



Basic Islamic Dynamics

Dr Siraj I Mufti

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Most observers may be perplexed in seeing a rise in conversions to Islam, despite the prevalent Islamophobia. The fact is that many of the Western intellectuals including Goethe, Thomas Carlyle, George Bernard Shaw, Bertrand Russell and Arnold Toynbee have praised the beauty of Islam. This is recently epitomized by Thomas Clearly, a prominent linguist of the Harvard in these glowing words: “One aspect of Islam that is unexpected and yet appealing to the post-Christian secular mind is the harmonious interplay of faith and reason. Islam does not demand unreasoned belief. Rather it invites intelligent faith, growing from observation, reflection, and contemplation, beginning with nature and what is all around us. Accordingly, antagonism between religion and science such as that familiar to Westerners is foreign to Islam... it eventually nursed Europe out of Dark Ages, laying the foundations for the Renaissance.” As such, this book is premised on the understanding that Islamic message revealed to Prophet Muhammad in the seventh century possesses a vigor and vitality that makes it uniquely dynamic. It is attributable to the purity of Qur’an against other scriptures subjected over long periods time to human tempering. The Prophet took all possible measures to assure that every word of Qur’an remains pure, unmixed even with his own word, and Muslims have vigilantly guarded its authenticity. Qur’anic contents provide perennial transcendental truths that are universally applicable and are valid for the entire humanity without any distinction. Its source is One Unique Transcendent God with infinite knowledge and wisdom and therefore is valid for all times and places. Thus it also possesses a unique dynamicity, which provides insights for solving problems faced by humankind. Islam provides a comprehensive code of life for success in this world and in the eternity of the Hereafter. It works in conformity with human nature (called Fitra in the Qur’anic text) - informing us that human nature although weak is basically good. And is directed at reforming us and our society for our own good. Islam literally means peace and is aimed at establishing peace within oneself, with God and His creation - and on earth and its environs, bestowed as a trust to us from God. It is unequivocally emphatic on justice, since peace cannot be achieved without rendering justice to the aggrieved party. Islam confirms the goodness inherent in all faiths and calls not for clash, but as equals in brotherly dialogue to serve God and humankind as His noble creation. The primacy of this responsibility was recently emphasized in a Common Word letter by world Islamic scholars addressed to all other faiths and their denominations. In that spirit, an appeal is hereby made to all people of faith to work together diligently and earnestly to meet the challenges of time, such as eradication of hunger, poverty, homelessness, drug abuse and a plethora of other vices and problems that inflict people everywhere. This is the responsibility of faiths, more than any other system because they are equipped for mass appeal and address the human psyche as none other can. Therefore, for the sake of humanity people of faith must play their due role in solving multifarious problems facing us all.

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