

KISTA GRAM

| PAKISTAN T&T-TELEGRAM

CONTEMPORARY ISLAMIC RESURGENCE: THE POLITICOECONOMIC DIMENSION.

REFERENCE TELEPHONE AND LETTER OCT.30 ARTICLE AS. FOLLOWS:

ATT. MICHEAL SIMMONS INT.ED. SPECIAL REPORTS.

5771 IPS PAKISTAN

8811746GUARDN G

11162228 00041 5

KHURSHID AHMED

WHATEVER BE THE ULTIMATE IMPACT OF THE CONTEMPORARY MOVEMENT OF ISLAMIC RESURGENCE AND WHATEVER BE THE PRINCIPAL OR PERIPHERAL IRRITANTS AT HOME OR ABROAD, IT IS DIFFICULT TO IGNORE A DEVELOPMENT THAT IN INFLUENCING THE VERY LANGUAGE OF CULTURAL DIALOGUE IN OUR TIMES. AN OLD AND NEGLECTED THEME HAS MOVED TO THE CENTRE OF THE DEBATE: THE RELEVANCE OF GOD AND HIS GUIDENCE TO THE POLITICO-ECONOMIC SITUATION OF MANKIND.

WESTERN CIVILIZATION IS BASED ON THE PRINCIPLE OF SEPERATION OF RELIGNTN ANL STATE. MAN IS ASSUMED TO BE SELF-SUFFICIENT GOD DOES NOT MATTER, AS FAR AS THE SOCIAL, POLITICAL, ECONOMIC AND TE TECHNOLOGICAL ASPECTS OF HUMAN CIVILIZATION ARE CONCERNED. AT BEST HE CAN BE WORSHIPPED IN ONE'S PERSONAL LIFE. THE AFFAIRS OFTHE SOCIETY AND STATE ARE TO BE CONDUCTED ACCORDING OF MAN'S DISC-CREATION.CONQUEST OFNATURE HAS BECOME THE CHIEF TARGET FOR HUMAN EFFORT. THE STREAM OF CIVVILIZATION RUNS WITHOUR REFERENCE TO THE VALUES AND PRINCIPLES COMMUNICATED TO MANKIND BY GOD THROUGH HIS PHTPHETS.

TO THE VALUES AND PRINCIPLES COMMUNICATED TO MANKIND BY GOD THROUGH HIS PHTPHETS.

THE MUSLIM WORLD IS NO EXCEPTION TO THIS STATE OF AFFAIRS, THE MECHANICS OF GOVERNMENT AND SOCIETY DEVELOPED DURING THE COLONIAL PERIOD WERE STEEPED IN SECULARISM. THE LAST THREE DECADES HAVE WITNESSED THE EMERGENCE OF OVER FORTY FIVE INDEPENDENT MUSLIM STATES BUT THE POLITICO-ECONOMICSYSTEMS OBTAININ ISIN THESE COUNTRIES ARE BASED ON WESTERN MODELS. THIS IS THE CONTRADICTION WHICH THE RESURGENT ISLAM HAS TRIED TO CHALLENGE.

CONTEMPORARY ISLAMIC RESURGENCE IS NEITHER A TRANSIENT POLITICAL ARTICULATION OF MILITANT ISLAM NOR SIMPLY AN ANGRY OUTBURST AGAINST WESTERN NATIONS. ON THE CONTRARY, IT HERALDS THE MUSLIMS POSITIVE AND CREATIVE RESPONSE TO THE IDEOLOGICAL CHALLENGE OF THE WESTERN CIVILIZATION. FOR THE MUSLIM WORLD IT IS AN AB TO TRY TO RECONSTRUCT ITS SOCIETY BY DRAWING UPON ITS OWN RICH BUT NEGLECTED RELIGIO-CULTURAL SOURCES. THE ULTIMATE OBJECTIVE OF THIS EXERCISE IS TO ESTABLISH A NEW AND JUST SOCIAL ORDER. IN WHICH THE MATERIAL AND THE SPIRITUAL ASPECTS ARE WELDED TOGETHER AND IN WHICH PROGRESS AND PRAYER DO NOT REPRESENT TWO W/THOMASHIPROGMPSBTMENTS BUT PRAYER ACTS AS A STEPPING STONE TOO

ISLAM IS NOT A RELIGION IN THE LIMITED SENSE OF THE WORLD IT IS A COMPLETE WAY OF LIFE, THE DIVERGENCE BETWEEN THIS BELIEF AND THE SOCIAL REALITY LIES AT THE ROOT OF THE TENSION THAT PERMEATES THE MUSLIM WORLD TODAY. RESSRGENT ISLAM REPRESENTS TRTD-32- TY

AND STATE IN ACCORDANCE WITH THE ISLAMIC IDEALS AND VALUES AND THE NEEDS OF CONTEMPORARY LIFE.

WHAT TYPE OF POLITY ISLAM WANTS TO ESTABLISH? THE IDEALIZED ISLAMIC STATE NEITHER CONFORMS TO THE WESTERN STANDARDS OF LIBERALISM WHERE THERE IS NO PLACE FOR A SET OF ABSOLUTE VALUES TO CONSTITUTE THE FRAMEWORK FOR THE OPERATION OF POPULAR WILL NOR TO WESTERN OR EASTERN TOTALITARIANISM WHERE IN THE INTEGRITY OF THE INDIVIDUAL IS COMPROMISED AT THE ALTAR OF COLLECTIVE AUTHORITY.

THE PHILOSOPHIC FOUNDATIONS OF THE ISLAMIC STATE ARE GOD'S SOVEREIGNTY, MAN'S POPULAR VICEREGENCY, INDIVIDUAL RESPONSIBILITY, THE ONENESS OF THE UMMAH (THE MUSLIM COMMUNITY) GOD'S SOVEREIGNTY NOT ONLY MEANS ACKNOWLEDGEMENT OF HIS AUTHORITY BUT ALSO LAYS DOWN THE PRINCIPLE THAT DIVINE LAW IS SUPREME AND THAT THE VALUES, PRINCIPLES AND PRIORITIES ARE TO BE BASED ON DIVINE REVELATION.

MAN IS GOD'S DEPUTY ON THE EARTH. HIS STATUS IS THAT OF HIS VICE-GERENT. THE UNIVERSE AND EVERYTHING IT CONTAINS HAS BEEN HARNESSSED IN HIS SERVICE NOT TO ESTABLISH HIS OWN LORDSHIP BUT TO RECONSTRUCT HUMAN SOCIETY ON THE VALUES OF TRUTH, PIETY, BROTHERHOOD AND JUSTICE, WITHIN THE VALUE-FRAMEWORK PROVIDED BY THE DIVINE LAW

MAN IS FREE TO EXPERIMENT AND UNIOVATE, TO ARTICULATE HIS CREATIVE GENIUS AND TO MAKE OPTIMAL USE OF ALL THAT HAS BEEN PROVIDED IN THE RESE.

IT IS UNIVERSEnTHE INDIVIDUAL WHO CONSTITUTES THE FUNDAMENTAL UNIT OF SOCIETY AND HIS FREEDOM, EDUCATION, AND DEVELOPMENT,, HIS SO D SALVATION IN THE HEREAFTER ARE THE MAIN.

TAKOLWORLD AND SALVFOION IN THE HEREAFTER ARE THE MAIN CONCERN OF ISLAMBLIK IC POLITY. IN THE FINAL ANALYSIS THE SUCCSE OF THE SYSTEM DEPENDS ON THE FAITH AND COMMITENT OF THE INDIVIDUAL AND HIS SENSE OF MORAL AND SOCIAL ACCOUNTABLILTY-

THE ISLAMIC STATE OPERATES ON THE PRINCIPLE OF SHURA (MUTUAL CONSULTATION)M. THE PROPHET OF ISLAM ESTABLISHED A POLITICAL ORDER IN WHICH HEREDETORY MONARCHY AND DESPOTISM HAD NO PLACE. THE ISLAMIC CALIPHATE WAS BASED ON PHU AR

ASSERTANCER ATNGSHIP

ERRATION. IT WAS TOLERATED

ΩNOYTAΣTALOOSERTERIA NUMBER OF SIGNIFICANT MODIFICATIONS MOST IMPORTANT OF WHICH WAS DENYING THE MONARCH THE RIGHT TO LEGISLATE AND IMPOSE HIS WILL AS LAW

THE MUSLIM COMOUNITY IS ONE INTERNATIONAL BROTHERHOOD. THE THE IDEAL POLITICAL AND SPIRITUAL ARGANGEMENT IS ONE WHERE THE WHICH COMMUNITY OPERATES UNDER ONE LEADERSHIP BUT EVEN WHEN THAT IS NOT POSSIBLEV CLOSE COOPERATION BETWEEN ALL MUSLIM COUNTRIES IS AN ESSENTIAL PRINCIPLE OF ISLAMIC LIFE.

THE ISLAMIC STATE IS AN IDEOLOGICAL STATE.

PARTICIPATION OF THE PEOPLE IN THE POLITICAL PROCESS IS ITS KYRGOVBHOOD, MUTUAL CONSULTATION IS ITS OPERATIONAL MECHANISM,

SULTATIOM IS IS OPERATIONAL MECHANISM

=-48356 + A VARIETY OF STRUCTURES CAN BE BUILT TO TRANSLATE THSE VALUES AND PRINCIPLES INTO PRACTICE IN THE MODERN AGE.

ISLAM DOES NOT THE ITS FOLLOWERE TO A PARTICULAR HISTORICO- POLITICAL STRUCTURE IN IT'S ENTIRETY. THERE IS A BUILT IN FLEXIBILITY IN THE SYSTEM. THIS ENABLES THE MODERN MUSLIM TO MAKE EXPERIMENTS AND EVOLVE NEW ARRANGEMNTS TO ACHIEVE THESE SOVIO-POLITICAL IDEALS. HIS MAIN PROBLEM IS TO TRANSFORMO

THE SOCIAL SY M HE HAS INHERETED FROM THE COLONIAL PERIOD AND TO GIVE IT AN ISLAMIC CHARACTER THE REVOLUTIONARY TENSION IN CERTAIN

PARTS OF THE MUSLIM WORLD IS INDICATIVE OF THE RE-ORDERING THAT IS IN THE OFFING AND THE PAINS THAT GO WITH A NEW BIRTH.

WESTERN DEMOCRACY HAS SUCCEEDED IN GIVING THE INDIVIDUAL A POSITIVE ROLE. IN THE SYSTEM: IT HAS YET TO.

ACTUALIZE HIS REAL PARTICIPATION IN THE PROCESSES OF DECISION- MAKING AT DIFFERENT LEVELS OF THE POLITY AND ECONOMY.

RESURGENT ISLAM WANTS TO NOT ONLY WELD TOGETHER THE RELIGIOUS AND SECULAR APPROACHES SO AS TO TEMPER POLITICAL POWER WITH MORAL INTEGRITY AND SOCIAL JUSTICE BUT ALSO TO SEE THAT THE INVOLVEMENT OF THE INDIVIDUAL IS NOT CONFINED TO THE CASTING OF A FACELESS VOTE BUT HE ACTUALLY PARTICIPATES IN THE PROCESS OF POWER. THE ISLAMIC REVOLUTIONARY COMMITTEES IN PRESENT DAY IRAN MAY STILL SEEM TO BE IN EARLY PHASES OF EVOLUTION BUT THEY DO REPRESENT AN EFFORT TO DEVELOP A NEW INSTITUTIONAL BASE FOR PARTICIPATORY DEMOCRACY,

THE ECONOMIC PROGRAMME OF THE ISLAMIC MOVEMENT IS ALSO UNIQUE, CAPITALISTIC AND SOCIALISTIC MODELS, AS EXPERIMENTED IN DIFFERENT MUSLIM COUNTRIES, HAVE FAILED TO MEET THE ECONOMIC CHALLENGE, THE PROBLEMS OF POVERTY, WASTE, UNDERDEVELOPMENT, UNEMPLOYMENT, EXPLOITATION, MALDISTRIBUTION AND DEPENDENCE ON THE INDUSTRIALIZED WORLD HAVE NOT BEEN MET IN ANY SIGNIFICANT WAY RESURGENT ISLAM WANTS TO FACE THE ECONOMIC PROBLEM FROM A DIFFERENT PERSPECTIVE. IT CLAIMS TO ABANDON THE PSEUDO. VALUE-NEUTRALITY OF THE WESTERN ECONOMIC APPROACH AND ASSERTS THAT BY SPELLING OUT ITS VALUE-COMMITMENTS IT IS TRYING TO ADOPT A MORE HONEST APPROACH. IT IS DRAWING UPON ITS OWN SPIRITUAL RESOURCES TO INVOLVE PEOPLE IN THE ECONOMIC ENDEAVOUR, IT SHOWS READINESS TO SETTLE WITH A SLOWER RATE OF GROWTH WHICH IS COMMENSURATE WITH SOCIAL JUSTICE, AND MORE EQUITABLE DISTRIBUTION IN SOCIETY. IT WANTS TO INTRODUCE ZAKAT(A WELFARE TAX) AS THE BASIS OF ITS SYSTEM OF SOCIAL SECURITY AND TO ENSURE THAT EFFORTS ARE MADE AT THE GRASS- ROOT LEVEL TO ATTAIN ECONOMIC SELF SUFFICIENCY 85 8' (3,6,53

1. SEPARATE THOSE WHO ARE DISENCHANTED WITH A WELFARE STATE WHERE INCREASING NUMBERS OF PEOPLE LIVE ON DOLES. INSTEAD IT WANTS TO ACHIEVE PEOPLES WELL-BEING THROUGH ENABLING THEM TO PARTICIPATE IN THE PRODUCTION PROCESS, IT WANTS TO RE-ORGANIZE THE BANKING SYSTEM ON THE BASIS OF EQUITY SHARING AND TO SO RE-ARRANGE THE FLOW OF RESOURCES THAT THE LESS WILL-OFF MAY GET

TWO MAJOR INTEREST-FREE BANKING INSTITUTIONS HAVE ALREADY STARTED OPERATION, A NETWORK OF INTEREST-+ INTEREST-FREE BANKS HAS EMERGED IN U.A.E., EGYPT, KUWAIT, SAUDI ARABIA AND SUDAN.

ALL THESE MAY LOOK LIKE TINY RIFFLES IN AN OCEAN BUT THEY DO RELEASE WAVES OF CHANGE. AND THE MOST DISTINCTIVE FEATURE OF RESURGENT ISLAM IS THAT IT REPRESENTS A DEPARTURE FROM THE STATUS QUO, A DISAPPROVAL OF THE DOMINANT SECULAR AND SENSATE CULTURE OF THE WESTE +WEST AUND A SEARCH FOR A NEW ORDER. THIS SEARCH IS NOT CONFINED TO THE PEOPLE WHO LIVE IN AREAS WHERE MUSLIMS HOLD POLITICAL POWER. IN THE CONTEXT OF THE CULTURAL CRISES OF OUR AGE, THIS REPRESENTS MAN'S QUEST FOR A NEW ORDER AN ORDER WHICH BRINGS TO THE SOIRITUALY SPIRITUALY STARVED MEN AND WOMEN OF THE TW+ TWENTIETH CENTURY, WHETHER IN THE E

ST OR THE WEST, THE HOPE FOR

A LIFE WHICH IS MORALLY RICH AND SOCIALLY JUST.