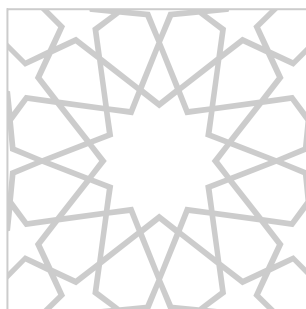


I N S I G H T S



REFEREED
ARTICLES



DA'WAH

THE CONTEMPORARY CHALLENGES

ANIS AHMAD*

Vice Chancellor, Riphah International University, Islamabad.
<anis.ahmad@riphah.edu.pk>

A B S T R A C T

Da'wah or dissemination of the message of Islam is an individual as well as a collective responsibility upon the Muslim *Ummah*. A believer, male or female, is visualised by the Qur'ān as a *dā'iyyah* whose behaviour, speech and thought process must convey the Islamic message and invite people towards ethical behaviour (*yad'ūn ilā 'l-khayr*), in order to serve the Creator. The Prophet Muḥammad (peace be on him), according to the Qur'ān, is the one who calls people towards all that is good and warns of the consequences of rejecting *khayr*, *ḥaqq*, and *ma'rūf*. The Qur'ān at several places elaborates how to disseminate the message of Islam. The methodology it enunciates recommends to make use of best communication techniques and skills (*maw'izah al-ḥasanah*). It also tells us how to build a logical and rational discourse and dialogue. To make its point crystal clear it furnishes living examples from the conducts and practices of Allah's Prophets and Messengers (peace be on them) in dissemination of the Islamic message. A careful study of these examples informs us about the issues and challenges they faced in their times and how they responded to those challenges.

Today the *Ummah* is facing numerous internal and external challenges. It, thus, becomes extremely important to understand contemporary challenges and think about an appropriate *Da'wah* strategy for the emerging global village. This paper makes a humble effort to understand major contemporary *Da'wah* challenges and how to respond to these modern day challenges.

* Anis Ahmad is meritorious Professor of ethics and comparative religion, and the Vice Chancellor, Riphah International University, Islamabad. He has formerly served as the founding Director General of Da'wah Academy, founding Dean of the Faculty of Uṣūl al-Dīn, founding Dean of the Faculty of Social Sciences, and the Vice-President (Academics), International Islamic University, Islamabad, Pakistan,...



APPLICATION AND PRACTICE OF THE PRINCIPLES OF *DA'WAH* IN THE AGE OF GLOBALISATION

IBRAHIM OLATUNDE UTHMAN*

Department of Arabic and Islamic Studies, University of Ibadan, Ibadan, Nigeria
<ibrahimuthman@yahoo.com>

A B S T R A C T

Today despite the scientific and technological strides that have turned the world into a village, the long cherished values of a true traditional village life are rarely found in the prevailing global village. The fact seems to be that while human scientific and technological advancements have made life on earth more convenient and comfortable, it has failed to make it more decent, peaceful and sustainable. While studies abound on how the Islamic socio-economic, political and ethical teachings can help re-direct the future of globalisation technologies towards a sustainable and peaceful world there are only few works on how the principles of *Da'wah* intersect with such issues like multiculturalism, pluralism and inter-religious dialogue to build a more peaceful multicultural, multi-religious and equitable global society. This paper, therefore, examines how *Da'wah* can be employed in promoting a global peace culture among the diverse groups in today's world. The study discusses the involvement of Islamic organisations in inter-religious dialogues and situates it within the contemporary Islamic understanding of the *Da'wah* principles and how these principles can help to militate against religious intolerance and the unwholesome effects of the prevailing cultural, religious and other clashes. The paper finally concludes that these *Da'wah* principles are useful and desirable for improving upon and sustaining not only Muslim non-Muslim relations but also Muslim Muslim relations.

* Ibrahim Olatunde Uthman is Senior lecturer, Department of Arabic and Islamic Studies, University of Ibadan, Ibadan, Nigeria. He has taught at Universities in Nigeria and Malaysia and served as Acting Head, Department of General and Islamic Religious Studies, Crescent University Abeokuta, as well as on the editorial board of *Al-Fikr: Journal of Arabic and Islamic studies*. He has contributed numerous research papers in books, national & international conferences and academic journals around the world.



THE LOCAL VERSUS THE GLOBAL

DA'WAH, DĀ'IYAH AND THE DISCOURSE OF THE MODERN

AFIS A. OLADOSU*

Department of Arabic and Islamic Studies, University of Ibadan, Ibadan, Nigeria
<a.oladosu@ui.edu.ng>

and

HABIBAH O. OLADOSU-UTHMAN**

Department of Arabic and Islamic Studies, University of Ibadan, Ibadan, Nigeria
<hibbiy@yahoo.com>

A B S T R A C T

This paper examines the concepts of *Da'wah* and *Dā'iyah* in relation to the whole idea of modernity. It begins with an exposé of the hermeneutics of the two concepts. It proceeds from there to interrogate existing notions of modernity vis-à-vis Islam. The paper, thereafter, explores the challenges posed to *Da'wah* and the *Dā'iyah* by various notions of the modernity. The paper also argues for vitality of the need to meticulously craft proper responses well grounded in the Islamic sources, objectives of *Shari'ah* and principles of Islamic jurisprudence, to each of the posed challenges. The paper concludes emphasising the necessity of modern day *Da'wah* workers to be abreast of various currents of modernity as well as the nature of challenges it poses and the proper Islamic responses, in order to be effective in their *Da'wah* efforts for realisation of the ideals and realities of Islam.

* Afis A. Oladosu is head Department of Arabic and Islamic Studies, University of Ibadan, Ibadan, Oyo State, Nigeria. He has contributed over thirty five research papers in various academic journals around the globe on the twin disciplines of Arabic and Islamic studies.

** Habibah O. Oladosu-Uthman obtained her Doctorate degree from the International Islamic University Malaysia. She presently teaches at the Department of Arabic and Islamic Studies, University of Ibadan, Ibadan, Oyo State, Nigeria. She has contributed two research papers in academic journals.



PROMOTING ISLAM TO NON-MUSLIMS A STUDY IN *DA'WAH BI 'L-HIKMAH* AS A STRATEGY*

HIKMATULLAH BABU SAHIB; ASIAH BINTI YAACOB**

International Islamic University Malaysia, Kuala Lumpur
<hikmatullah@iium.edu.my>; <asiahy@iium.edu.my>

A B S T R A C T

Is there a specific strategy to promote Islam to non-Muslims? The fact is, *Da'wah* approaches have been diverse and numerous. The stereotyping of one particular approach at the expense of other possible methods has resulted in lessening creativity in *Da'wah* work. The present writers feel that *Da'wah* approaches and methods need to be tailored to suit the needs of various localities taking full cognisance of the peculiar problems and prospects of each locality. This obviously calls for more accommodation with respect to adapting and adopting local customs and realities in promotion of *Da'wah* activity. The writers firmly believe that owing to dissimilarities of people(s) with respect to their commitment to and practice of Islamic teachings *Da'wah* work requires multilevel strategy using multiple fair means and thus feel that varying efforts made by various *Da'wah* organisations need to be given due recognition since together they fill the gaps necessary to be filled in to reform the society. Addressing such a wide spectrum of people with diverse socio-politico-religious orientations is a great responsibility, which demands prudence, diligence and experience; the essence of *Da'wah bi 'l-Hikmah*.

* Earlier versions of this article were presented in two conferences organised by the Muslim Converts Association of Singapore in 2000 and Abim Islamic Outreach in 2003. A chapter entitled "The Concept of *Da'wah bi 'l-Hikmah* and its Application in the Modern World," was also contributed in Ridzuan Wu, ed., *Readings in Cross-Cultural Da'wah* (Singapore: The Muslim Converts Association, 2001), pp. 3–30. The current paper is a part of the author's substantially revised and ever-expanding research on this aspect of *da'wah*, written in collaboration with an able colleague Asiah Binti Yaacob.

** Hikmatullah Babu Sahib, is an Assistant Professor at the Department of General Studies, Kulliyyah of



EUROPEAN MUSLIMS

CHALLENGES AND OPPORTUNITIES

ABDUR RASHID SIDDIQUI *

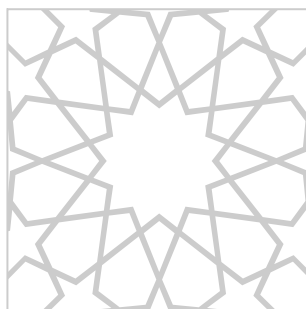
Vice-Chairman, The Islamic Foundation, Markfield, Leicestershire, UK
<abdurashidsiddiqui@gmail.com>

A B S T R A C T

There are more than 20 million Muslims living in Western Europe. Their encounter with the host culture poses unique challenges ranging from security apprehensions due to the tragic events of 9/11 and subsequent terrorist attacks in London and Madrid, rising hostility of the right wing groups all over Europe and misconceptions about *Sharī'ah*, *ḥijāb* and *jihād*. In order to tackle these challenges the basic source of guidance has to be the Qur'ān. According to the Qur'ānic narratives, all of Allah's Messengers/Prophets (peace be on them) emphasised that they are the Messengers from Allah, sincere and trustworthy. The author has chosen to analyse four keywords: *Rasūl* (Messenger), *Nāṣiḥ* (Sincere Advisor), *Amīn* (Trustworthy) and *Ṣabr* (Patience) used in this context to describe the examples set by the Prophets (peace be on them), to remind Muslims that they can only succeed in preserving their values and culture by actively engaging in disseminating the message of Islam with *nāṣiḥah* (sincerity), *ḥikmah* (wisdom) and *ṣabr* (patience). The author sees, establishment of European Muslim Council, to be a positive step in the right direction, necessary to meet the need of a Muslim leadership abreast of the challenges as well as the methodology to meet them by sincerely presenting Islam beyond partisan, nationalistic or sectarian tendencies, and thus hopefully be successful by securing Allah's help.

* Abdur Rashid Siddiqui gained honours degree in Economics & Politics as well as a law degree from the University of Bombay. After completing postgraduate studies he worked, from 1966 until his retirement in 1997, at the University of Leicester. He has been one of the earliest members of the UK Islamic Mission, and a founder member of the Islamic Society of Britain and the Chairman of its *Shūrā* Council; presently he is the Vice chair of the Board of Trustees of the Islamic Foundation and a director

I N S I G H T S



REFLECTIONS



DA‘WAH AND CONVERSION REFLECTIONS OF A GERMAN MUSLIM

MURAD WILFRIED HOFMANN*

Bonn, Germany, <wilfried.a.hofmann@t-online.de>

A true Muslim will never be happy just practicing Islam by and for himself as if Islam could be reduced to a private affair between a believer and his Lord, Allah *Subḥānahu wa Ta‘ālā*. Withdrawing from the world, leading a life of contemplation in the way of certain Sufi intellectuals, is not what Islam, well understood, is about. True, a Muslim develops a strong personal attachment with Allah. But he is expected to interact as well with fellow Muslims and the world at large. How could he privatise his faith? How could a heart full of love for Allah, the Creator, not also overflow for Allah’s creation? If I am happy for having found the way, could I possibly keep myself from inviting others to join me? Just as people in the Opera House cannot hold back their applause after a good opera, drama, or ballet performance, a Muslim cannot possibly suppress his enthusiasm for the beauty of his religion and way of life (*Dīn*), Islam.

In other words: A Muslim cannot avoid making an impact on his environment. The question can only be, how? because there are unobtrusive ways of *Da‘wah* as well as obtrusive ones.

* Dr Murad Wilfried Hofmann was born in Aschaffenburg near Frankfurt in 1931. His university studies of German and American law began at Union College in Schenectady, New York, and were concluded at Harvard Law School in Cambridge, MA, USA. From 1961–1994, he served in the German Foreign Service. His responsibilities included, among others, director information, NATO, and German ambassador in Algiers and Rabat. In 1980 Hofmann accepted Islam. He has, ever since, greatly enriched the scholarship on Islam and Muslims by contributing numerous scholarly papers in seminars and conferences, worldwide; writing articles, review articles, essays and book reviews in the academic journals around the globe; authoring books and chapters in edited works. His published works include, *Diary of a German Muslim*; *Islam: The Alternative*; *Voyage to Makkah*; *Religion on the Rise—Islam in the 3rd Millennium*; and a translation of the meanings of the Qur’ān into German. His works are available in German, English, and Arabic.



WHAT ISLAM CAN OFFER TO THE WEST?

REFLECTIONS OF A WESTERN MUSLIM

AHMAD VON DENFFER*

Formerly Director, Islamic Centre Munich, Munich, Germany.
<avd@muslimehelfen.org>

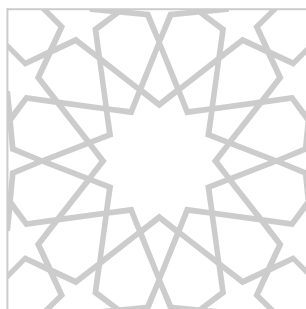
Prologue**

Let me begin with three preliminary remarks: Firstly, if you were to ask the question in my country—Germany—to a Non-Muslim, “What can Islam offer

* Ahmad Von Denffer was born in Mönchengladbach, Germany, in 1949. He completed his education on Islam and Social Anthropology (1972–1978) from the University of Mainz. He was Research Fellow at the Islamic Foundation, UK, from 1978 to 1984, focusing on “Studies in Christian Muslim relations.” He became the Founder member of International Islamic Charitable Foundation, Kuwait, in 1984. He also took over the responsibilities as In-charge of German language affairs at Islamic Centre Munich in 1984 and remained editor of “Al-Islam” magazine till 2003. He served as Chairman of “Muslime Helfen” (Germany) from 1986 to 1988 and is shouldering off this responsibility from 1993 to date. He is also the honorary Vice-President of UK based International Council for Islamic Information. Some of his published works include: *A Day with the Prophet* (1982); *Islam for Children* (2009); *Christians in the Qur’an and the Sunnah* (1979); *‘Ulum al-Qur’an: An Introduction to the Sciences of the Qur’an* (1981); *Research in Islam: Basics, Principles and Practical Suggestions* (1983); *Hadith: A Select and Annotated Guide to Materials in the English Language* (2007); *Literature on Hadith in European Languages: A Bibliography* (2007); idem, *Ein Tag MIT Dem Propheten* (1983); *Christian Literature for Muslims: A Select and Annotated Bibliography* (2007); *Christian Presence in the Gulf Region* (1981); *Christians in the Qur’an and the Sunna: An Assessment from the Sources to Help Define Our Relationship* (1979); *The Fulani Evangelisation-Scheme in West-Africa* (1980); *Fulani Evangelism Project in West Africa* (1985); *Indonesia: A Survey of Christian Churches and Missions among Muslims* (1981); *Mission to Muslims in Germany: A Case Study of the Orientdienst – The Major Mission Organization* (1985); *A Select and Annotated Bibliography of Christian Literature for Muslims in Current Usage for Mission among Muslims* (1979); *Select and Annotated Bibliography of General and Introductory Christian Books on Christianity* (1986); *Some Reflections on Dialogue Between Christians and Muslims* (1989); Ahmad Von Denffer and T. B. Irving, *Im Islam Heranwachsen* (1977) all published by The Islamic Foundation, Leicester, UK; Ahmad Von Denffer and T. B. Irving, *Islam: hier und heute—Beiträge vom 1.–12. Treffen Deutschsprachiger Muslime* (1976–1981) (Düsseldorf: Islamische Bibliothek, 1981)

** This essay is based on a lecture delivered by the author at Da‘wah Academy, international Islamic University, Islamabad.

I N S I G H T S



ARCHIVES



THE REFORM OF MUSLIM SOCIETY

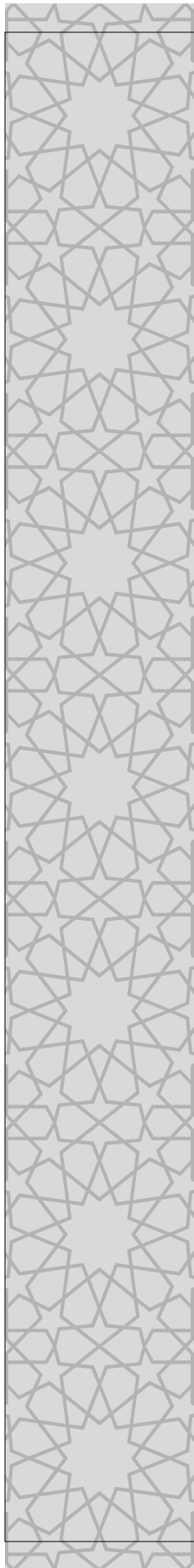
PRINCE SAID HALIM PASHA*

A B S T R A C T

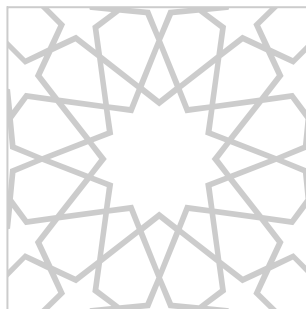
Prince Said Halim Pasha, an Ottoman statesman and a prominent Islamist intellectual of 20th century, in the back drop of the intent of a great majority of representatives of the Muslim intellectual classes on endowing their countries with barely disguised copies of Western institutions thinking that they can only compass their revival by adopting the principles and concepts of the Indo-Aryan world, saw that Muslim intellectual *elite* no longer had the full conviction that Islam is the religion *par excellence*: religion in its highest and the most complete form that it is civilisation itself in the most perfect sense. Said Halim Pasha saw it to be a flagrant error to believe that institutions with which the Christian world provided itself, as suited to its needs, political or social, can ever suit Muslims, whatever modifications of detail be made in them. He viewed the two worlds in fact so essentially unlike that by no effort can they be brought to share the same concept of individual and collective life.

He, in the present paper, ascribed the distortion of Muslim mentality, which looks for the regeneration of Muslim society as a result of its assimilation to Western society, to the unfortunate influence of the foreign domination endured by Muslims—a domination which played the part of an intellectual dissolvent among them. He proposed to dispel the errors with which that mentality is laden, and to prove that, from the moral and social point of view, the Islamic world has no reason to envy the West; on the contrary, it is Christendom which needs to learn from Islam in those respects. To enlighten minds on this question of supreme importance he opted to describe in plain terms the social work of Islam. Hoping this reminder will convince Muslim intelligentsia that the Reform of Muslim society should consist simply in Muslims learning to understand better, and apply better, the teachings of Islam.

* Prince Said Halim Pasha [Sa'īd Ḥalīm Pāshā] (1281–1340/1865–1921) was a prominent Ottoman intellectual who served as Grand Vizier (Prime Minister) of the Ottoman Empire from 1913 to 1917. Born to Prince Mehmed Abdul Halim Pasha on 18 January 1865, he was the grandson of the founder of



I N S I G H T S



OBITUARY

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

IN THE NAME OF ALLĀH,
THE MOST GRACIOUS, THE MOST MERCIFUL.

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّرُ أَجُورُكُمْ يَوْمَ الْقِيَمَةِ فَمَنْ زُحِرَ
عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتْنَعُ الْغُرُورِ﴾

Every soul has to have the taste of death. And only on
the Day of Resurrection shall you be paid your full
recompense. Only he who is saved far from the Fire and
admitted to the Paradise will be the triumphant.

The life of this world is but goods
and chatters of self delusion.

THE QUR'ĀN 3: 185.



JUSTICE PROF DR MAHMOOD AHMAD GHAZI
(1369-1431/1950-2010)
A PERSONAL TRIBUTE

SYED SALMAN NADVI*

Formerly Head, Department of Islamic Studies,
University of Durban, Durban, South Africa.
<salman@nadvi.co.za>

I do not remember when and where I had met Ghazi Sahib [Ghāzī Ṣāhib] (as Professor Dr Maḥmūd Aḥmad Ghāzī was known affectionately among friends) for the first time. But it seems I had known him for a long time. If my vague memory serves me right I had, in all probability, met him for the first time at the Islamic Research Institute, Islamabad in 1980 or 1981. I became attracted to him from the very first time I had met him. Soon my initial acquaintance of him changed progressively into deep respect, affection and love. My relationship with him grew to such an extent that we could share each other's concerns on many private and public issues of mutual concern and matters related to his

* Prof Dr Syed Salman Nadvi formerly served as the Founding Chairman, Department of Islamic Studies, and the Dean, Faculty of Arts, University of Durban-Westville, Durban, South Africa. He has contributed more than fifty research monographs, chapters in the edited books and research papers in the academic journals around the world. He has extensively travelled around the globe and presented papers in more than sixty conferences and seminars. He is Member of several professional organisations such as Association for the Study of Religion, South Africa; International Association for History of Religion; Parliament of World Religions; and World Council of Muslims for Interfaith Relations. He is serving at peer-reviewing panels and editorial advisory boards of several academic/research journals in the field of his specialisation, including the quarterly *Insights*. He is also serving at the academic advisory boards or governing bodies of several institutions of higher learning. Currently he is a Visiting professor of Islamic Studies at the Markfield Institute of Higher Education, Leicester, UK; International Islamic University, Chittagong, Bangladesh; and University of KwaZulu-Natal, Durban, South Africa.