Challenges Facing the Call to Islam in the Age of Globalization

Cabaran Menghadapi SeruanIslam Pada Zaman Globalisasi

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Abstract

The people involved in the contemporary call to Islam have faced sacrifices, pain, injuries, and even martyrdom in the age of globalization. It is clear that the objective of globalization is to end all types of sovereignty especially religion, and to replace it with western patterns of culture, economics, and politics. Nonetheless, the biggest obstacle in achieving the objectives of globalization is the feelings by Muslims of true belonging to religion, creed, and culture. An even bigger obstacle is keeping this feeling of belongingness ablaze in the hearts of the Muslim community. The call to Islam ensures Muslims are aware of their origin. This study discloses the challenges opposing the call to Islam in the era of globalization and proposes solutions to resolve these challenges. The study recommends to safeguard the Muslim community intellectually, economically, and spiritually, and to preserve the identity of the *ummah*, and to work on its unity.

Keywords: Call to Islam, challenges of globalization, disunity of Muslims, absence of future vision, scarcity of scholars.

Abstrak

Orang kontemporari yang terlibat dalam panggilan kepada Islam telah menghadapi pengorbanan, sakit, kecederaan, dan bahkan mati syahid di zaman globalisasi. Adalah jelas bahawa objektif globalisasi adalah untuk menamatkan semua jenis kedaulatan terutama agama, dan menggantikannya dengan kebudayaan, ekonomi, dan politik barat. Walau bagaimanapun, halangan terbesar dalam mencapai matlamat globalisasi adalah perasaan orang Islam yang mempunyai kepercayaan, agama, dan budaya. Satu halangan yang lebih besar ialah mengekalkan perasaan kepunyaan ini di hati masyarakat Islam. Panggilan kepada Islam memastikan umat Islam mengingati asal-usul mereka. Kajian ini mendedahkan cabaran yang menentang panggilan kepada Islam dalam era globalisasi dan mencadangkan penyelesaian bagi menyelesaikan cabaran-cabaran ini. Kajian ini mencadangkan untuk menjaga masyarakat Islam secara intelektual, ekonomi, dan rohani, dan untuk mengekalkan identiti ummah, dan untuk mengusahakan perpaduannya.

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Kata Kunci: Seruan Islam, cabaran globalisasi, perpecahan kaum Islam, ketiadaan visi masa depan, kekurangan ulama.

Introduction

If an observer viewed what was happening to Muslims today, they would find that the contemporary Call to Islam has made acceptable advancements. There have been many sacrifices made, which have been accompanied by pain, injury and martyrdom. The increase in obstacles, dangers and challenges facing the Call to Islam, particularly into an age known as 'Globalization', with its influential Western domination, is an outstanding characteristic related to Islam. It's ability to withstand such adversity is a true inspiration.

On the other hand, globalization was founded to achieve specific objectives. These objectives intend to subjugate the world to common laws and put an end to all types of sovereignty. More specifically, globalization proposes to replace the sovereignty of religion with western patterns of culture, economics, rule and politics. Globalization has a preference for the western culture over the Islamic culture.

Nonetheless, present day Muslims will not be reformed. Muslims have reformed in the past, however they stuck to Islam. They escaped the restraints of the Arabs and became one nation. They became a transformed nation and transferred from an ignorant and illiterate nation to one which guided the progress and development of human civilization for eight centuries.

The remaining assets which the Call to Islam has are its principles and conceptions which still provide hope to many who seek to confront the challenges facing it, particularly during the age of globalization. This study intends to demonstrate the challenges facing the Call to Islam, especially with globalization occurring at such a rapid pace. It proposes to examine the trials encountered during this obscure phase which the Islamic nation is experiencing and how to face it. The research is composed of an introduction, and two topics detailed as follows: Definition of Globalization and Challenges of the Call and methods to face it.

Definition of Globalization

The term ''Globalization' has circulated frequently recently and has become an increasing concern on many levels within different countries by many people. The term alone results in a plethora of opinions, thoughts, dialogues and discussions in the international media, congresses and international and regional conventions. This means that the ex-

pression has become a hot and exciting issue which has piqued the interest of many scholars and thinkers of the present time.

According to the International Dictionary, the term 'Globalization' means: to give something an international character, and make its extent and application an international one. [1]Thus, we can define globalization as: a new world order, resting on informatics, unlimited technological creativity without any consideration to civilizations, values, systems, cultures, geographical and political present boundaries of the world .[2] As a result, many thinkers have raised questions such as:

- Is globalization a new ideological doctrine?
- Or is it an international political system that developed as a result of worldly changes and the international atmosphere after the end of the Cold War?
- Or is the idea or theory of globalization a new version of the 'filling vacuum' theory which was imposed on the world stage fifty years ago. Has the filling vacuum theory been amended to suit the new international situation and cater for those who came into power after they triumphed after the cold war?[3]

Thus, it seems that globalization is a new form of civilization which is led by the West against the all cultures and identities of people and nations. It aims to impose a single dominant culture and subjugate the world to a single civilization. With this in mind, the concept globalization will be in conflict with legislations, laws and systems. It is a danger which will threaten countries, cultures, and communities worldwide and produce distorted but legitimized classes who are miserable, desperate and crushed.

Globalization wants to make the whole world subordinate and to follow the ideals of globalization in everything including economics, politics and culture. It basically wants the world to be subservient to America which is guided and directed by the Jews and Zionists.

The Jews and Zionists and their supporters own big media empires, cinemas, big capital institutions, weapons, international trade and narcotics. According to Thomas Freidman, 'We are facing a horrible po-

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[1]Muḥammad Ḥilmī Zādah, *Ḥiwārāt Zaman al-Ṣaʿb: Ruʾyah Istrātījiyyah fī al-Wāqiʿ al-Islāmī wa Taḥaddiyāt al-ʿAṣr*, 115; ʿAbd al-ʿAzīz al-Ḥalībī, *al-Madkhal ilā al-Thaqāfah al-Islāmiyyah*, 115.

[2] Humām Saʿīd, *al-Wajīz fī al-Thaqāfah al-Islāmiyyah*, 133.

[3] ʿAbd al-ʿAzīz al-Tawjarī, *al-Huwiyyah wa al-ʿAwlamah min Manẓūr Ḥaqq al-Tanawwuʿ al-Thaqāfī*, 13.

litical and civilizational battle that is because globalization is truly an Americanization and the USA is a mad power. But we are a revolutionary dangerous power and those who fear us are right. The World Monetary Bank is a tame cat compared with globalization, in the past it was the big was eating the small, but now it's the speedy eating the slow'.[4] This quote doesn't provide the whole truth, because at the back of this dangerous power is a more dangerous programme which might achieve its objectives resulting in the downfall of the essence of human beings.

If we look to the Islamic and Arabic world, we find, it facilitates this major problem and is currently in a dangerous situation because it is weak, and torn with poor tools and methods to overcome any threats. These factors make it easy prey, it can be clearly seen that it can be easily subjugated and its economy can be controlled without difficulty, particularly its major wealth i.e., petroleum. To make matters worse, the West is pumping money into their economies which comes from the Arabs and Muslims. They keep and invest their money for their own benefit, and for the benefit of the enemies of Arabs and Muslims.

The situation in the Islamic and Arabic world is dangerous because of globalization. We need to make an effort to be aware of all these plans and objectives, and achieve Islamic and Arab solidarity. We need to give the appearance of a united nation to ensure we can eliminate situations that will threaten the Islamic community and make us subordinate.

The Islamic religion is an international religion capable of facing ideological and cultural challenges of other civilizations, nevertheless, the weakness which we must look into is the incapability of Muslims to improve their economic and cultural tools. The Islamic culture is strong enough by itself, but its tools are weak, while the culture of the West (globalization) is weak by itself, strong by its tools.[5] Thus, it seems easy to improve the tools to defend a strong culture, so it is necessary to bridge the gap between the tools and the culture so that the Call to Islam can bear fruit in the age of globalization.

Challenges of the Call and How to face it?

One of the biggest obstacles facing the Call to Islam in the age of globalization is the decrease in intellect and effective methodology of those who are setting out to call people to Allah. Some of the earlier scholars have already laid bricks which rested on the guidance of the

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[4] Tawm Farīdmān, *Jarīdat al-Sharq al-Awsaṭ* 2-3-1997.
[5] ʿAbd Allah Fahd al-Ḥaydān, *al-Muslimūn wa Taḥaddiyāt al-ʿAṣr*, 176.

Prophet (peace be upon him), and the companions (may Allah be pleased with them). Their methodology was subject to a diligent process which accorded to certain variables.

This is because the basis of the Call to Islam was built on self-mobility and continuous change. It should suit all ages of life, thus, it is not enough for a scholar or an intellectual who wants to frame and consolidate the cause of the Call to Islam to only have knowledge of linguistic and legislative sciences. He/she cannot be satisfied with isolating himself/herself in a big library to examine jurisprudential doctrines instead, he/she must look attentively into the methodology and pre-methodology before and after the Call to Islam. As a result, it is important for those who have an interest in creating the Call to Islam methodologies to have the following characteristics:[6]

1) Sincerity and devotion of oneself to Allah the Almighty in all matters.
2) Complete understanding of *Sharīʿah* provisions, its roots and intentions.
3) Discerning insight and full awareness of the nature of age, the environment in which they live in and its relations and influence with the international and local surroundings.
4) Accurate knowledge of the different currents which blow within the community around them and its objectives, style, its founders, plans and its executive and periodical programmes.
5) Courage to say what's right and doesn't fear the rebuke of a blamer.
6) Approval of the true fame and not the claimed where the people of knowledge, experience, and competence are to be consulted for advice each in the field of his concern and mastery of the Nations affairs and its premises.
7) Approval of the collective diligence, and decision, because the role of the gifted inspired man, the single of his time and age had decreased if not had ended at least in the foreseeable time.

Many of these characteristics have been lost and are not present in those who confront the issue of the Call to Islam. This situation has damaged much of the Islamic nation and has resulted in the decrease of missionaries and intellectual methodologies.

The crisis which the Islamic nation is living today is not a crisis of speech, or a crisis of methodology. Examples of speech as well as

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[6] Mūsā Ibrāhīm, *al-Fiqh al-Ḥaraqī fī al-ʿAmal al-Islāmī al-Muʿāṣir*, 147-148.

samples of the revelation are present. There are factual questionnaires which have been diligently created and amended, and there are tools which outline the best way to deal with others and as well guide how to achieve a balance between many wishes and the possibilities.[7] Neverthe-less, the problem is the appearance of the speakers, there is an absence of experts in the Islamic nation. There is a lack of experts who intellectually scrutinize into the methodology of the Call to Islam and then improve it according to changes in circumstances.

The method of looking at the past to learn from it and to under-stand the present to see the future is a basic component of the process of revival and development; this is because the present is the future of the past and the past of the future. These dimensions of time are significant components of civilization, it's a way to understand unique customs. It should be understood and used in life. However, if one disregards the component of time or one of its dimensions, it can be considered a dis-connection and an absence of awareness. If one protects the past and sticks to it without getting any use from its experience and its lessons for present and future, there will a decrease in effective methodologies, which must be corrected.[8] Thus, it is necessary for those who confront the issue of the Call to Islam to be diligent and qualified. They must be fully aware of the present Islamic nation till they become able to direct the Call to Islam with insight and rationalization. They must also take in account the fact that the conditions of the Islamic world today are changeable, different and unstable. They must be cognizant of the fact that what is useful for one country is not useful for another and what is a priority in one environment might not be needed for another. All of these factors as well as others other must be considered, conceived and studied before making the decision to design the plan and methodology of the Call to Islam. Thus, it is clear that there is a big responsibility laid on the shoulders of the heralds and intellectuals, to close the Call to Islam methodology gap.

Separation of the Muslim Nation

It's important to be aware that the rules of *Sharīʿah* are directed towards unifying the Call to Islam. The rules discard separation as it is the reason for the disintegration of the Islamic nation's unity and its weakness, and the domination of the enemy over it. This study attempts

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[7] ʿUmar ʿUbayd Ḥasanah, *Qbala an Tuḥīṭa binā Akhṭāʾunā*, 30.
[8] Ibid.

to unite the hearts and reform the hostility within the Islamic nation, and warns that the disagreement of subsidiary issues is a cause that revokes the bond of brotherhood, devotion and benevolence between Muslims. As Allah said:

> *They ask thee concerning (Things taken as) spoils of war. Say:*
> *"(Such) Spoils are at the disposal of God and the Apostle: so fear God,*
> *And keep straight the relations between yourselves: Obey God and*
> *His Apostle, if ye do believe. (al-Anfāl, 9).*

Allah the Almighty also said:

> *Be not like those who are divided amongst themselves and fall into*
> *Disputation after receiving Clear sings: For them is a dreadful penalty.*
> *(Āl ʿImrān, 105).*

It's well known that there have always been differences and disagreements between mankind since the time of the companions (May God be pleased with them), nevertheless, Abu Bakr and Omar (May God be pleased with them), for example, only disputed about matters with good intentions .So, Muslims must be wary that if they have differences about something till they desert or antagonize each other, no bond of brotherhood will remain between them.[9] The Muslims became united during the time of the Prophet (May peace be upon him). Whenever they had a dispute which resulted from having differences, the Prophet (May peace be upon him) personally tried to resolve it.

As soon as the Prophet died, many differences about many issues spread out between the companions (May God be pleased with them). Despite this, the chief of the companions (May God be pleased with them) put an end to these differences and resolved much tension. The differences didn't have a significant influence on the unity of the Muslims, or on the process of the Call to Islam but it did affect both slightly.[10]

However, in the later ages it was found that scientific and ideological difference occurred which dug deep holes between the Muslims and separated the Islamic nation. The ocean of differences made them forget that in nature and reality they were one Islamic nation. Anyone who has studied the separation between the Muslims will find that it was created as a result of these differences, and with a glance it becomes clear that the differences were fabricated and exaggerated. Indeed, it was

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[9] Ibn Taymiyyah, *Majmūʿ al-Fatāwā*, 24:173-174.

[10] Ādam ʿAbd Allāh, *Tārīkh al-Daʿwah al-Islāmiyyah min al-Ams ilā al-Yawm*, 78.

found that some had spread these differences as a result of personal hatreds and tribal disputes. In addition to this, they spread it by transferring it to the field of creed and legislation. People began separating and disputing because they had a lack of legal knowledge. Thus, whenever man increases his legal knowledge and the correct resources of study available to him, the differences between the Muslims will shrink and the Islamic nation will unite in methodology and objectives.[11]

The shallow knowledge of legal science was a reason for an increase in the differences and disintegration between the Muslims. Indeed, an objective viewer will observe that the disintegration and differences between people who witness God as one and who come together in the vastness of Islam and all of its religious obligations has been increased to a great extent. The hatred between the Muslims has reached a point of no turning back and disintegration has resulted in some abandoning Islam because they don't understand the spirit of Islam, and it failed to reach the hearts of people. Thus, the disputes and disintegration between the Muslims led to the following:

1) The Call to Islam lost its influence because its objectives were mistaken.
2) There was a narrow understanding of the Call to Islam which led to disorder and disintegration between the Islamic communities.
3) A new germinant entered into the Islamic field which led to an increase in differences until it started becoming a burden on the Call to Islam. Many still continually endeavored to fight for the religion but the differences provided the enemies with an opportunity to conspire against Islam through a campaign of doubt, and distortion, as they say: "The branch is the only one which can shake the tree."
4) As a result of this separation and dispersion, the Muslims were weakened and didn't gain new land which reflected in turn upon the influence of the Call to Islam. It began to damage its influence because it is well known that if there are different bodies directing the Call to Islam which are multiple in entity, guidance and supervision, it is a dangerous matter. This is because there will be a conflict in directions, which will result in dispersion and confusion which will ultimately shake the confidence of people. They began to raise questions such as:
   • Which is the right sect?

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[11] Maḥmūd Muḥammad, *Naḥwa Uslūb Amthal fī al-Daʿwah al-Islāmiyyah*, 242-244.

- And why are some of them more deserving of the right than others?[12]

This disintegration significantly disabled the Call to Islam and damaged Islam making it vulnerable to the enemies of Islam.

Priorities Disarrangement

One of the catastrophes that has afflicted the Islamic nation nowadays is the disarrangement of priorities. They need to reorganize and put priorities back in its correct order and not delay what needs to be advanced, or advance what needs to be delayed. Furthermore, big matters must not be diminished, and small matters must not apagoge.[13] Basically, this means to advance the more important to the important and the important to self-evident matters of wise men in any of life's issues to achieve Islamic objectives which rests on achieving the legal intentions which can be summarized in the following saying: unite in solidarity to execute what Allah the Almighty had ordered, and prevent what He prohibited whether which was composed in the Book and Sunnah, or by what brings benefits and keep off evils which are required by the totalities of *Sharīʿah*."[14]

The importance of arranging priorities can be traced back to its connection with factual jurisprudence and the jurisprudence of equilibrations. It is connected, co-operative and correlative and real knowledge needs to be built on the knowledge of equilibrations between incidents. A decision needs to be made and the decision needs to be built on the jurisprudence of the priority of arrangements. Many Islamic scholars wrote many lengthy books which has been a pride of Islamic knowledge and is a root of Islamic jurisprudence. Thus, it is unfortunate that in our time the jurisprudence of priority arrangement has retreated to an extent because of socio-economic ordeals and misfortunes which have controlled the Islamic nation. Ignorance has prevailed in many Islamic countries which resulted in them being kept busy thinking about trivial matters and their minds stopped thinking. However, recently Islamic thinking has begun to grow reasonably and steadily through collective Islamic accomplishment carried out by different capable Islamic movement leaders.

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[12] Muḥammad Ḥasan al-Dhahabī, *Mushkilāt al-Daʿwah wa Kayfiyyat al-Taghallub ʿAlayha*, 27.

[13] Musā Ibrāhīm, *al-Fiqh al-Ḥarakī fī al-Firaq al-Islāmiyyah al-Muʿāṣirah*, 17.

[14] Al-Qarāfī, *al-Furūq*, 4: 23; al-Subkī, *al-Ibhāj Sharḥ al-Minhāj*, 3: 65; al-Shāṭibī, *al-Muwāfaqāt*, 6: 446.

Thus, if we want to advance the Islamic movement, it is up to its leaders and intellectual theorists to study the priorities of jurisprudence and better arrange the Islamic priorities according to the most important in all the frameworks and fields i.e., educational, social, political and economic fields. All sides of the different fields are required but certain aspects of the fields must be neglected or postponed. Different capacities and competences must be distributed according to different needs and the capacities we have in those fields. For example, during the time of the Prophet, the Quran prohibited the involvement of all Muslims in the field of Jihad. It was the most sacred field but it ordered them not to neglect other fields which were less sacred than Jihad but might perhaps be useful in certain circumstances. With regards to the field of religious knowledge Allah said:

"Nor should the Believers All go forth together: If a contingent from every
Expedition Remained behind They could devote themselves to studies in
Religion and admonish the people when they return to them, that
Thus they (may lean) to guard themselves (against evil)", (al-Tawbah, 122).

Thus, it becomes clear that the distribution of capacities should be in the fields that need it, and that the heralds must take into consideration different priorities with what suits differing circumstances, conditions, man, time and place.[15]

Scantiness of Divine Scholars

One of the biggest obstacles which faces the Call to Islam in the age of globalization is the scantiness of divine scholars, and that the youth have been deprived in most instances of the blessing of the divine scholars' education. The scholars mastered education and taught their students discipline and accurate knowledge. Indeed, whenever a student graduated under a divine scholar he would be aware of rooted, established, comprehensive and balanced knowledge. He would be able to speak the depths of truth concisely and eloquently. The Call to Islam does not need enthusiastic inexperienced youth in the age of globalization. They are full of sentiment and flee in a hurry to read booklets, attend lectures, or hear recorded materials but without fully understanding the content, they hastily transfer their knowledge to others. They share their knowledge with a lack of complete awareness and neglect the circumstances, and backgrounds of the content they read and heard. This

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[15] Yūsuf al-Qarḍāwī, *Awlawiyyāt al-Ḥarkah al-Islāmiyyah fī Marḥalah al-Qādimah*, 16.

results in a shallow understanding of many facts, knowledge and conceptions. This result stems from the absence of divine scholars who have mastered jurisprudence and how to apply it in our daily lives. As a consequence, we see confusion and chaos with Islamic legal provisions and it being applied incorrectly in the wrong situations and conditions. The absence of a true understanding of Islamic jurisprudence and the incorrect application of it has resulted in vagueness in the understanding and application of *Sharīʿah*. It is known that the application of *Sharīʿah* is dependent on the circumstances so if a man has the capacity to apply the provisions where he can, then he applies *Sharīʿah* even if he can't complete all aspects of it. A man will not be charged if he is incapable of applying it. It can be said that Islam begins with *Sharīʿah* to complete its application, but there are misleading practices and also the community needs to be directed and guided on how to apply it. Nevertheless, there is a lack of knowledge on how to actually direct and guide a community to apply *Sharīʿah* law! One can liken it to a Catch 22 situation.

Unfortunately, there exists distorted jurisprudence of some scholars who are not Divine, This has led to inaccurate jurisprudence which has cost the Muslims more losses, and made them lose hope and blocked them from the truth. It has taken them far from the path of truth and produced distorted teachings and built up entities which can be likened to mines within the Islamic community.[16]

Furthermore, the absence of Divine scholars from the Call to Islam has also led to a mistaken understanding about religion resulting in sins and misdeeds which only Allah knows the extent of its influences. Hence, some scholars gave themselves the right to make the Call to Islam and demand respect and began to practice its tasks, functions and produce its speech and disuse its responsibilities. Thus, everything was violated in the name of religion and anyone could say anything they wanted about it too. This was the result of the absence of wise Divine scholars who denied extravagance, deviation and bad interpretations about religion. If we want the Call to Islam to be effective, we must prepare a generation that is well aware of its role for the Islamic nation particularly during this day and age. It is a grand and accurate task that should only be carried out by Divine scholars who are the only ones capable of occupying this role compared to others.

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[16] ʿUmar ʿUbayd Ḥasanah, *Qbala an Tuḥīta binā Akhṭāʾunā*, 46; ʿImād al-Dīn Khalīl, *Ruʾyah Mustaqbaliyyah fī Qaḍāya Muʿāṣirah*, 30.

Identity Absence

When speaking about the Islamic identity, we must remember that the concept of an Islamic identity has undergone remarkable darkness. This is because some people wanted to dress the concept with a secular, nationalistic or socialistic dress which all had a single objective, to replace the Islamic identity.

So, it is not strange to the descendants of Islam in most of the Islamic countries to live in a period where there is an intellectual vacuum. They search for an identity but don't find any signs of it. They look for an identity they belong to and only find multiple groups and identities. In one country there are many Islamic identities which many different people belong to which divides the people in the country as everyone believes their Islamic identity is the correct one.

As a result, the ideas of Arabian nationalism rose in the hands of foreign scholars who marketed it to take place of Islamic ideas which the West feared. After the downfall of the Ottoman Caliphate, a number of Arab scholars began theorizing Arabian nationalism i.e.: Qustanteen Zuraig, Antoon Saadah and Micheal Aflag.

It was during this time that the teachings about Islam in Arabian home territories was nearer to the general Call to Islam which announced that it is the eternal religion of Allah sent to all humanity bearing charity and mercy and urging all to stick to moral merits. However, Islam was not comprehensively understood as a creed to the nation and as life system that dealt with all life affairs.

Thus, the identity of some Muslim descendants were disfigured because some of the youth were influenced by the ideas of Marxists and Rivals whose ideas attracted them through the call to resist colonialism, the fight for independence and the search for freedom in addition to some social theories which rotated around equality and social justice.

However, as time went on , the Islamic idea began to be explored by examining the Islamic books of heritage and the confrontation with some Islamic scholars to explain that Islam was suitable to this age, They were asked to present Islam in a modern manner which was comprehensive, integrated and had balanced facts. This established the Islamic nation's identity with the following:[17]

1) Islam is the creed of a nation and a way of life.
2) Islam is not a limited message to certain people of the world, but a message to all people and it came to make them happy.

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[17] Yūsuf al-ʿAḍim, *Fī Riḥāb al-Fikr al-Islāmī*, 51.

3) People of the Islamic nation must refuse loyalty and dependence on any foreign country or concept whether its Eastern, Western, Marxism, Secularism, Existentialism, Socialism and Capitalism. They must also deny all concepts that take the Islamic nation away from its origin and strives to separate it from its reputable civilization and its shining glories.

It's important to note that the term 'Arabism' differs from one place to another. In some countries the term (Arabism) means a Muslim who has undertaken the message of monotheism to the world. Nonetheless in some countries such as Syria, they think that the term Arabism means belonging to an Arab country and living in it peacefully without any difference between the Muslims and Christians. This will result in secular nationalism penetrating into their countries by western intellectuals. In this situation, the concept of the Arabism becomes an enemy to Islam and actually fights the Call to Islam and strives to discharge its heralds. Thus, a big gap occurs between the Call to Arabism and the Call to Islam.

In summary, we see a salvation of Islam despite the various different Calls to Islam as it is the creed of a Nation, a way of life and a progress system. We should not neglect Arabism when it is a true believer, and not a secular atheist. We should also call for originality of the message of Islam but it should be which delivered appropriately according to the changing times and to a nation whose Islamic identity is determined on the basis of faith. The Islamic nation should base its culture, values, systems, morals, habits, traditions, merits and arts on Islam. This will delight the true believers and frustrate the non-believers.

Appearance of Disputes and Fanaticisms

The message if Islam calls to all people. Its call isn't specifically for some people and not others. It was delivered to a singular Islamic nation and connects its entire followers with the tie of creed, so they became believing brothers melted in the Islamic pot of faith. As Allah said:

(The Believers are but A single Brotherhood: So make peace and Reconciliation between your two (contending) brothers: And fear God, That ye May receive Mercy) (al-Ḥujrāt-10).

People of the Islamic Nation have equal rights and duties, and preference is not determined between them whether they are single or groups, but only by fear of God. As Allah also said:

(O mankind! We created you from a single (pair) of a male and a female
And made you into Nations and tribes, that ye may know each other
(Not that ye may despise (Each other). Verily the most honoured
Of you in the sight of God Is (he who is) the most Righteous of you
And God has fall knowledge and is well acquainted
(With all things) (al-Ḥujurāt: 13).

And the Prophet (peace be upon him) said:
'No merit for an Arab to a non-Arab, and a non-Arab to an Arab, and not a red to a black, but only by fear of God'[18]

And by Islam, Allah reconciled the hearts of the Arabs, who, before, were quarreling and hitting the necks of each other…. As Allah said:

(And (moreover) He hath put Affection between their hearts:
Not of thou hadst spent All that is in the earth, Couldst thou
Have produced that affection, but God Hath done it: for He Is Exalted
In might, Wise). (al-Anfāl-63).

And Allah also said:

(And hold fast, All together, by the Rope Which God
(Stretches out for you) and be not divided Among yourselves;
And remember with gratitude God's favour on you: For ye were
Enemies And He joined your hearts In love, so that by His Grace,
Ye become brethren; And ye were on the brink Of the Pit of Fire,
And He saved you from it. Thus doth God make His Signs clear
To you: That ye may be guided,) (Āl ʿImrān- 103).

It was on the basis of this solid religion, and with this brotherhood, humanity was saved from the factors of injustice. People were guided the right way to the light of faith which led people to voluntarily come to Islam with an understanding and respect for unity and obedience. It was this Islamic unity that infuriated the enemies of Islam such as the Westerners and Crusaders because it defeated them on all fronts.

Thus, they began to evoke fanaticisms, disputes, and motivated the minorities to fight and evoked national and group revolutions to use as tools to hit the Muslims and their state. They aimed to weaken the Muslims and occupy their country intellectually, militarily and culturally. It is with great sorrow that an unfavorable aspect about Muslims today is their differences and fanaticism to some groups in addition to their constant combat with each other. Indeed, Allah the Almighty said:

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[18] Nūr al-Dīn al-Haythamī, *Ghāyat al-Maqsad fī Zawāʾid al-Musnd*, 2: 77.

(And hold fast, All together, by the Rope Which God stretches out For you)
And be not divided Among yourselves; And remember with gratitude God's
favour on you: For ye were enemies And He joined your hearts In love,
So that by His Grace, Ye become brethren; And ye were on the brink Of the
Pit of Fire, And He saved you from it. Thus doth God make His signs
Clear to you: That ye may be guided,) (Āl 'Imran- 103)

The division between the Muslims and their constant combat are due to the factors previously mentioned above. In the past, Muslims were safe from these differences and disputes because they had been adherent to the Book of Allah and the Prophet's Sunnah, so they were protected from fanaticism and sectarianism. Their situation was similar to the relationship between the Sunnah and al-Zaidiyah, or between the followers of the four ideologies.

When the Muslims were separated, it was due to their differences about the principles of their religion. However, it is important to note that, all of them believed in one God, His Attributes, His Books, His Prophets, His *Sharī'ah* basis and the basic elements of His Religion. Nevertheless, their differences stemmed from the basis of religion.

Muslims in the present day and age will not be reformed unless they make the same reforms which happened in the past. The past reforms have allowed the Islamic nation to lead human civilizations for eight centuries. Islam's principles and visions still remain and provide hope to many Islamic leaders. It is clear that, if Islam is followed and stuck to, it will result in honor and a progressive civilization but if people stay away from Islam it is definite that fanaticism[19] aspects of backwardness and separation will occur. Thus, it is crucial for the Islamic nation to stick to its proper guidance so as to avoid the challenges of the Call to Islam.

Informational and Technological Backwardness

The Call to Allah the Almighty and to His *Sharī'ah* and the confrontation of anti-Islamists must not be confined to one style and method. It needs to be thought out and planned and the best and most useful style must be applied to ensure the task is successful and it reaches the goal which was meant by the noble verses which came from Allah who said:

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[19] 'Abd al-'Azīz al-Ḥalībī, *al-Madkhal ilā al-Thaqāfah al-Islāmiyyah*,138.

(He granted wisdom to whom He pleased; And he to whom wisdom
Is granted received indeed a benefit overflowing; but none will grasp
The message but men of understanding) (al-Baqarah: 269).

The work of those calling people to Islam must be influential. In addition to this, Islam's defensive and offensive strategies must also be strong, which cannot be attained unless we make advancements in the fields of technology and information. This is because both fields complement each other. The media (information) uses technology to transmit their message in each village, town, and house.

Nevertheless, if one was to view the current situation of the Islamic and Arabic nation they would find a drastic backwardness in the fields of technology, electronics and information when compared to the knowledge that the Islamic enemies such as westerners and Jews have. Thus, the Islamic leaders must open their horizons to perceive this situation and be ready to counter the enemies of Islam. They must pave the path which will lead them to great objectives according to their worldly missions. We now live in the age of computers, internet, and satellites, so it is not appropriate for us pretend we are living in the times of the renaissance. Indeed, some heralds seem to live as though they were born before the renaissance!

The media today with its modern technologies performs a dangerous role in forming the public opinions of any nation. It becomes a method of social, intellectual, and cultural expression. But it can also be a sharp destructive weapon triggering conflict between civilizations and cultures that are competing to reform the economic, technological, scientific and cultural space. While the Muslims are sitting beneath sightseeing, the West owns the informational and technological tools which they use to make globalization strong. Unfortunately, their version of globalization is one where there are only centralized Western civilizational values which include cultural oneness, hegemony, and crushing of the rights of others and forbidding cultural, social and intellectual diversity.

The media forms the political sphere of any country. A prime example is what can be seen in the USA where the media and its different tools played a major role in the battle of the American Presidency and specified the winner of the Presidency. In addition to this, the media also specified who would be elected as a member to the American Congress. However, the media in Islamic and Arabic countries play a limited role in resolving issues and achieving the objectives of their economic, intellectual, cultural and the civilizational change. This is because people got

used to being inferior since the age of devastation under which most of the Islamic and Arabic countries sank.

The basic task of the media with its different tools, is to provide entertainment to occupy the leisure time of people, for example, it spreads different forms of music. But it ignores the citizen, and his education, his enlightenment with the duties which he should do, his missionary role as a vicegerent of God to qualify him to play the role which he should do to achieve significant benefits for the nation and defend its capabilities.

The media does not pay attention to those factors. On the other hand, it is clear to see that the USA, the West and particularly the Zionists, cleverly employ the media to achieve the objectives of Zionism which endeavors to dominate the world and Islamic and Arabic countries in particular.

As well as providing entertainment, the media must also play a basic role in civilizational, scientific and cultural development. It should also play an extra role to achieve comprehensive social development which means development and adequacy in all useful fields of life. It should fulfill the necessary basic needs of man whether it is spiritual, intellectual or materialistic. It should provide education and achieve mercifulness within a community and economic development. A political system should be reached where the proper opinion will be reverence of Allah the Almighty and the values of justice, equality, freedom, brotherhood and peace are prevalent.

This means that the Call to Allah the Almighty must be put forth in a way that suits people, in a language which they understand taking into account their situations, whether it be temporary or permanent. However, this will not happen unless we advance ourselves as an Islamic nation with technology, and we develop and diversify the means of media which we have such as broadcasting, newspapers, magazines, books and electronic sites. All of these forms of media must also continually advance and improve.

The diversification and multiplication of the media in decoration, shape, style and language is not limited to one method, or style. If one looks to the field of writing, sometimes it can be in story form, and other times in can be in the form of a debate or dialogue or in a literary and poetical style. Furthermore, writing can also be written in a refined lan-

guage with a simple Arabic style or even in other languages. The situation should be the same for all means of media too.[20]

The journey of the Call to Islam is a long one and the burden of confrontation, reformation and change are not easy. Thus, if we want reform and lead the Islamic nation, we must forget relaxation and solitude, particularly given the fact that the Islamic nation is facing challenges which surround them from every direction.

Wrong Concepts

One of the biggest challenges facing the heralds who are confronting the issue of the Call to Islam is incorrect concepts of Islam. This issue has let down Islam and its call to the rightful path. Islam should make people feel like something new has entered into their minds and souls.

Muslims today are weak in their Call to Islam and they have incorrect comprehensions of concepts which must be corrected. Indeed, some jump directly from reading the books of jurisprudence to platforms of the Call to Islam directly without stopping to fully understand the reality of the situations of the people and their circumstances. Thus, we find them going out to people in all the communities with a unified list of orders, prohibitions, and demands to change. They ignore the characteristics and the nature of these communities, and its problems which are different in importance from one time to another, and from one country to another one.

An example of this is, some heralds place a lot of emphasis on speaking about the prohibition of smoking, listening to music, and singing. They also stress the importance of the length of the beard on a man and the importance of imposing a veil on women. Nonetheless, they don't seem to have the same interest in spreading knowledge about issues related to of freedom, *Shūrah* and justice in the distribution of wealth.

They focus on exaggerating the issues of penalties when making the call to apply *Sharīʿah*. *Sharīʿah* penalties are mainly connected with the phenomenon of crime and the punishment of criminals, but *Sharīʿah* in general is for normal human beings who preserve the laws of Allah and don't commit crimes. With this in mind, why is Islamic *Sharīʿah* only mentioned when it is connected to penalties such as cutting heads off, killing and lashing etc.?

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[20] Muḥammad Ḥilmī Zādah, *Ḥiwārāt Zaman al-Ṣaʿb: Ruʾyah Istrātījiyyah fī al-Wāqiʿ al-Islāmī wa Taḥaddiyāt al-ʿAṣr*, 205-206.

The chapter on serious crimes was and still is, only one chapter in the books of Islamic jurisprudence, and crime with its many types, is only one negative face in the different groups of human life under the flag of Islam.[21] Associating Islam with only crime and punishment is a defect in understanding. The Islamic nation must start its revival as Islam began in the past. Islam didn't start as a separate state with boundaries, but it began with educating people.

We, Muslims, are the ones which allowed our minds to be affected with defect, so we must take responsibility and return to our glory days and enhance our abilities to guide those to the Call to Islam in order to have a revival of the Islamic nation, as well as a moral revival too.[22]

Another wrong concept within the Islamic nation is that every group making the Call to Islam thinks they are right and any other group is wrong. Thus, we find them in dispute with accusations exchanged between the groups. There are significant differences in their style of work and the way they visualize priorities. The most dangerous of this situation is that many of these groups do not satisfy with the wise saying 'to cooperate about what we have agreed upon, and find an excuse for each other about what we differ on'.[23] The lack of cooperation leads to differential methodologies and to multiplication which will lead to a dispersion of efforts which ultimately prevents the expansion of Islam.

All Islamic teachers must work hard to correct these misunderstandings .This research argues that the problems of the Islamic nation are hidden from within and are not obvious from the outside. This makes us weak from within and allows the roots of Islam to be pulled out easily. Thus, the task of Muslim scholars and intellectuals are to approach and correct the wrong concepts so they become superior. This will protect Islamic concepts from the conspiracies of enemies.

Absence of Conscious Intellectual Leadership

There is no doubt that Islam was spread by the efforts of unique scholars who have significantly contributed to the mental and intellectual revival of the Islamic community. Half of the last century was one of the most fertile of contemporary periods of Islamic thought. This period fa-

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[21] Maḥmūd Muḥammad, *Naḥwa Uslūb Amthal fī al-Daʿwah al-Islāmiyyah*, 237-238.

[22] Muḥammad Ḥilmī Zādah, *Ḥiwārāt Zaman al-Ṣaʿb: Ruʾyah Istrātījiyyah fī al-Wāqiʿ al-Islāmī wa Taḥaddiyāt al-ʿAṣr*, 235.

[23] Slamān bin Fahd al-ʿAwdah, *Ḥiwār Hādiʾ maʿa Muḥammad al-Ghazālī*, 77.

vored attempts to put forth values, concepts and Islamic issues from a contemporary point of view, style, method or subject matter without losing its originality. Moreover, the contemporary ideas did not deviate from the Islamic dissertations, conceptions and its true vision. Thus, it became capable for any culture to be satisfied with Islam as it could be learnt in a form, style or method that was easily understood. The unique scholars had considerable ability to influence and shape the course of contemporary Islamic movements.

It has been found that there is a plethora of authors which have written about different Islamic fields in the last decade till it has become confusing as to which document to read and which to ignore.

No doubt the multitude of authors is a healthy phenomenon, but sometimes the writings lack depth and meaning and are very vague. A thinker, a herald and an author must be an engineer and each word from him must be balanced. The reason for this is because any change in the placement of words might change the meaning of the message within the text. Unfortunately, some Islamic writers lose this type of word engineering, that is, they spread their concepts in a multitude of words. A capable word engineer would ensure that any change or omission doesn't affect the meaning what so ever.[24]

On the contrary, we can see that a number of our Islamic writers exaggerate unnecessarily in their academic work and introduce their ideas in the driest methods possible. This is because they accumulate texts from various sources and present it as it is, without inputting any original thought or making any changes.

Where are their analysis, addition and creativity? Where are their distinguished style, and their capable language for expression? If we want to call the nation to Islam we need to confront the present challenges, and we must achieve considerable harmony between the two: The compositional and academia.

If we achieved this harmony, it would attract many readers and empower Islamic thought and allow Islamic ideas and concepts to penetrate the minds as deeply and meaningfully as how the heralds and the intellectuals did in the past. They ensured people were well aware of their message. Examples of these are the achievements of men such as Ibn Taymiyyah, al-ʿIzz bin ʿAbd al-Salām, Ibn Khaldūn, al-Ghazālī,

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[24] ʿImād al-Dīn Khalīl, *Ruʾyah Islāmiyyah fī Qaḍāyā Muʿāṣirah*, 139.

Sayyid Quṭb, and Mālik bin Nabī whose works created Islamic generations and will continue to create many more, God willing.[25]

Conclusion

This paper has tried to draw a road map for the Call to Islam which is currently facing a number of difficult challenges. It aimed to empower the Call of Islam into the hearts of these who bear this noble worry. But how can this empowerment occur? How can the fire in the hearts remain ablaze? How can we ensure that Muslims are guided in the right direction, and that an Islamic nation is built despite the destructive challenges that face humanity at present?

In the last two centuries Muslims have faced intellectual, military and economic challenges. The influence of these challenges increased in the second half of the twentieth century and has reached its climax. Nevertheless, the author of this study, to the best of their ability, has tried to highlight the interior challenges that face the Islamic community. An example of this is the failure of Muslims to fulfill their obligations with the Call to Islam. Other challenges are not limited to but include the decrease in intellectual methodologies, separations within the community which will destruct the Islamic nation, the absence of looking to the future, and an appearance of hatred between different groups. Thus, this research recommends the Call to Islam with a new vision: Islamic self-understanding as well as to begin from an accurate and clear understanding of Islam and its challenges in the past till the present. A simple and scientific approach should be taken, with the aim to spread awareness of the Call to Islam and the issues and challenges that the Islamic nation is facing from within .The awareness should include theoretical dialogues between specialists as well as discussions regarding practical solutions which all can participate in.

Recommendations
1) Educate the growing Islamic generation about good morals, and safeguard their minds with Islamic lessons which can also strengthen religious restraint for them.
2) Graduate a generation of heralds armed with moderate methodologies and open thoughts, who are also able to resolve present day challenges facing the Islamic nation.

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[25] Ibid, 148.

3) Safeguard the Islamic community intellectually, economically and militarily.

4) Introduce Islam as a methodology which relates to all times, places, and human beings, which is also connected to reality. It should be explained in the correct language and context with an open mind.

5) Preserve the identity of the Islamic nation and achieve unity.

6) Guidance on contemporary Islamic thoughts and its paths.

7) In depth understanding of the Islamic culture including its principles, sources and potential till the enemy's culture can be identified and distinguished.

8) Develop and diversify the methods of distributing information such as broadcasting, newspapers, magazines, books, publications to better equip the Islamic nation for confrontation and challenge.

9) Islamic countries should not only concentrate and worry about resisting foreigners and intruders which is a negative activity. It should also invest an abundant amount of energy on sustaining its interior establishments, the construction of its institutions, and training its youth to use modern technologies. This will enable an established innovative Islamic civilization to be built.

10) The people who are making the Call to Islam should strive to establish the rule of God and the sovereignty of His true law to the best of their abilities.

Finally, I ask God the Almighty to accept this work and for it to be pure in His Noble Face, and to be kind to me on the Day of Judgment; He is the Hearer of appeal. And the last of our appeal is to thank God, the Lord of Heavens.

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