

January 24, 2014
Friday

Lecture at IIC

First of all, I welcome Sheikh Al-Turkmani on the Indian soil. We are fortunate enough to have him in this gathering. He is a great scholar. He is doing very important work in the Islamic field in Europe and in other parts of the world. What he said here about Islam was the best expression of Islam or *dinullah*. I think that it is also the description of our mission. We believe in Islam in the sense he described it. Now, I would like to say a few words about our mission.

Our Mission

Our mission has a history longer than forty years. But, from 1970 we started our work in an organized manner. The registered name of our mission is: *al-markazul islami lil buhooth wa al-dawah*, 'Islamic Centre for Research and Dawah'. It is a non-political organization. We try to disseminate Islam and Islamic teachings in a very peaceful manner. There are several aspects of our mission. I would like to speak in short about some of the aspects.

Our belief system or *a'qaid* is the same as mentioned in the Quran and Hadith. We believe that there is a continuity in Islam. After the Prophet of Islam, Islam is travelling in history with complete *hifazat* of God Almighty. Scholars have mentioned that it is a great miracle that the Arabic language is also *mahfooz*. It is an exception in the history of all languages. We know that the Arabic language today is the same as spoken by the Prophet and his Companions. So, God Almighty decided to preserve the Arabic language. At the same time, He decided to preserve the Quran and Sunnah. This is a great blessing of God Almighty.

We have published several hundred books in different languages. These books are on *al-tawhid*, *al-risala*, *al-akhira*, and so on. We have published books on all those teachings mentioned in the Quran and Sunnah. So, there is no difference between our mission and the mission of *ulama us-salaf* or *ahl us-sunnat wal-jamat*. The only difference is that we have tried to explain the teachings of the Quran and Hadith in the modern idiom. This is the only difference, otherwise, as far as the content is concerned, there is no difference at all.

Islam in the Modern Idiom

Now, the modern idiom is not anything mysterious. I would like to give some examples of what I mean by the modern idiom. For example, people ask what the subject of the Quran is. This is a general question. There is traditional answer to this question. But, we have opted for the modern idiom. That is, we say that the Quran is a declaration of the Creation Plan of God.

When we say utter the phrase “Creation Plan of God”, the modern mind is immediately addressed. They say that we now understand the subject of the Quran.

Another example is that Ayesha, *raziallahu tala anha*, says about the Prophet of Islam and his *fikr*: “The Prophet of Islam used to remember God Almighty at all times.” (Muslim, 852)

كان النبي صلى الله عليه وسلم يذكر الله على كل أحيانه.

We explain this Hadith in these words: The Prophet was a very conscious person, he was an awakened mind, so he was able to make every occasion as a point of reference for *zikr* and *dua*. What is point of reference? I will give an example. Here is a glass of water. If you consider this water, you can use it as a point of reference. You can say: “O God, You have blessed me with the water of this world. Also, bless me with the water of *akhirat*, *hauz-e-kauthar*! Here You have blessed me with the water of this world. By Your mercy bless me with the water of the world Hereafter, *hauz-e-kauthar*!” This is an example of what is point of reference. Point of reference is not anything mysterious. This is an example of the modern idiom. The modern idiom means speaking in that language which may address the present mind. So, we try to present Islam in this way.

External Challenge: Atheism

There are basically two challenges of the present time: the first is the external challenge and the second is internal challenge. By external challenge I mean the challenge that was given by atheist people, or secular people. For example, they say that in previous centuries, philosophers and *mutakallim* used this argument for the existence of God: ‘When we observe the external world, we see there is design in it. When there is design, there is also a designer. This is called the argument from design.’ The atheists or secular people say that Darwinism has destroyed this argument, because the evolution theory has proved that there can be design without necessitating belief in God. I have published several articles on this subject. I have proved that these kind of arguments are baseless. Because, the evolution theory is not a scientific theory. It is simply a workable theory. It is wrong to say that the evolution theory has destroyed the previous arguments. I have published several articles on this subject to prove my point. This is an example of how we deal with the external challenges.

Internal Challenge: Political Interpretation of Islam

Now, the internal challenge is, as Sheikh said, the political interpretation of Islam. This is a new phenomenon. Basically it is a phenomenon of the twentieth century. I call it “political *muzahat*”. There were some secular thinkers in the nineteenth and twentieth centuries. They presented the idea that there must be a system: either social, or economic, or political system. The twentieth century thought was obsessed with the idea that there must be a system. So, some Muslim thinkers, by the way of *muzahat*, tried to give Islam a political interpretation. Thus, I studied these literature. I found that this interpretation has no base in Islam. For

example, you cannot find in the Quran any verse which says: *Aqim daulat ul-islam* (Establish the Islamic state). Nor is there a verse in the Quran which commands: *Naffiz shariat al-islamiyya* (Implement the Islamic shariah). There are no such verses. Therefore, the political interpretation is a very baseless interpretation.

But, the danger of the political interpretation is more than this. It is not simply a wrong interpretation. It has opened the door to all kind of violence. What happened was that when these people tried to give a political interpretation of Islam, they initially disseminated the idea through peaceful writing. But very soon they found that the peaceful propagation of this idea would not achieve any end. So, they decided to participate in the process of election. However, again they failed. They then opted for protests, demands and procession. Again they failed. Then, they opted for violence. They wanted to establish their system by the way of violence. Here, too they failed. Now they say that it is the Muslim rulers who are our enemy. They say that the Muslim rulers are agents of the enemy of Islam. Their activities are now directed against the Muslim rulers. I think this is the greatest *fitna*, the greatest evil or *sharr*. They have spread violence everywhere in the world, not only in the secular world, but also in the Muslim world. So, this is the internal challenge. We have published several books, for example, *Tabir ki Ghalti*. I have published several articles on this subject which were included in our monthly magazine, *Al-Risala*. I have now decided to compile these articles into a new book. This will be, inshallah, the second volume of *Tabir ki Ghalti*.

Alternative Ideology: Dawah Mission

I would like to add that although the political interpretation is the greatest evil, it is the source of all kind of *sharr*. But, simply criticism will not do. This is a very important point. People want to know the alternative. We have to give them an alternative ideology. If you criticize, that is not enough, we have to provide them with an alternative ideology. Our dawah mission is that alternate ideology. Through our dawah mission, through our dawah books, we are providing that kind of alternative ideology. Because, through this method we have succeeded to change the minds of several thousands of people everywhere in the world. At present, our mission is a global mission. In almost every country you will find such people who will say: We were impressed with the political interpretation. But after reading these critical books and after finding an alternative ideology, we have abandoned that mind. Now we are doing dawah work.

In Conclusion

This is a brief introduction to our mission. I can say that we are successful, inshallah, in this mission. There are so many people, both men and women, who are engaged in this mission. I am very thankful to Sheikh Al-Turkmani that he gave us this opportunity. I pray to God to help us and I pray for Sheikh Al-Turkmani, who is doing a great job in Europe and other countries. May God bless him and may God help him realize this noble cause!