Marvin Perry, op. cit., P.607.
552 Alexis Carrel, Man the Unknown, Pp.50-51, cited in Islām and the World, P.152.
Muslims will be able to solve every problem confronting them at every stage of their life.

The present-day intellectual crisis in the ummah is due to the fact that *Ijtihad* ceased to be practised for solving the problems of the Ummah.\(^\text{158}\)

But were the doors of *Ijtihad* ever closed on the basis of any religious commandment? No. Actually the intellectual backwardness was the real cause. There could not be found such personalities who would be able to understand the conditions and demands of their times. Hence they were not competent to exercise *Ijtihad*.\(^\text{159}\)

The Muslim 'Ulamā' have even gone to the extent of saying that the Islamic law should be recompiled so as to meet the modern demands. Abul Ḥasan ʿĀlī Nadvī, about stagnation in educational curriculum, says that *Ijtihad* in *Fiqh* (jurisprudence) and Islamic law ceased to be exercised since the 18\(^\text{th}\) century. *Ijtihad*—which was the duty of the 'Ulamā' and the solution for the problems of the 'Ummah'—was not religiously unlawful but competence for exercising it was lacking.\(^\text{360}\)

Same is the case with our present day Muslim world. For a long time we did not try to delve deep into the western civilization by studying its factors.

\(^{357}\) Ibid, P.37.


There has been a big flaw in our method of learning. We have closed every door for the modern western education to enter our religious institutions, and our students of the modern colleges and universities study only for material gains. On the one hand, our religious institutions consider English language as infidel, on the other every Arabic speaking person and/or the one with only religious education in his lot is considered to be backward and low.  

This is still going on much more vehemently. Every aspect of Western civilization is thought to be superior to anything including religion. Secularisation of Muslims is now every body's experience to witness. Da'wah, at such a crucial juncture of history of the Muslims, cannot be successful without *Ijtihad*. We need not change Islam according to the desires of the modern man but it is needed to present it in such a way that even the most rigid people find no excuse to reject it. For this purpose, Murâd Hofmann suggests reform in the following fields:

a) Education and technology.

b) Freedom of Women.

c) Human rights

d) Concept of state and economics

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f) Magic and whimsical practices.

i) Means of media and communication

Then, according to him, such reformation demands that distinction should be made between:

i. Islam as religion and as civilization.

ii. Authentic and fabricated Ahadith.

iii. Shan'ah (law) and Fiqh (jurisprudence).

iii. Qur'an and Sunnah.\(^{362}\)

So far as reform in education is concerned it is very much important to equip the Muslims educationally without which they cannot be able to discharge their responsibilities (of da'wah). For that purpose change in the syllabi of our religious educational institutions is to be made.\(^{363}\)

Giving the first priority to the holy Qur'an, hadith and other religious courses, instruction must extend to contemporary fields. For that matter these institutions initially have to keep room for such courses like general sciences and technology.\(^{364}\) The status of English language should not be underestimated in the contemporary situation. But it should not be adopted as the medium of

\(^{362}\) Murād Hofmann, Iṣlām Ikhwān Sadi’s Mayyīn, Ur. Tr. by ‘Allī Ḥāmid Siddiqī, Delhi, Hīṭāl Pub., 2000, Pp. 52-53

\(^{363}\) See S. A. A. Mawdūdī, The Education, Tr. & Ed. By S. M. A. Rauf, Delhi, MMI, 2000, P. 56.

\(^{364}\) Idem. For a detailed account see Sulṭān Ḥāmid Islāhī Madāris majn Islāmī Ta'īmī, Pp. 6-8. See Also Dastūr al-'Ama'il (Ur.), Madrasah al- Islāh, Siāyāth, Karimgarh, U.P., Hamidiyah Press, approved in December, 1928.
instruction in our educational system. This will enable our 'Iltima' to present Islam to the modern educated section of people with more confidence. This will also save the Message from distortions as those English-speaking well wishers of Islam who are not well versed in religious education often commit blunders in presenting answers to religious questions. Abul Hasan 'Ali Nadwi says:

"The educational set-up of the Islamic World will have to be thoroughly overhauled in the light of the Islamic ideals and precepts.... It is vital, for the regaining of world-leadership for Islam now, that the Muslims should re-establish their intellectual superiority over the West. This is the way in which an Islamic revival can be brought about ... (and) the Muslims can spread the light of Islam... and save mankind from the stark ruin that is staring it in the face."

Maulana Mawdūdī says:

"As a God-fearing community you cannot discharge your responsibilities unless you wrest this leadership from the secular community. To this end you should make relentless efforts to equip yourselves educationally so as to surpass other nations in the world."

What should be the nature of such educational reform? Obviously, it is not to borrow the whole system from outside, but it is to introduce the modern social and natural sciences in our own religious system of education and then to Islamise it in the next step. Otherwise the way our universities have adopted is

365 S.A.A. Mawdūdī, The education, P. 124. There is a centre named Markaz al-Mu'ārif in Jamia Nagar, Delhi, which teaches English language to the graduates of religious institutions. The course is meant for 2 years.
no better than any other European university. The intellectuals coming out from the Muslim University (Aligarh) or the universities of Egypt, Iran or Turkey are no different from those coming out from the universities of Europe or America or Japan.368

One of the important aspects of da‘wah methodology is that women must be given full chance to play their role in this field. Their role in the religious development of their children cannot be overlooked. Our coming generations are in the hands of women. Thus for a religious reform of our young generations, it is most important that mothers should be made the most important target in the field of da‘wah.369

The role of women is so significant that no movement can be successful without their active participation in it. That is why in the field of da‘wah every Islamic movement is obliged to recognise the role of women.370

So far, no Islamic movement has been able to attend to the role of women as keenly as it did in case of men. It is a day-to-day experience that even those men who are members of a da‘wah organisation, don’t take care of their women and

367 S.A.A. Mawdūdī, The Education, P.56. Secularism simply means dismissing religion from life partially or fully. TheIndianisation of this word has distorted both religion and secularism. It is made to mean everything and even nothing ranging from religious pluralism to imposition of majority view and way of life.
370 Mawlānā Mawdūdī, Daʿwati Islāmiyya Mayn Khawāṣṭīn kā Ḥijāṣah, P.15.
as a result their women are no better than other common women. We should take full advantage of religious sanctions in this regard.\footnote{See 'Umar 'Ubayd Hasanah, op.cit., Pp.91-93 and 135-36.}

The Islamic Message is to be introduced in its right perspective. Humanity should be addressed with love, sympathy and sincerity. There is no monopolising the Truth. Allah is everybody’s Creator and Sustainer and Islam is from Him alone as the only way for mankind to reach their Lord. The Muslim da‘īs should not project themselves as struggling to increase their number. There is plenty of poisonous literature written by the Muslims which has resulted in creating a bridge between the non-Muslims and the real Message of Islam.\footnote{Mawlānā Amīn Aḥsan Iṣlāḥī, Ḍa‘wat Dīn Aur Iskāf ‘Farīqah Kār, P.10-11.}

There are differences among the Muslims themselves too. These differences among Maslaks (schools of jurisprudence) and even among different da‘wah organisations are the main factors, which have led them to criticise each other.

Presently unity among the Maslaks and Islamic movements is direly needed. They should invite first to the belief in Allāh, His Messenger, the Hereafter and other fundamentals of Islam. Leaving aside their internal
differences; they should work hand in hand so far as da'wah among non-Muslims is concerned.

Islam must be presented as a problem solving system which takes care of man's both spiritual needs and material guidance.

Da'wah should not create any misunderstanding by creating any confrontation with the adherents of other religions. It should rather, be presented as a divinely revealed solution to the social ills confronting the whole mankind without any discrimination.\textsuperscript{173}

So far as the literature on Islam is concerned, much of it is either academic, or polemic or apologetic in nature. There is a need to write such literature in abundance as to take into consideration the essence of Islamic da'wah. Now there has taken place a tremendous revolution in the fields of knowledge. We are now in a better position to present the Message of the holy Qur'an with sound scientific proofs in its favour. But in the fervour of representing Islam scientifically, we have to take care lest we should distort the very essence of the Message. The worst example of this is Christianity. In order to make their religion acceptable to the people in Europe, the Christians shaped it according to the Greek philosophy. The holy Qur'an termed such a

\textsuperscript{173} Ibid, P.12-13.
"missionary strategy" as Mudâhâ', Allah ﷺ, about the Jews and the Christians who were saying that Allah ﷺ has a son, says:

(Al-Qur'an, Al-Tawhîd 9:30)

"(In this) they but imitate what the unbelivers of old used to say." (9:30)

In the present situations we have to be very careful about internationally accepted principles lest we should be considered lawless and problem-creating community. We must not defy the law except where it runs counter to Islām. For instance, simply because abortion is legal in the modern world we can not start sending our women to have abortions, for in that case we defy the Qur'ānic Message.

(Al- Qur'an Al-Isrā' 17:31)

"Kill not your children for fear of want: We shall provide, sustenance for them as well as for you"

The society, which we live in, we have one duty to perform above all and that is to deliver the Message of Islām (to the non-Muslims). But is it possible to establish Islām anywhere before establishing it in our own homes and in the own house of Islām?
The first step in da'wah, in the light of this question, is that we have to establish Islam as a working model of a civilization, of a system, and, therefore, we must Islamize ourselves first. "Because the non-Muslim is quite right in saying, 'Well, look, sorry, go and sort your things out, get it working first and then I will consider it.'"  

The delivery of the Message itself is not enough. Had it been so then why has not distribution of millions of copies of the holy Qur'an all over the world by Sa'ūdī Arabia and other countries had any considerable effect so far? It is only because the Book came to us with as a method. The method was delivered through the Sunnah of the Messenger n.s. unto whom the Book was revealed. It follows from this fact that unless we mould our lives according to the Sunnah, we will not get success in our Da'wah, for "the Sunnah of the prophet was, and shall always be, to established a working civilization of Islam which will then emerge from wherever it is established, pressing everything else into retreat. It is the base of Islam that we do not have at this moment. We have to build it and once we have built it then da'wah will follow as surely as day follows night."  

The Muslims do not need a new religion, a new canonical Law or a new set of moral teachings for representing that before the modern man. Only they

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77 Kalīn Siddiqī, op. cit., P.19.  
have to do is to re-dedicate themselves to Islam. They cannot make the Message of Allah to be accepted by those whom they imitate in cultural forms, customs, and social concepts. They have to regenerate themselves internally.\(^{376}\)

One of the most unfortunate situations confronting the Islamic Mission in the modern day world is that nationalism has penetrated Islamic lands. The Westerners incited it, with the British and French missionaries and Orientalists having a great share in it.\(^{177}\)

The latest support given by the Muslim governments to the US led war against Taliban in Afghanistan, the only Islamic state in the modern world (leaving their 'extremistic' attitude aside),\(^{178}\) in the name of terrorism, is the worst example of nationalism in the Muslim world. Full manifestation of nationalism in Bangladesh is the example of the recent past; and the painful side of it, in the contemporary period, is the Arab nationalism emphasising on Arab unity, or the Arab race.\(^{379}\)

In all these cases nationalism has inflicted serious blow to the interests of Islam and its values when the Muslim rulers started taking care of their states first. This has, in turn, resulted in a serious blow to the Islamic da'wah. The apologetic and hypocritical approach of the Muslim governments at the

\(^{376}\) A.I.A Nadwi, Islam and The World, P.188.
\(^{377}\) "Ali Muhammad Naqawi, Islam and Nationalism, P.41.
international level has made the Muslims live in a state of confusion and shame.

The past experience has made amply clear that striving for gaining political dominance does not seem to be an obvious solution for the problems of the Muslims. It has been seen that organisations which have such objective in their agenda have in the course of time changed into non-Islamic type of political parties, neglecting, at times, the demands of da‘wah.

It is now better and more fruitful, as Shaykh Aḥmad Sirhindī held it, that instead of trying to dethrone the political leaders, the leaders be directly addressed for their reformation.\footnote{Iṣād Mansū, op. cit., P.37.}

Da‘wah is not gaining full success in the contemporary period because it is not being performed in an organised way at the community level. At the same time ‘Ulamā‘ are not fulfilling their responsibilities. They are stagnated and confined within the boundaries of their own ideologies and maslaks. In India alone great efforts are being made to assert whether the Ahli Ḥadīth are better than the Ḥanafīs and vice versa; whether the Barelwīs are better than the Dewbandīs and vice versa, but strangely enough, no effort is made to invite the Dalits (the low caste Hindus) to Islam—the religion of Truth—where they could find solution to their problems.

\footnote{‘Arf Muhammad Naqwi, op.cit., P.38}
The contemporary world demands that Islam should be presented as the most rational, problem solving and, above all, God-given Revelation for the guidance of man.

Today *Jihād* and status of woman in Islam are two things mostly misunderstood in the non-Muslim world. It is partly due to the propaganda against Islam and partly due to the faults of the Muslims themselves. The right attitude of Islam, in this respect, is to be highlighted. At the same time concept of *Tawḥīd* (oneness of God) and unity of mankind and human rights in Islam are to be introduced to the non-Muslims in the right perspective.

Instead of representing different ideologies, we must invite to the Qur'an directly. The Qur'ānic Āyah

\[(\text{The unbelievers say):} \text{"Listen not to this Qur'an, but talk at random in the midst of its (reading) that ye may gain the upper hand!' (41:26).}\]

This indicates that the Qur'ānic Message is powerful and a dominating force which moulds hearts as it is directly from Allāh ﷻ, the Lord of the Universe.

This also indicates that the contemporary age is the age of mass media and communication. Media have now attained the status of a permanent science.

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The above quoted Ayah indicates that the propagandists against Islam try hard to keep people away from the Qur'ān. And from here, we get the methodology of da'wah that we should make the Qur'anic Message reach every human soul. For that purpose the Muslims at the level of Ummah must present witness before the world in the shape of their deeds. They have to live Islām. In addition to this they have to establish, as a secondary means, a centralised news network.

Media is called the fourth estate or watchdog of society. It manipulates and builds public opinion and plays a vital role in educating masses about various facets of life. Yet the Ummah, with a life-giving ideology, endowed with vast natural resources and enough human genius has not been able to have a TV channel that would transcend the national boundaries, no radio stations and no news exchange mechanism worth the name.\(^3\)

Another step towards making the Message of the holy Qur'ān reach every corner of the globe is to spread the language of the holy Qur'ān. Arrangements must be made for the teaching of Arabic language to the non-Arab Muslims and the non-Muslims.

\textit{Adhān} should be translated and the translation subsequently spread to every Muslim and non-Muslim at places where the Muslims and the non-

\(^3\) See "Media Onslaught", editorial Islamic Voice (monthly journal), Oct., 2001. The only news agency, International Islamic News Agency (IINA), based in Jeddah does nothing more than recycling the old stuff that it receives from periodicals from the Muslim Organisations around the globe.
Mu'lims are living together. Muhammad al-Ghazâlî puts forward three steps to be taken for the promotion of the Arabic language:

1. Groups and delegations should be formed only for the purpose of teaching Arabic language especially to those persons who want to equip themselves with learning and civilization.

2. Pure Arabic literature should be revived and made harmonious with the tenor of the modern times, and.

3. In order to make Arabic a language of the modern learning and sciences, great efforts and labour should be put in to form academies of Arabic language. 382

After this, the prominent scholar says that the education of 'Arabic language is the important part of da'wah Islamiyyah and an important step towards the goal to tell the world what the Message of Islâm is. 383

Again the responsibility of the Islamic media in this respect is very vital too as they depict the Islamic principles of the Islamic propagation and they bring into focus Islamic point about the the human relations. 384

382 Muhammad Al-Ghazalî, Message of Islâm, Pp. 219 - 20.
383 Ibid, P. 220.
But all this, without a strong communion with Allah , and sincerity in actions, will bear no fruit to the Ummah. And these are the very two things the Ummah, in general, needs in the contemporary period.