**TOPIC:1#The solution of contemporary political problems at that time in the light of the**

**).صلی اللہ علیہ وسلمProphet(**



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**Assignment 01**

**Introduction**

Muslims have faced significant political and social problems in the 20th century. The political troubles faced by many Muslim nations have been caused by poor governance and increased violence as people react to various socio-political injustices. In response to the crises faced by Muslims, a number of prominent Muslim scholars have analyzed the situation facing Muslims in the 20th century and offered solutions.

In the modern world, contemporary Muslim world is referred to as countries where though the Muslim majority is vast enough yet, the minorities are allowed to follow their beliefs and teachings with full freedom (Hamidullah, 2004). Meanwhile, the contemporary Muslim world cannot be understood without the primary knowledge of the history of the Muslims and it is essential for the community to understand different beliefs which are incurred in the contemporary world of Muslims. (Cook, 2005). Islam is a religion possessing clarity in terms of belief, preaching and teachings by incorporating the contemporary terminologies including social, political and historical aspects of life. According to Holy Qur'an Chapter 3, Allah showers his blessings onto the Muslims when He united them after a hostility that erupted among them. In the contemporary world of Muslims, it is stated to ensure the feelings during suffering times, many scholars and researchers have covered the aspects of sufferings of Muslims in the new world order, However, it is also stated in Qur‟an that Muslims are meant to suffer and test themselves during the hard times by asking their creator to be merciful upon them. (Sule, 2020)

The contemporary Muslim world refers to the issues and problems faced by the Muslims of the nineteenth century and onwards, while the issues remain equal and constant with the modern era of Muslims, many leaders have changed trying to resolve the issues faced by Muslim countries including poverty, hunger and diseases. (Iqbal, 2005). Hence, the problems related to socio-economic factors and political issues cannot be summed up by having the historical overview of the subject, however, the issues of the contemporary world of the Muslims cannot be proved by the results of either Islam or western terminologies. (Kuru, 2019). Dynamics of the Muslims life has changed in the contemporary world, meanwhile there is a connection between Muslims and contemporary lifestyle. Numerous researchers have highlighted various issues over the contemporary world of Muslims, stating some of the major problems of modern Muslims. (Ernst, 2003).

**Problem Statement\**

*Contemporary Issues in Islam* is a mature work that reflects decades of careful research and intellectual synthesis with ample attention to both primary and secondary literature. The monograph will likely appeal not only to scholars and students in religious studies and Islamic studies, but also political science and history as well as journalists.'

'Our reviewer was impressed specifically with the originality of the methodology used, suggesting that the author ‘reveals herself as a considerable and formidable force in her knowledge of the historical development of the interpretation of Islam’s primary sacred sources, especially the Qur’an’. The author takes the approach of tracking every single verse and showing how understanding of the verse has changed throughout history, thus enabling the author to counter prevailing understandings of Islam as ‘anti-modern’. The reviewer concludes that the book is ‘beautifully constructed, highly knowledgeable of primary sources’ and ‘challenging to popular stereotypes’.'

‘Reading no more than the contents section of this book, one gets a pretty good idea of its considerable overall importance, dealing as it is with "The Shoals of Modernity"; Political Islam; Islam Gender Hermeneutics; War and Peace Making in Muslim Tradition; American Muslims; and interfaith Relations…Asma Afsaruddin’s extraordinary analytical skills show everywhere.’\

Afsaruddin provides an excellent account of the central issues in Islam: modernity, politics and democracy, women, war and peace, international relations, interfaith dialogue, and Muslims in the West. She rejects ahistorical pronouncements on religious essences and relies on historical contextualization of the evolution and transformation of the meaning and application of key concepts now popular – Shari’a, jihad, caliphate, women’s roles, and the Islamic State. The book utilizes a sociological perspective of Islam, successfully shows the causes of misunderstanding Islam through the ages, and contributes to "the discussion of the hermeneutic and discursive strategies employed by contemporary Muslims to interrogate and negotiate these burning issues". Afsaruddin demonstrates "Islam’s fit for the modern man and woman who still concede a role to religion in their private and public lives." The liberal West’s commitment to socioeconomic and political justice at a global level, instead of narrow nationalist concerns, is needed to help with the transformation of Muslim-majority societies.'

**Research Methodology**

The methodology of any research article is considered to be the key aspect as it emphasises the diverse approaches being implemented to analyse the research topic. Bryman (2016) highlighted that there are different research philosophies (such as positivism, interpretivism and pragmatism) that are used to analyse the topic. For the research article, interpretivism has been used as it would help the researcher in assessing the political challenges that the contemporary Muslim world is facing currently. The focus will be on the specific aspects of the political challenges that are affecting the contemporary Muslim world. The research approach that has been utilised in qualitative research. Patten and Newhart (2017) asserted that the qualitative research emphasises the exploration aspect of the topic, which in the current research article is about analysing the political challenges that are existing for the contemporary Muslim world The data for the research article has been collected from secondary sources, which are journals, books and articles that are relevant to the topic of the article. The researcher has ensured to keep the main focus on the journals that are ranging from 2010 to 2020. The purpose of selecting the specific time period for the secondary sources is to ensure that the relevant period is assessed in themes in light of the political challenges that have been existing for the contemporary Muslim world. The data analysis is mainly converting the raw data into a readable format for the reader (Gravetter&Forzano, 2018). In the current article, the data analysis has been carried out through content analysis. Litosseliti (2018) demonstrated that content analysis is mainly a procedure that categorises the data into specific classification/themes, summarise and tabulate the information. Within the current article, content analysis has been carried out by setting out 4 specific themes based on which the entire study has been focused upon. The information for the themes has been collected through secondary sources that are focused on analysing in detail the various political challenges existing for the contemporary Muslim world. Moreover, the solutions that can be implemented in light of maintaining the political order of Islam. The researcher has ensured to abide by the ethical norms. In the current research article, any information that was taken from other researchers‟ work was acknowledged and their work was cited in the article. The second ethical norm followed by the researcher was ensuring that any bias in light of interpreting the themes was prevented. The author of the article made certain to provide non-biased interpretation and provided fair observation of the entire work.

Recommendation

The two scholars differ in the form of Islam that should be used to resolve political crises. For al-Qaradawi, the most effective form of Islam is that which is neither extreme nor too liberal in nature (230). As such, the most effective form of Jihad is one that is waged through words.

Al-Qaradawi advises that Muslims leaders should engage in consultation with their followers in case of contention (245). In contrast to this, al-Banna advocates for a form of religious extremism to solve the political problems (62). He asserts that instead of a pacific form of jihad, the believers should engage in an armed fight against unbelievers.

Hasan al-Banna and Yusuf al-Qaradawi differ in their emphasis of ideology and action in tackling the political crises facing the Muslims. For Al-Qaradawi, the Muslim should seek in-depth knowledge of ideas to help tackle their problems (232). These ideas should then be adopted for favorable use by Muslims to resolve their political problems.

Al-Qaradawi states that democracy is the only means through which Muslims can hold their leaders accountable and if necessary replace them with other leaders without having to resort to violent revolutions (236). On the other hand, al-Banna shows a preference for action over words (53). He asserts that deeds outweigh words or theoretical knowledge. Muslims are supposed to engage in action to bring about the political changes they desire.

There is a difference in the level of religious ideology that each scholar suggests should be imposed on the society. For al-Qaradawi, Islamic principles are crucial to the prosperity of the Muslim nation (239). A nation that adheres to these principles will be just and fair to its citizens. However, al-Qaradawi does not support a State that would use Islam to stifle the individual freedoms of its citizens (231). On the other hand, al-Banna recommends the formation of a State that is founded on strict Islamic laws (74).

He advocates for Islamic teachings to be imposed on people not only in Mosques but also in schools and government offices. Al-Banna also supports greater surveillance of personal conduct, which essentially leads to privacy invasion (74). These proposals by al-Banna are contrary to al-Qaradawi’s ideas of how Muslims should solve their political problems in the 20th century.

**Result and Discussion**

**Recommendations**

According to Moten (1996), the political order of Islam is defined as creating an integral relationship of religion to politics, law and society in Islam. The idea is to share the world as per the patterns that are established and spread according to the Islamic order. The author further stressed that Islam and the political order are not equivalents in any way; however, the political order has been considered as an agent of religion. The political order of Islam is all about ensuring that the explicit Qur‟anic instructions and tradition of Prophets are followed that would help the Muslim Ummah is being able to live a proper Muslim life. Considering the aforementioned notion, it is imperative to note that the four challenges that have been identified (Western civilisation vacuum, misperception of Islam, sectarianism and perception of Muslim as enemy) can be resolved by following the political order of Islam. Deedat (2015) highlights the Qur‟an provides various ways through which the issues identified can be resolved considering the political order of Islam. An Ayat from Qur‟an states: “As for those who divide their religion and break up into sects, you have no part of them in the least. Their affair is with Allah; He will in the end tell them the truth of all that they did” (Surah Al-An’amverse 159). It is important that the contemporary Muslim world emphasises implementing laws according to the Qur‟an and ensure that people are informed about what the Qur‟an states. The issues of sectarianism can be solved when people will be informed what the Qur‟an actually states that creating any form of sectarianism is not acceptable and it is a matter that will only be dealt with by Allah. Pipes (2017) highlighted that there is a dire need of spreading awareness regarding what the Qur‟an states in the contemporary Muslim world; as the influence of Western countries‟ opinions and views are spread out through various means which has affected the thinking and ideologies of numerous Muslims around the world. At this point, the perception of Islam and the perception of Muslim as an enemy political challenge can be resolved by ensuring that the wording of the Qur‟an followed in improving both aspects. The Qur‟an states: “Invite (mankind, O Muhammad) to the way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur’an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His path, and He is the Best Aware of those who are guided” Al-Nahl 16:125. From the aforementioned Ayat, it can be observed that Qur‟an states that one should invite other people to Islam through good behaviour and wisdom, and not to argue with them in any harsh way. The perception of Islam and Muslims can only be improved if the contemporary Muslim world works together to ensure that Qur‟an teachings are implemented in their legislations and people follow them accordingly to live their life. It is the responsibility of the government and the people to improve the image of Islam through their actions and words as is stated in the Qur‟an. This would eventually lead to improving the image of Muslims as well. Lastly, the Western civilisation vacuum political challenge can only be resolved if the contemporary Muslim world works together in improving the image of Islamic civilisation notions. Bakar (2015) asserted that Islamic civilisation is based on following the Qur‟an and abiding by the limits that have been established by Allah. The contemporary Muslim world would need to implement legislation that considers the aforementioned aspect and create a political order which reflects Islamic teachings in the way that people accept them and make them part of their lives. According to March (2015) resistance usually occurs when Muslims are not able to understand the concept of Islamic teachings completely and tend to make their own assumptions which lead to them moving further away from Islam and Qur‟an. This particular aspect needs to be fixed by ensuring that appropriate strategies are implemented that are aligned with the political order of Islam. Considering the aforementioned analysis that has been carried out, the recommendations for the contemporary Muslim world to resolve the political challenges (misperception of Islam, misperception of Muslim as enemy, sectarianism and western civilisation vacuum) are:  Inform Muslims about the teachings of Qur‟an and how it can be made part of one‟s life through scholar that hasa stronghold of English language.  Improve the image of Islam by holding seminars in different western countries to ensure that the image is improved and any misconception is cleared.  The sectarianism challenge should be resolved by ensuring that every religious group is provided with equal rights and freedom to practice their religion.

**Conclusion**  
This paper set out to highlight the solutions offered by Hasan al-Banna and Yusuf al-Qaradawi to the political crises that Muslims face in the 20th century. It began by noting that Muslims have experienced significant political upheaval in the 20th century.This turmoil has primarily been caused by despotic rulers and foreign influence on Muslim countries. It then noted that both al-Banna and al-Qaradawi support democracy and are of the opinion that tyrants should be deposed by the people. The two also agree that science should be used as a tool for empowering Muslim States.The paper notes that the two scholars differ significantly in their tolerance for the use of force to achieve political objectives. Al-Banna places a strong emphasis on using force to achieve the goals of an Islamic state. Al-Qaradawi advocates dialogue and the use of democracy to bring about a just State. Al-Banna is a strong proponent of a strict Islamic State while Al-Qaradawi favors a State that followers Islamic principles without being repressive.

The contemporary Muslim world has been facing diverse political challenges due to diverse reasons. One of the major reasons that have been identified is that many Muslims have no idea what the Qur‟an states and how it should be implemented in their life. This has led to political challenges of misperception of Islam, misperception of Muslims as enemy, sectarianism, and western civilisation vacuum. These issues have been further instigated by the western countries agenda making it difficult for the contemporary Muslim world to be able to spread the message of Islam in an effective way. There are various reasons that have been discovered, such as Muslim scholar not having a stronghold on the English language to convey Qur‟an‟s teachings, western media and scholarships playing a role in creating confusion among Muslims regarding Islam and its ideologies, and the internal issue of sectarianism being used by western media to create a political issue. The recommendations to resolve the aforementioned issues to create a political order of Islam as per the teachings of the Qur‟an and Sunnah and ensure that the teachings are made part of legislations of every contemporary Muslim country.

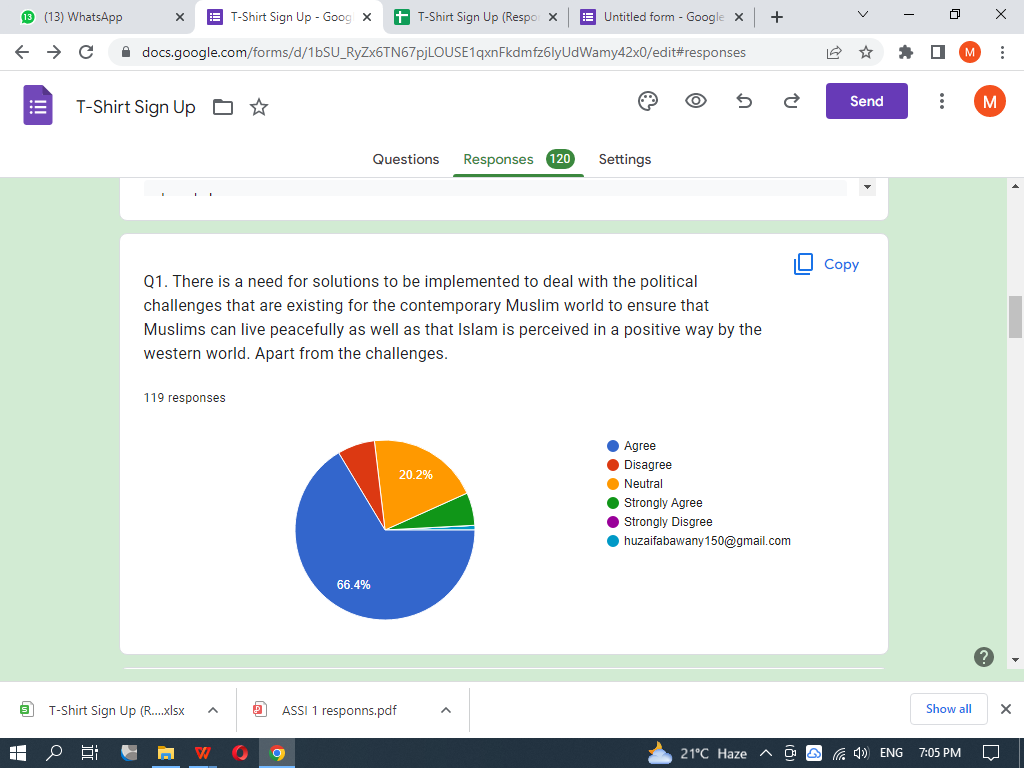
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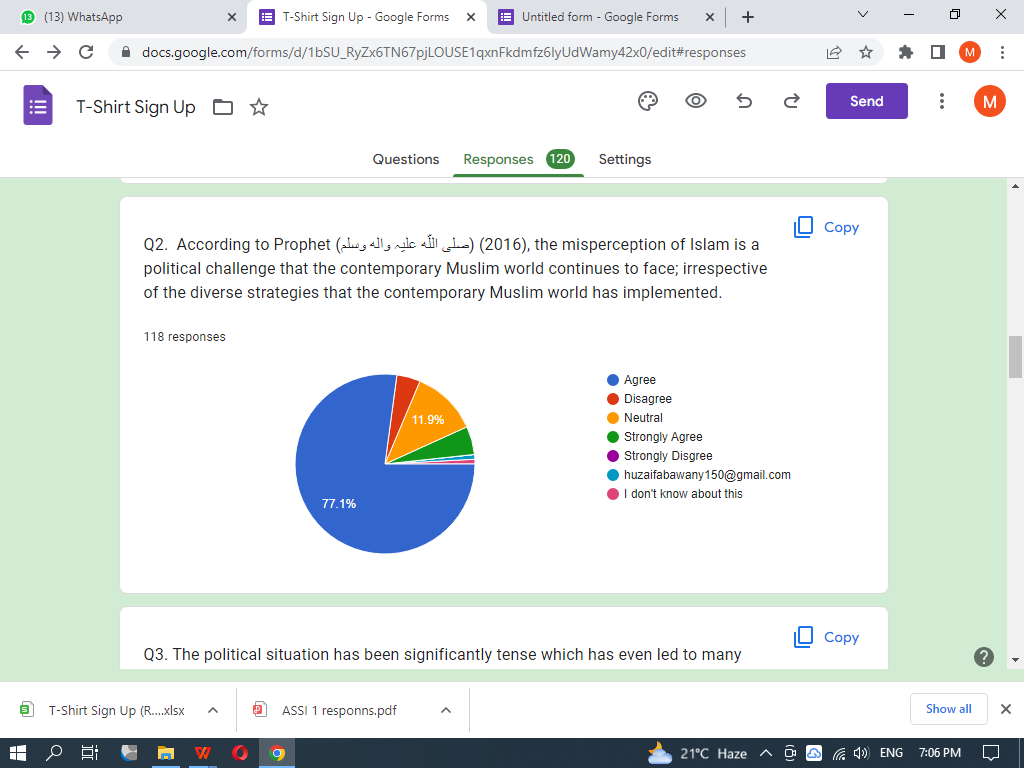
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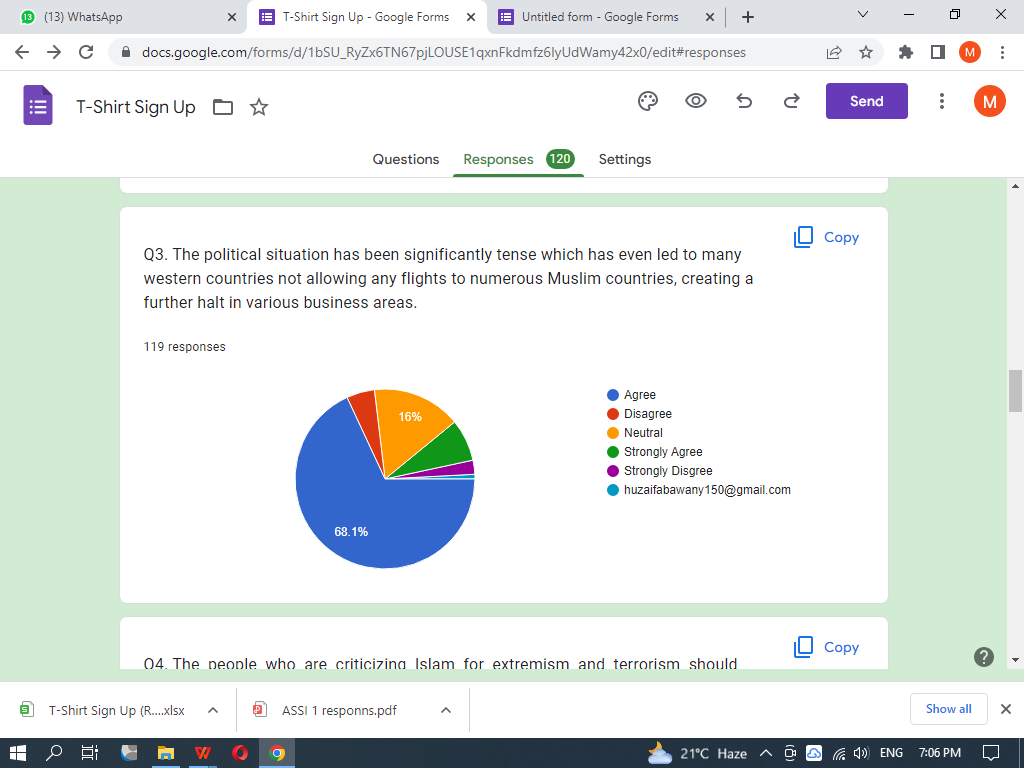
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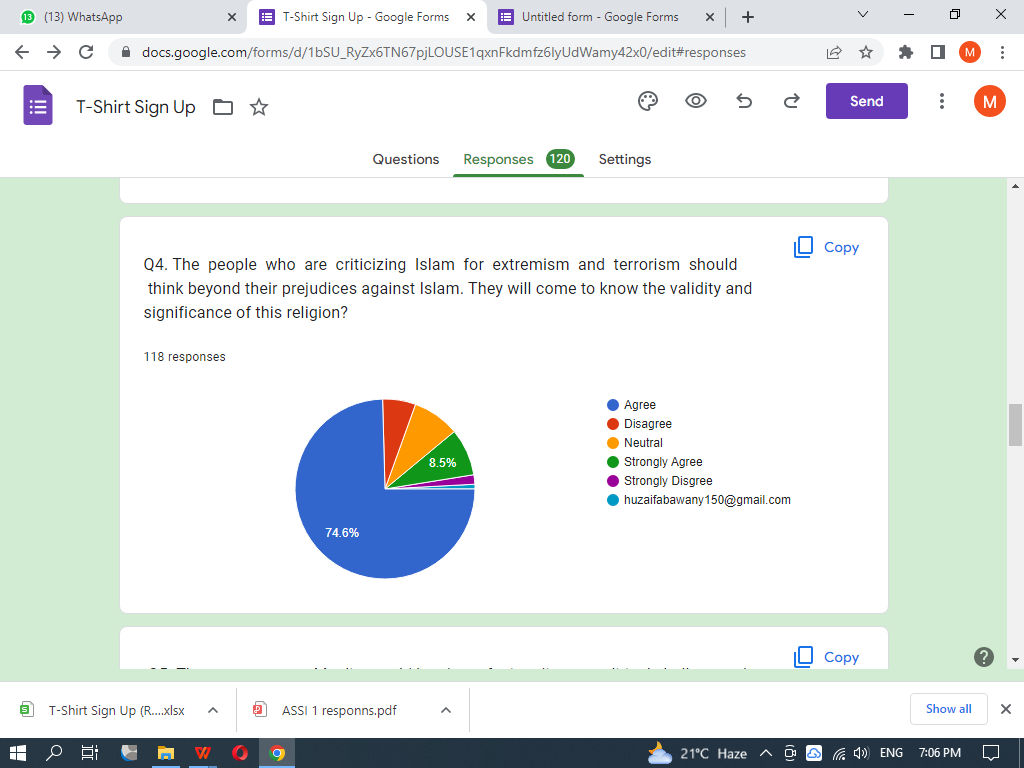
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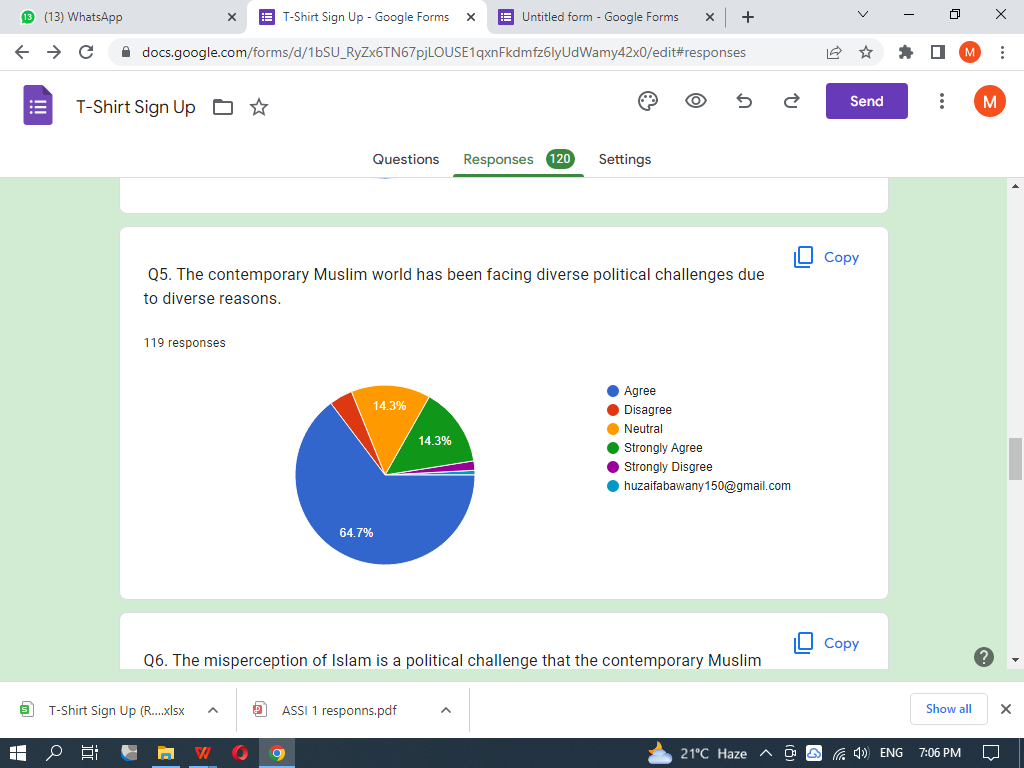
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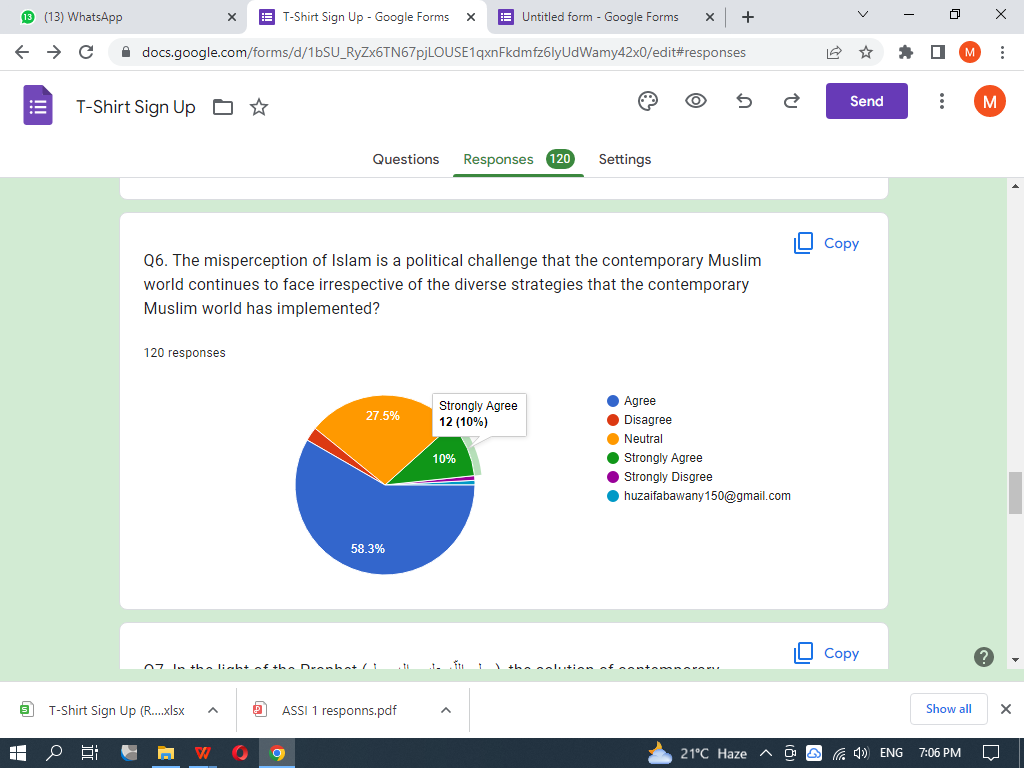


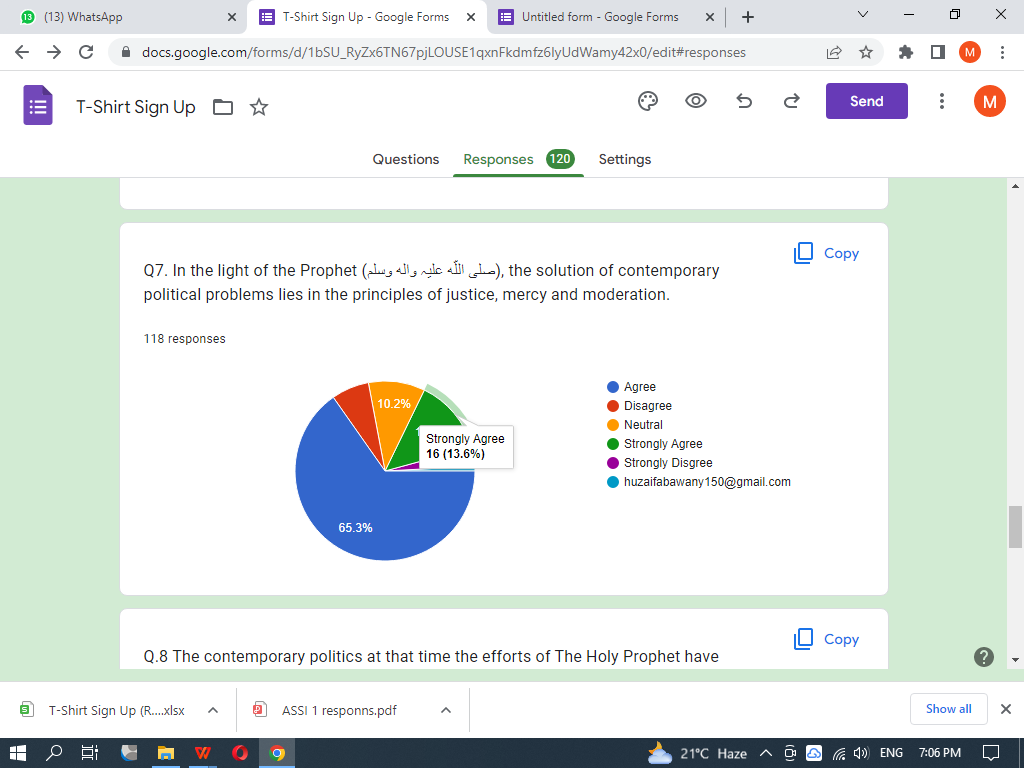
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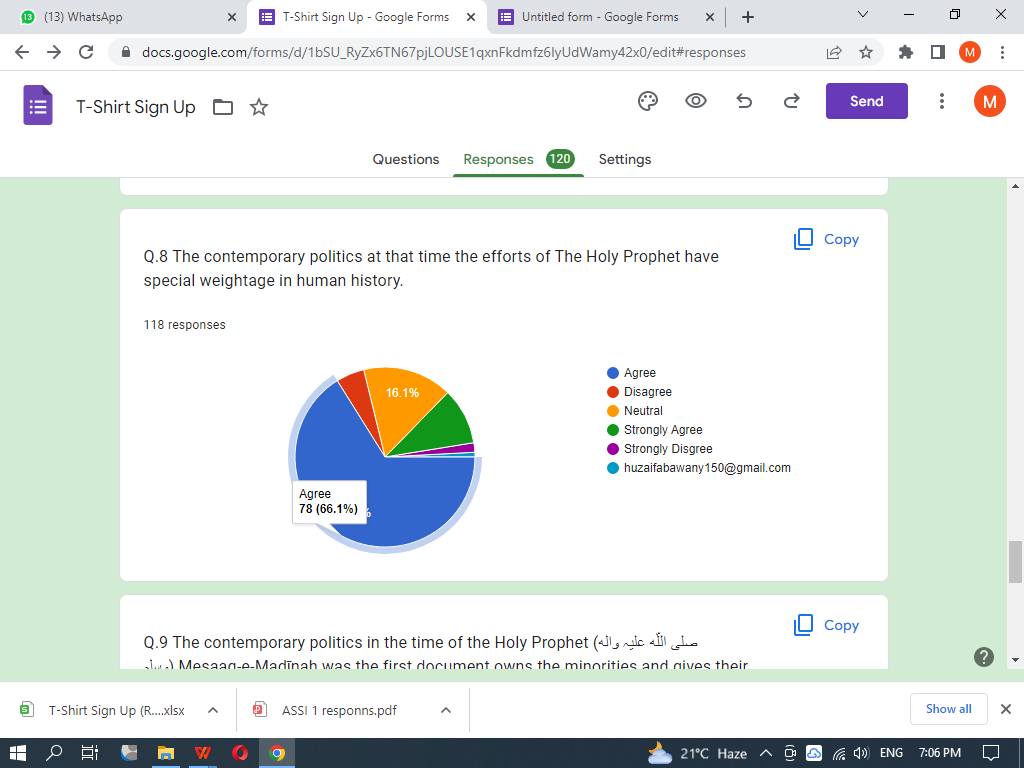
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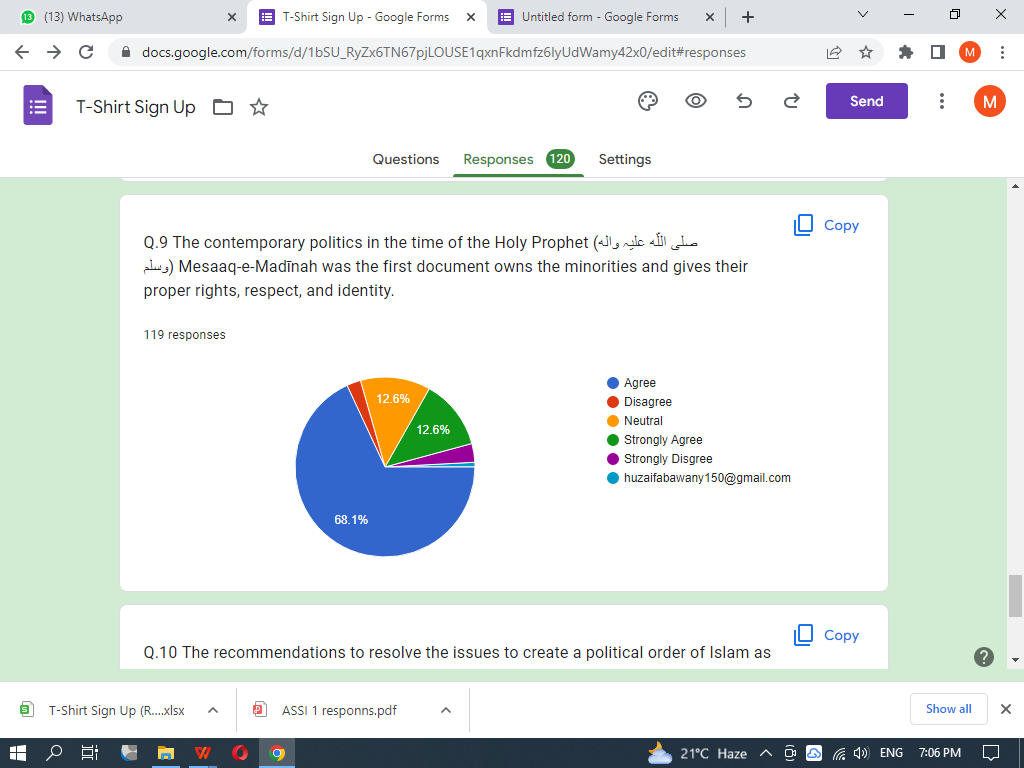
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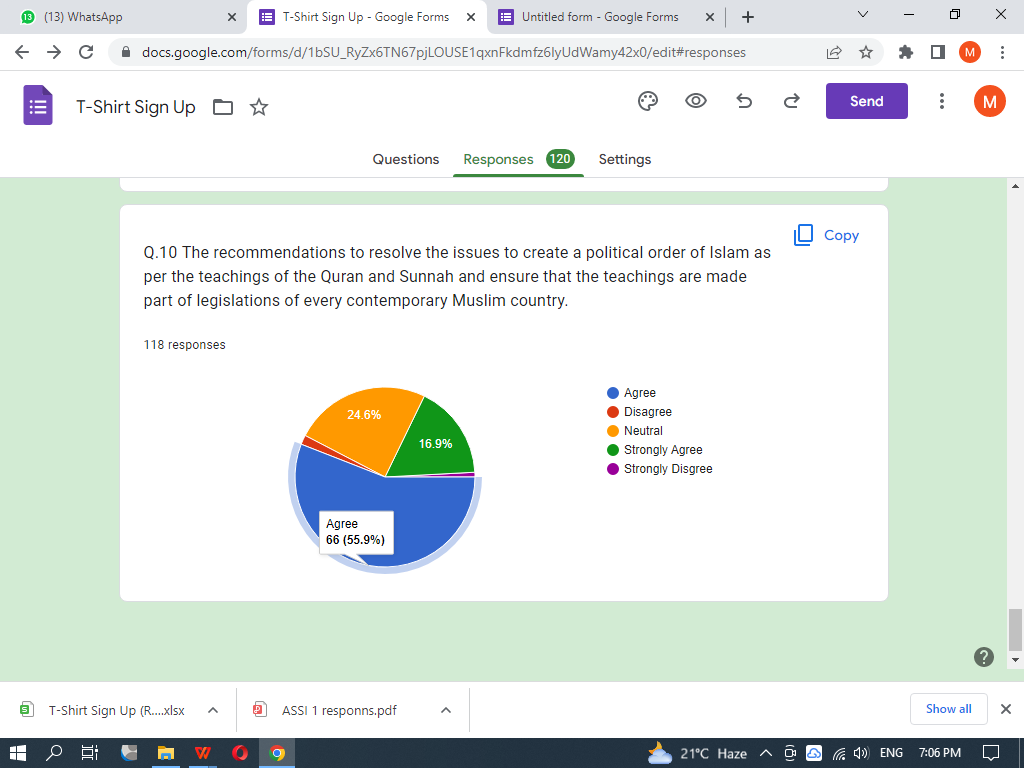
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