WHAT TYPE OF KARKUN OF ISLAMIC MOVEMENT SHOULD YOU BECOME?



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لِوَجْهِ اللَّهِ

لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا

FOR THE SAKE OF ALLAH ALONE! WE SEEK
FROM YOU NEITHER REWARD NOR THANKS

QURAN 76:9

SAMA O BASR
A PROJECT OF ICAN



With the name of Allah, the Most Merciful, the Always Merciful

What type of Karkun of Islamic Movement should we become?

Maulana Syed Jalal-ud-Din Umari

کتابچہ **آپ تحریکِ اسلامی کے کیسے کارکن بنیں** کا انگریزی ترجمہ

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INTRODUCTION TO THE AUTHOR



Maualana Jalal-ud-Din Umri

Maulana Syed Jalal-ud-Din Umri (b. 1935) is not any ordinary scholar. He is a great speaker, a distinguished researcher, an impactful author, an inspiring teacher, a nurturing guide, a role model for the workers of the Islamic movement, and most importantly, a man who can be seen striving out there in the field for the Deen of Allah swt and not just a man of words. He is not only well-versed with the Islamic sciences and philosophy, but also an adept scholar who has journeyed on the paths of modern philosophies, sciences, literature, language, and arts. Anyone who has read his works would be able to appreciate the diversity of the topics he has written on, his unique manner of authorship, his ability to construct convincing arguments, and the sweetness of his words.

Educational background:

Maulana Jalal-ud-Din completed his Islamic studies education from Jamia Darussalam, Tamil Nadu[1]. He also acquired the

[1] Jamia Darussalam is an Islamic university was founded in 1924 at the then newly founded village, named as Oomerabad. It came into existence with a program of offering services to cater to the religious, educational,

Munshi Fadhil qualification (equivalent to the bachelor's degree) in Farsi (Persian) language from Madras University and the graduate degree in English from Muslim University Aligarh[2].

Presently, he is the Shaykh-ul-Jamia of Jamiatu Al-Falah, Uttar Pradesh as well as the Managing Director of Siraj-ul-Uloom Niswan College, Aligarh, India. He is also serving as the Chancellor of Jamiat-us Suffa, Warangal. In addition to these, he is affiliated with several other educational institutes too where he is providing his highly sought-after advice, mentoring, and guidance.

As an author:

Maulana always had a special interest in research from very early on in his educational career. This interest and his persistent effort driven from it enabled him to make significant contributions in this area. Some of his achievements are as follows:

- Served as the President of *Idara Tahqeeq wa Tasneef-e-Islami*, Aligarh as well as *Tasneefi* Academy, Delhi
- Served as the editor of the famous quarterly journal '*Tahqeeqat-e-Islami*' for the last 21 years
- Served as the Editor of the monthly '*Zindagi-e-Nau*' for five years
- Written around 40 books and over 100 articles on various topics

reformative and welfare needs of Muslims and the country at large. Oomerabad is located in the southern Indian state of Tamil Nadu.

[2] Aligarh Muslim University is a public central university in Aligarh, India, which was originally established by Sir Syed Ahmad Khan as the Muhammadan Anglo-Oriental College in 1875. Muhammadan Anglo-Oriental College became Aligarh Muslim University in 1920, following the Aligarh Muslim University Act.

- His books have been published in Urdu, Arabic, English, Turkish, Hindi, Malayalam, Telegu, Marathi, Gujrati, and Tamil

One of the outstanding aspects that differentiate his works from the others is that he does not just take the conventional discourse to research and does not just adhere to age-old themes. He takes up real-life contemporary issues, presents a critical analysis of the issue, and then proposes the Islamic solution to it. This aspect can also be noticed in this book that you are reading at the moment. Another significant aspect of his research is the comparison of the approaches to the solution provided by common researchers with the Islamic approach, clearly bringing to light the broader canvas of the objectives of Islam and the Islamic system.

Islamic social system has remained Maulana's key area of interest. His books '*Woman in the Islamic Society*', '*Rights of The Muslim Woman and an Analysis of Objections on Them*', '*Women and Islam*', '*Responsibilities of Muslim Women*' are testimonials to this. Some of his other books include:

- *Maroof wa Munkar*
- Islam: The defender of the Human Rights
- The Time of the Judgement
- Islamic Perspective on Social Work
- *Infaq Fi Sabeel Allah*
- Women in the Muslim Society
- Islamic Marital and Family System
- The Dawah of Islam
- Right of Allah swt in wealth
- Serving humanity in the light of Islam

Tahreeki Background:

Maulana Jalaluddin Umri began his association with Jamaat-e-Islami Hind during his student years. The initial appeal of Jamaat's aims and objectives strengthened further through the study of its literature. His interaction with the Jamaat leaders helped him realize the significance of association with the Jamaat; witnessing their dedication to the cause became an inspiration for him and the basis for a life-long association. After completing his studies, he dedicated himself to Jamaat's research department. He officially became its member in 1956.

He served as the Ameer of Jamaat in the city of Aligarh (Ameer Moqami) from 1972 to 1988. Later, the Jamaat elected him to its All-India Deputy-Ameer position, in which capacity he served for four consecutive terms (sixteen years). In 2007, the Jamaat's Central Council of Representatives elected him as Ameer Jamaat-e-Islami Hind. He served in this position till 2019.

Maulana Jalal-ud-Din also served as the vice president of the All India Muslim Personal Law Board from 2011 to 2019.

May Allah swt give him good health and long life and let this lamp continue to spread its rich light on the hearts of those who are striving to serve the deen of Allah swt and those who wish to be the seekers on this path.



1. WHAT IS AN ISLAMIC MOVEMENT?



1.1 Is Islam a Tahreek?

Before pondering on this question that '*What type of Karkun of Islamic Movement should we become?*', let's first ponder on a pertinent question as a pre-cursor to our discussion: '*Is Islam a Tahreek (movement)?*'

If the answer to this question is 'yes', only then the above question would make sense; otherwise, it is pointless.

1.1.1 The viewpoint of the modernists

When Islam is called a Tahreek, it is straight away opposed by the 'flag-bearers of the modern times' as well as by some religious elements. The perception of Islam held in the current times is that it is merely a 'religion' that comprises of some acts of worship, traditions, and rituals. 'Those who believe' can act upon it in their personal spheres; however, it has no relation with any other aspects of life and so should be the case. The social and political system of the whole world in the current era is currently based on the thought that religion is an individual's private matter; collective and social life will remain separate from it. In order to prove their attitude to be right, they argue that if religion starts to deal with collective matters and dealings, the world will become a place of continuous tribulation and misery. However, what is very strange is that the people who say this are themselves those who have filled the earth with corruption, killing, wars, and tribulations. Whatever wrongdoings and ill-

acts are prevalent in the world today, they are not an outcome of religion but a sour fruit of the seeds of a godless and areligious attitude. Humanity is forced to feed itself on such rotten food.

1.1.2 A misunderstanding of some 'religious' people

The above is the viewpoint of the modern era about religion. However, some religious factions have also tried to give this impression that religion is originally meant only for the *tazkiyyah*[3] and *taharah* (internal and external purification); this status cannot be achieved unless one cuts off from the world and the worldly matters. It cannot be attained unless one demolishes all desires of the self. Over time, various types of exercises, practices, and rituals were created to achieve this. Various experimentations started to happen. The ones looking for spiritual elevation left the 'worldly life' and retreated to mountains, forests, and caves. This gave rise to a whole system of monasticism and *ruhbaniyyah*[4].

This system was very well aligned with the 'modern' viewpoint about religion that it is a personal matter. Such a viewpoint, therefore, received a warm welcome and reception. For this reason, it enjoyed an opportunity to prosper and grow. Both these allays drove the Deen out of the collective life in this manner.

[3] Tazkiyyah refers "sanctification" or "purification of the self" which is achieved through the process of transforming the nafs from its deplorable state of self-centrality through various spiritual stages towards the level of purity and submission to the Will of Allah. This is certainly an important aim in the religion. However, that is not the only aspects Islam wishes to develop. Islam also wishes to establish a just society where people are given their right. Any method of achieving tazkiyyah that requires fully cutting off from the society is against the clear commands of the Allah swt and His Messenger ﷺ.

[4] Ruhbaniyyah refers to a monastic state in which one cuts off from the world. This term appears in the Quran in Surah Hadeed where Allah swt mentioned it as an innovation in the religion. "And we set in the hearts of those who follow Jesus, tenderness and mercy. And monasticism they invented—we did not prescribe it for them—only seeking the good pleasure of God" (57:27). The Prophet Muhammad ﷺ authentically remarked: "No Ruhbaniyyah in Islam." He also encouraged marriage and said that he who leaves my sunnah is not from us. Islam wishes people to interact with others and be of benefit to the society rather than cutting away from it.

When we say Islam is a Tahreek, we reject both the above-mentioned conceptions and declare them to be false and immoral.

1.2 What does the Islamic movement stand for?

Tahreek is the name of a struggle and movement for a goal. The type of struggle and movement would depend on the type of goal and objective that it is pursuing. We can easily understand this through some examples.

In current times, dishonesty and bribery are widespread in society. Suppose you want to run a movement to eradicate this problem. This type of struggle will have to be done in a particular manner and a particular field and context. It would have a particular scope. Similarly, if you wish to run a movement to spread education, this type of movement would need to be run in its own field. If it is the political movement that you aim to overhaul, you will run your movement in the political sphere.

However, Islam is about transforming the whole life of the human being at the individual as well as collective level. The context of the Islamic movement would accordingly be spread across all this sphere. This is the biggest revolutionary movement in the world that frees one's soul from the slavery of desires, tribes and nations, rituals and traditions, and all other forms of burdens and shackles. It puts the man into the slavery of One God. Making the man subservient to the command of his Creator is the goal and the target of the Islamic movement as explained in the ayah below.

أَنِ ٱعْبُدُواْ ٱللَّهَ وَٱجْتَنِبُواْ ٱلطَّٰغُوتَ

"Worship Allah and shun false gods." (Surah Nahl 16:36)

Islam comes with this following resounding announcement:

مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ

"You have no God but Him" (Surah Aaraf 7:59)

It demands:

ٱدْخُلُوا۟ فِى ٱلسِّلْمِ كَآفَّةً

"Enter into Islam completely" (Surah Baqarah 2:208)

It considers the obedience to Allah swt and His Messenger ﷺ an essential condition for success.

وَأَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

Obey Allah and His Rasool so that you may find mercy. (Surah Aal Imran 3:132)

1.3 How the Islamic movement transformed the lives of the society where it initiated

Based on this philosophy, the Tahreek that arose from the deserts of Arabia was able to stir a new spirit in the whole society. It gave a new life to the dead. It awakened the ones in deep slumber. It gave a new reviving energy to the weak. It enabled the handicapped to stand up and move on their own. It took people out of the slavery of their selves and made them the slaves of One True God. The heads that used to bow in front of countless gods now started to bow in front of one God alone. It taught the ones whose leader was their untamed desires to be able to hold the reigns of themselves and be in control. The people who were enchained by the meaningless traditions and rituals were transformed to become the bearers of a timeless, alive, and most

perfect way of life. It gathered the people dispersed in the society who were living a purposeless life and gave them a purpose of life that they could live and die for. This gave rise to the formation of a nation that spread around the globe with this revolutionary thought and philosophy. In no time, the flag of Islam started waving on a large part of the world.

1.4 Islam through intellect, not through oppression

When the boundaries for human life and freedom are mentioned, what the modern mind immediately goes towards is the type of religious restrictions and hegemony that the world saw in the past; the one that put locks on intellectual, civic, and scientific development and constrained the development in these areas. To achieve this objective, the worst forms of oppression and tortures were carried out[5]. All this was done by the "mis"-representatives of Christianity. This blameworthy approach has nothing to do with Islam. Islam never limits the use of intellect and reasoning. It, in fact, opened the doors for research, discoveries, inventions, and the progress of civilization. The place where it puts the limit is the untamed desires and *nafs*. It gives freedom from superstitions, unworthy rituals and traditions, worthless ideologies, and unwarranted restrictions. The restrictions and limits that Islam puts on people are not a hurdle in the way of progress but a catalyst for it.

What we have mentioned above is a brief overview of the conception of 'Islam as a movement that is held by the Islamic

[5] This is what led to the European Renaissance. The religious ruling elite of the society was unwilling to accept any scientific progress. The scholars who were going to the Muslim Spain and coming back equipped with the knowledge of science and philosophy were considered as unacceptable in the society. They were accordingly tortured and even put to death. This approach stigmatized the religion and religious people as something backward and something that is not made for the modern times. As a response to this, two movements arose in Europe; 1) Reformation to reform the religion, and 2) Renaissance to bring about the scientific progress. This was the point where they decided to separate the religion from the state, and to make it a personal matter. Anyone wishing to believe can believe but the religion will have nothing to do with the state affairs. We are living in a society that is still holding these values and any conception of the religion beyond the personal sphere is questioned and disapproved.

movement, Tahreek Al-Islami; it is strikingly opposite to the rigid concept of religion.



2. ATTRIBUTES OF THE WORKERS OF THE ISLAMIC MOVEMENT



Let us now see how one becomes a worker of such an Islamic movement.

2.1 Who can be considered a worker of the Islamic movement?

At this point, it is important to clarify that any person who gives some time for the movement, does some level of effort for its cause, and participates and supports some of its activities can be considered a worker of that movement.

However, what I am attempting to elucidate today are the attributes of an exemplary worker of the Islamic movement.

2.2 Who is an 'exemplary' worker of the Islamic movement?

The exemplary worker is that who dedicates his whole life to the cause. His thought should center around this movement. The focal point of his effort should be this movement. He should remain consumed in thinking about its progress. He should be able to sacrifice all his gains for the gains of this movement and its mission. His life, wealth, time, capabilities, and efforts should all be dedicated to this movement.

You might think that the title of 'karkun' or 'worker' might not suit the person of such lofty attributes. However, I believe that

whatever you do for the organization and however big your contribution is, you still remain a 'karkun' of the Islamic movement.

Every karkun should attempt to become an exemplary karkun. He should have that concern in his heart, this desire, and this passion that he would not just remain satisfied by being an ordinary worker but would strive hard to become an exemplary worker of the Islamic movement. He should be motivated and committed to offering the best of his abilities and services to the movement.

2.3 The required characteristics:

This requires extensive effort and preparation. It requires nurturing of certain qualities and attributes in one's self. Some of such qualities and attributes have been mentioned below.

2.3.1 The first requirement: an in-depth study of Islam and the Yaqeen in it

The first requirement for anyone willing to become an exemplary worker of the movement is to attain a deep knowledge of Islam and acquire a detailed understanding of it. He should be well-aware of what Islam commands, what it prohibits, and what objectives it stands for. He should absorb the spirit and persona of Islam in his self and make them a part and parcel of his very being. This understanding should increase to such a level that this knowledge transforms his heart completely and develops into a full '*yaqeen*' and certainty about the fact that Islam is the best and the most complete system and way of life. This belief should be boiling in him and fuming out of him that it is only under the shade of Islam that humanity can find salvation and success. The clarity of his vision should be such that he should be able to see, as clearly as a bright day, the struggles and suffering of humanity at the hands of false ideologies and

systems of life. He should be able to decipher the state of humanity and realize how it has moved to the edge of the cliff because of the prevalent immorality, ill-actions, and evil ideologies. No apparently 'glittering' ideology of the world should be able to shake the firmness of his belief that he is the possessor of the light of guidance through which he can liberate humanity from the darkness it has got fully covered under. The Prophets and Messengers of Allah (peace and blessings be upon them all) used to perform their responsibilities with this conviction and belief. With such an opening of heart to the reality, they were able to bear the heavy burden of being the messengers and the Prophets. This burden was so heavy that if it was to be placed on the mountains, it would break them into pieces and if it was to be put on Earth, it would have torn its chest apart. Quran addresses the Prophet ﷺ and says to him that this responsibility of the propagation of the Deen has been a very heavy load on your back. However, Allah swt had opened his heart and because of that, it became easy for him to bear this huge burden.

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ۔ وَوَضَعْنَا عَنكَ وِزْرَكَ۔ الَّذِي أَنقَضَ ظَهْرَكَ۔

وَرَفَعْنَا لَكَ ذِكْرَكَ

"Have We not uplifted your heart for you ˹O Prophet˺, and relieved you from the burden, which weighed so heavily on your back, and raised your mention?" (Surah Sharh 94:1-4)

The current state of the Islamic movements around the world

We are very fortunate because of this blessing of Allah swt that we are passing through that time in history when the bearers of the faith of Islam are not facing that level of hurdles that they

once used to face. It is also a blessing of Allah swt that the Islamic movements are representing Islam and acting as its ambassadors and advocates in all corners of the globe. These movements are effectively serving the religion. However, at the same time, the sad reality is that a lot of such people have adopted the viewpoint of these movements and their languages, and started using the terms they use, who are not fully across the real objectives and demands of this viewpoint; the key concepts associated with the Islamic movement have not yet entered their hearts and minds in full. Under the influence of these movements, it has become easy to say that Islam is a complete way of life; however, they are unable to unpack this statement and explain what it really means.

These movements have fearlessly demonstrated that the building of man's character, the building of the society and state in a just manner can only be achieved through Islam. For this reason, it is only Islam that has the right to govern every walk of life. You would be able to find people who are ardent advocates of this philosophy of Islamic movements, however, they have no appreciation and understanding of the complexities of this philosophy and what it entails.

These movements have made it very clear that Islam provides the best principles for belief, manners, social systems, economics, and politics; it provides the best solution to the problems in religion as well as worldly matters. Accordingly, it makes all the sense that it should rule over all aspects of life; the government and rulership should only be enjoyed by it. However, it would be rare to find such people who, despite believing in this philosophy, would be able to prove the supremacy of Islam in these aspects and branches of human life and society.

It is not a matter of doubt that the Islamic movements do not just comprise of the intellectuals; they have a significant percentage of common people as a part and parcel of them. Therefore, it would not make sense to expect a very high level of intellectual abilities from all the workers of Islamic movements. The Khawas, the people with special abilities, lead and the common people walk behind them. Without knowledge, the station of leadership cannot be attained. Shouting of slogans and making claims is for common people. For the intellectuals is to make the world understand the meaning of what the Islamic movement stands for.

The workers of the Islamic movement should aim to join the ranks of the learned. This necessitates a deep study of the Deen.

Two ways to study Islam

This study of Islam should be done from two angles.

The first angle is that one should study Islam from a generic viewpoint and should be able to understand its basic aspects and rulings along with the objectives underlying them. Through this study, a person would become able to present a brief introduction of Islam to others. At least this level of study of Islam is absolutely essential for all workers of the Islamic movement. One should never be careless about this.

The second angle with which one should study Islam is the study of its specific aspects. With this, I mean the development of a deep understanding and an eye for the depth and reality of things.

I fully realize and have no doubt about this that a detailed study of all the specific and specialized aspects of Islam would be very difficult in the times that we are living in. However, it should be an objective of the workers of the Islamic movement that in

addition to the generic overview, they should try to develop special in-depth knowledge and skills in at least one more aspect of Islam so that they can engage in intellectual conversations about that aspect and be able to convince the world about the superiority of Islam in that regard.

It goes without saying that it would require a high level of effort. My real addressees for this request are those young people who are already working in various fields of knowledge. This request to them is certainly of high importance that they should not be oblivious to the angles of studying Islam that have been mentioned above. With a student of knowledge, it is appropriate and befitting to talk about knowledge. If a seeker of knowledge fails in seeking the knowledge that is required to be sought then it is such a big loss that cannot be repaired.

2.3.2 The second requirement: Be an ambassador of the Tahreek

A worker of any movement is its representative and ambassador. The workers of the Islamic movement should be its ambassadors too. You should live and breath this duty of being the ambassador of your movement among the general public, among the brain trust of the society, in the masajid, in the madaris, in the schools, in the colleges, in the markets, in the parks, in the big and small gatherings; in short at every place and location. Through your talk, your conversations and speeches, your writings, your journalism, discussions, and dialogues, and through whatever is in your control and is in alignment with the way of working of the Islamic movement, you should aim to fulfill this responsibility. Our workers should become the advocates and representatives of the movement on all fronts. You should be able to converge every discussion on this fundamental point and you should be able to provide an apt answer to any challenges that might come your way. You should be able to solve all puzzles

and problems of the world in light of this. This is a long process and it will continue to happen till Islam becomes supreme in the world and it reaches every household on this earth. This is the mission that you are required to accomplish. So, are you ready for this?

2.3.3 The third requirement: Alignment between the words and the action

The worker of the Islamic movement should be such that his whole life should be aligned to the movement. The way he appears on the stage should be the same way he behaves in his private life. His actions, dealings, and relations should all be in harmony with the way of the Islamic movement. If one doesn't have this quality, such a person would only be a source of bad name to the organization, let alone being of any benefit to it.

Lack of alignment between the words and the actions damages all organized efforts. For the Islamic organizations, too, this is a killing aspect. It is extremely important for all workers of the Islamic movement that their character should be exactly aligned to the Islamic movement. In the present times in our country, or in fact around the world, when the youngsters are suffering from a lack of mental focus and direction, their behaviors and manners are the worst victims. They have got indulged in a lot of immoralities. This is resulting in riots, destruction, uncultured and ill-mannered interactions, adultery, lack of respect for elders, lack of interest in education, and the useless and fruitless activities becoming the biggest consumer of their time. Parents are worried about this plight of their sons and daughters. Neighborhoods are worried. The whole country is worried.

In this situation, if a young person stands up and presents Islam; he is of an exemplary character; he is respectful towards elders; he is cautious towards the youngsters that they should not suffer

any pain or affliction from him; he is the one who is the coolness of the eyes of his parents and whoever sees him gets calmness and comfort in seeing him; he is the one if he says something, it becomes the opinion of the people he speaks in front of and if he remains silent, his silence is more powerful than his words; if these are the qualities of the person presenting Islam to the society then he would continue to influence people even when he is not actively engaged in an activity. If these are the traits of the caller to Islam, he would remain on stage even when he is not on it. His words would not just hit the ears and the brains and come back; rather their will pierce in and make their way into the hearts and the minds. His very existence would testify that he is upon the truth and what he is calling towards is the truth. Think! Can you afford to not have such an important weapon in your armory in this struggle?

2.3.4 Fourth requirement – Use your abilities for the Islamic Movement

Allah swt has blessed human beings with a lot of abilities. Especially the youth are exceptionally rich in this aspect. It would not be wrong to say that they are walking treasures in terms of matchless and priceless powers and abilities. Through these powers and abilities, they can achieve destructive as well as constructive outcomes. You are a worker of the Islamic movement. Spend the treasures that you have for furthering the Islamic movement. You know that these skills and abilities have not come to you by themselves, or by chance, or through some magic. These have been entrusted to you by Allah swt to enable you a responsibility that He has entrusted you with. Allah swt will hold you accountable for this trust on the day of judgment. If you have the knowledge, you will be asked about that knowledge. If you have the wealth, you will be asked about that wealth. If you have been given a life that has hours, days, weeks,

months, and years; you will be asked about how you spend these hours, days, weeks, months, and years. It comes in the hadith:

لَا تَزُولُ قَدَمُ ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ عَنْ عُمُرِهِ فِيمَ أَفْنَاهُ وَعَنْ شَبَابِهِ فِيمَ أَبْلَاهُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَمَاذَا عَمِلَ فِيمَا عَلِمَ

"The son of Adam will not be dismissed from his Lord on the Day of Resurrection until he is questioned about five issues: his life and how he lived it, his youth and how he used it, his wealth and how he earned it and he spent it, and how he acted on his knowledge." (Sunan Tirmidhi 2416 – Saheeh)

Your Islamic movement is the most deserving of the skills that have been given to you. It is keenly watching towards you if you will use your skills for its benefit or not. It is possible that you would receive much higher bucks and rates for your efforts in the market of this world and the Islamic movement might not be able to pay anything at all. Yet you should not auction your skills and abilities because of this. This world and its wealth are mortal and short-lived. You should not sell your skills for such worthless pebbles. The worth of your skills is such that they cannot be weighed and sold against even the jewels and pearls of this world. You cannot imagine their value and worth. Their real worth would only become apparent and visible when their reward would be given in the court of Allah swt. You would be given so much that any sense of worldly deprivation or any remorse of the unfulfilled desires will vanish forever. That's when your real unending life will start and all your wishes will be fulfilled.

Who owns this movement? This is your very movement! You are its arms and legs. You are its leaders of tomorrow who would be responsible to hold its reigns. You are the one who this *Amanah* and trust would get transferred to. Just think about this great

responsibility that would be coming to you. Remember, the future of the world is linked to this movement. The objective of raising this movement is for it to become prevalent across the entire world and this will happen if Allah wills.

We pray that when this happens, its flag should be in our hands and our contribution should be there in achieving this esteemed objective.



3. IMPORTANCE OF INTELLECTUAL PREPARATION FOR THE OBJECTIVE OF THE IQAMAT AD-DEEN:



3.1 What is the concept of Iqamat-e-Din?

Islam is a complete code of life that guides us in every sphere of our life. All other systems and codes apart from this err and are full of aspects that prove to be evil for mankind. It is an obligation upon the believers of Islam to establish Islam on earth and rid it of all evil systems. This is what is meant by the term Iqamat-e-Din. There was a time in the past, when this concept of Iqamat-e-Din used to be mentioned, not only the non-Muslims, but even many Muslims used to show their surprise at it. However, the situation has changed now. This word that was considered very strange in the recent past is now being raised as a slogan around the world. It is now on the tongues of many. People are gathering around it in numbers and are making this the mission of their lives.

It is, however, to be understood that it is not merely an emotional slogan. It cannot be considered a temporal phase that is void of consciousness and intellectual foundations. It is not a false hope to keep the past alive. Rather it is a serious and organized effort to save the world from burning in the fire of evil and false ideologies.

3.2 Intellectual foundations of the Islamic movement

At this moment, we are not going into any exhaustive elaboration about when and where the Islamic movement started, what was

the situation in which it began its journey, what was the intellectual heritage that it built its foundations upon, and what changes it went through over the period. However, it is a matter of no doubt that the effort of Iqamat-e-Din in this country enjoyed solid backing from a strong thought and robust philosophy from the very beginning. It was built upon strong evidence and powerful arguments. It was because of this that a lot of minds got attracted to this.

3.3 The current state of intellectual efforts of the Islamic movements

However, it is felt that the intellectual excellence with which this journey took off is becoming stagnant, even though it was desired that over the period, there should have been growth and expansion in all aspects of this thought. Even the awareness and grasp over the foundational principles and evidence for this objective that were presented at the beginning of the journey are going on a downward trajectory. It would not be wrong to say that at least those arguments and evidence are not fresh in the brains anymore.

3.4 Importance of Ilm in the work of dawah

It seems as if we are hesitant to go into intellectual discussions and want to just rush through things without a deeper involvement and engagement. Sometimes it is felt, and it is not an incorrect feeling, that the importance of intellectual preparation for the Islamic movement is not clear to many. Even the consciousness about the fact that this difficult journey cannot be completed in the state of intellectual bankruptcy has become invisible under the layers and layers of other involvements, engagements, and endeavors. The thick of thin is becoming dominant over this very essential requirement. To adopt an ideology and remain steadfast on that is no easy matter. The

courage to do that and the ability to accomplish that only nurtures through *Ilm*. This world is a forest of ideas; they have grown all around. It is only with the knowledge that a man consciously chooses the right one. When the ilm and knowledge in a person matures and becomes firm in the heart, then that person becomes as steadfast and immovable as the mountains. He becomes ready to fearlessly jump in the fire of Namrood[6]. If the knowledge is not there, a person cannot remain firm on any ideology. Only a single wave of the contesting ideologies would make him disperse, dislodge and flow with it.

Move one step ahead and think like a Da'i, a person entrusted with the mission of dawah. The importance of knowledge has become even more obvious now. Ilm is the fundamental need and requirement of a Da'i. It is because the very beginning of the work of dawah initiates from the knowledge and ilm. If one is calling the world towards an ideology, it is pertinent that he should understand it well. Not only that, but he should also have a complete understanding of the intellectual foundations upon which that ideology is established. The bigger the treasure of knowledge in this regard, the farther your mission of dawah will go. The moment one becomes bankrupt in this, the journey would halt. Even it is not beyond expected that the person would start a backward journey and completely abandon the mission. It would be a miracle to pass through and complete the journey of dawah, the one filled with dangerous turns and narrow paths if one is limited in his knowledge. Miracles do not always happen!

If someone has deep regard and love for us, it is possible that he might accept what we are saying without asking for any evidence. However, the general principle in the world is that claims are

[66] This was the fire that Namrood lit to cast Ibrahim A.S. into for standing up for the truth and the Deen of Allah swt.

only accepted based on the evidence backing them. The bigger the claim, the bigger would be the evidence required in its support. In the field of dawah, it is not sufficient for the intellectual level of the caller to be equal to the intellectual level of the one being called; rather, it has to be higher than that. With limited knowledge, one might be able to give dawah to the uneducated or the partially educated people only. However, in order to work with the brain trust and intellectuals in the society, one's intellectual preparation should be proportionate to this task. One would need quality arguments for this. One's way of expression and putting his arguments should also be based on lofty intellectual standards. You cannot bring down an intellectual person to a lower level of intellect and then talk to him. In order to convince him, you would need to raise yourself to his level or higher. In the absence of it, he would never be convinced about and feel the intellectual supremacy of the system and way of life that you are calling towards; he will never consider it worthy of his attention.

3.5 Engaging in dialogues and discussions with the intellectuals

One of the potential reasons that has hindered our intellectual growth is that the target audience that we have selected for ourselves are those who are at a lower level in terms of intellectual maturity. We are not trying to reach the educated faction of the society. Convincing the people of a lesser level of intellectual maturity only gives an empty and false sense of confidence about the caller's intellectual supremacy. He gets deluded that this is the intellectual level of the whole world and he can convince everyone with his arguments. This is where the intellectual downfall starts. In order to achieve intellectual growth, one should aim to address and convince those people who might be considered higher than him in their intellect. The

Da'i should be at such a high ground in terms of intellectual abilities that no attacker should be able to reach him; on the other hand, he should be able to pursue his mission without any disruption. Without this maturity of thought, no revolution in thought and intellect is conceivable.

3.6 The reasons for the decline

The question now is that why did the Ilmi atmosphere that we had established changed its state and how did the intellectual inclinations that we had inculcated become weak?

3.6.1 Realization of what is missing and a ray of hope

In its response, it is said that at the beginning of our journey, our discussions were based on the discourses dealing with the thought process and intellect. We provided convincing answers to the questions that the modern era had thrown at us. We removed the misconceptions that were prevalent in the intellectual world. However, this trend could not sustain for long. We did not adopt the new discourses and topics and kept repeating, simplifying, summarizing, and explaining the previously articulated points and literature. The repetition of the material became so much that it became boring for our audience. That is how the intellectual atmosphere that we had created became withered in the absence of any nourishment, nurturing, and development.

It is correct to a large degree that the four-dimensional war that we had started on the intellectual front could not sustain for long. The pace at which we were marching ahead could not remain the same. It is definitely very important for us to identify its causes and make an effort to revive our intellectual glory. However, at the same time, despite this tardiness, I have no hesitation in admitting that it is not the situation of absolute dismay and absolute inactivity. Some new topics and discussions have been

initiated. Some new aspects related to the previous topics and discourses have also been brought to light. The aspects that were briefly pointed out previously have now been elaborated further and expanded upon. What needed the supporting evidence has now been backed up with evidence and made clear and convincing. What required more expansion has been expanded upon. This has given rise to some new intellectual fronts. All these efforts have increased intellectual confidence. If we ignore these efforts and do not make benefit from them, it will be an intellectual loss. The flag-bearers of the Iqamat-e-Din should not bear such loss.

3.6.2 Need for a continuous effort

Sometimes a thought comes to the mind that we have already proved the supremacy of Islam on the intellectual fronts and all that remains now is the practical implementation. This thought is only wishful thinking. This world is a house of competing ideologies. The war between the ideologies is very hard; it does not finish with a single victory. There have been new invasions and attacks every day. For any ideology to survive, an ideology does not just have to consistently and continuously provide proof for its existence, but also of its strength and abilities to conquer its opponents. If an ideology is not able to prove that it can overcome all other ideologies, the other ideologies will not accept their defeat and will not consider it to be victorious over them. Many new ideologies keep rising in this world. When they get defeated by other ideologies, they get buried in the pages of history. Beholders of all ideologies remain engaged in intellectual struggles all the time. If they lose their focus for even a single moment, they will have to leave the ground for the competing ideologies. History has proved itself to be very merciless in this regard. It has neither given any undue favor to anyone before nor it will do so now.

3.7 Conclusion

The reality of the matter is that the intellectual mission that we wish to accomplish, requires solid intellectual preparation. This preparation would be spread over the study of religion, philosophy, ethics, law, and many other fields of knowledge. What I wish to express here is that even the worst ideas and thoughts sometimes become prevalent in the world when backed by knowledge, and this is exactly what the situation in the present times is. We have the blessing of the most complete and perfect Deen. If we present it properly and at the right intellectual level according to the requirements and needs of the modern era, there is no doubt that the time when the darkness of the evil ideologies will perish is not far. That time is not far when the light of the beautiful deen of ours will illuminate all corners of the globe. If our preparation in this regard is not solid, it is feared that because of our weakness, we will not be able to become apt advocates of the Deen of Allah swt and will not be able to prove its supremacy to the world. The world will neglect it because of our lack of arguments and our lack of intellectual foundations. What a big loss it would be of ourselves as well as of the whole of humanity! We pray to Allah swt to save us from such a loss.



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