Muslims have for about 200 years suffered a period of continuous and rapid decline in all fields of human endeavour-economic, social, political

- and intellectual-and have been surpassed by a rival and mostly hostile civilisation of the West. 2. After over 100 years of acquiring Western education, adjusting and adapting to Western political, cultural and
- intellectual domination, undergoing the transition to nationalist/secular identities and capitalist/democratic philosophies, and the headlong pursuit of European-style modernisation, there is as yet no end in sight to the Muslims' relative and absolute decline. Conversely, after about 200 years of political. social. economic international levels.
- greater material well-being in a harmonious social order which is also free from conflicts between men, groups of men,

The social relationships of Islam, on the other hand, would allow for even

- factors of production or nations. The Muslims' quest for 'modernisation' and 'progress' through the Western-
- ization of Muslim individuals and Muslim societies was, therefore, bound to fail and has done so at great cost to Muslim culture and the economic, social and political fabric of Muslim societies. The damage to Muslim societies is so extensive that it may not be possible, or even desirable, to REPAIR and RESTORE

their existing social orders; the only viable alternative is to CONCEIVE and CREATE social, economic and political systems which are fundamentally different from those now prevailing in Muslim

societies throughout the world.

- Assumptions The scheme for the MUSLIM INSTITUTE is based on the following general ASSUMPTIONS. That there is an urgent need to revive a tradition of Muslim scholarship to produce a philosophical framework which is at least as articulate and ration-
- social harmony, moral and spiritual fulfilment and satisfaction and international peace: Western civilisation has in fact created more problems of greater complexity for mankind than those it may have solved. The Western civilisation's greatest achievement-the production of goods and services on an unprecedented

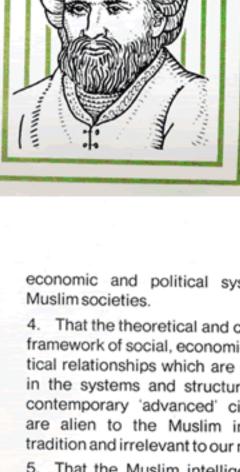
world domination, the Western civilisa-

tion (including the communist experi-

ment) has predictably failed to provide

mankind with a viable framework for

scale-has, because of the nature of social relationships in both capitalism and communism, destroyed the moral fabric of the human personality and society and has led to mortal conflicts at



That no purposeful programme to reorder Muslim societies is possible without the prior emergence of a new

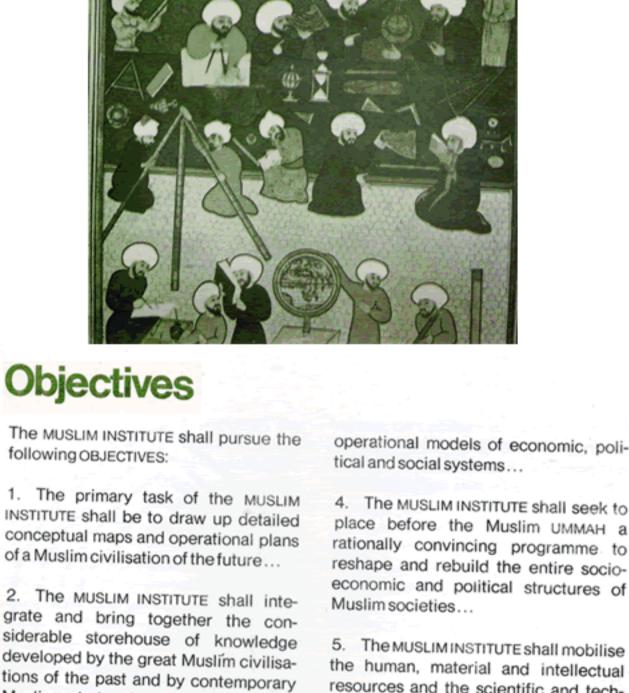
ally satisfying as all the other traditions

of knowledge that are current today.

framework of knowledge which motivates and brings together a substantial proportion of Muslims. That a prior commitment to the

- epistemology of Islam (or framework of knowledge) is a necessary starting point in the search for alternative social,

- That the Muslimintelligentsia recognises the need to produce a new set of conceptual frameworks and operational blueprints and the need to investigate ways and means of implementing them.



politics and sociology and alternative

endeavour...

A strategy for change The MUSLIM INSTITUTE is, and must be,

part of a strategy of social action which

should ultimately lead to the restructur-

ing of the entire socio-economic and

Muslim scholars in all fields of human

The MUSLIM INSTITUTE shall develop,

within the epistemology of Islam, the academic disciplines of economics,

political systems in Muslim societies throughout the world. The MUSLIM INSTITUTE, therefore, cannot be more than a necessary first step towards that goal. Indeed, progress towards the goal is certain to be uneven in time and space. It may well be that a model society will have to be created and developed in one

geographical area before the pace of

change can be accelerated in other

areas. Besides, the objective conditions

INSTITUTE shall be to produce such a strategy, and also perhaps a number of 'area strategies', and to keep them under constant review. Nevertheless, we need to decide on certain priorities to be pursued in the early stages. The most important question to ask and answer concerns the 'leading sector' or the agent of change.

Once we have identified the catalyst,

then we must concentrate attention and

resources on shaping and preparing the

In our view there is no single seg-

'leading sector' to play its historic role.

resources and the scientific and tech-

nological expertise of Muslims and

channelise them towards the creation, establishment and development of the

The MUSLIM INSTITUTE shall develop

concrete policy alternatives in the fields

Indeed, part of the work of the MUSLIM

Muslim civilisation of the future...

There are, however, two distinct groups, identified by their educational and social backgrounds, that have in recent history

to be overcome will differ greatly from ment of Muslim society that can on its place to place and any strategy would own take on the role of 'leading sector'. have to take these into account. It is, therefore, impossible to produce a 'grand strategy' at this early stage.

tried to play the leading roles on their Being products of the colonial era they own and failed. They have often been in have, perhaps unwittingly, contributed conflict, denouncing each other and to the decline and decay of Muslim claiming exclusivity of rectitude and societies. It is perhaps only fair to add leadership. These two groups of Muslims that the processes of decay had set in -often referred to as 'modern' and long before some Muslims turned to 'traditional'-must now move closer Westerneducation. Therefore, to include together and combine into a single the 'modern' Westernized Muslim in the 'leading sector', for otherwise their antanew 'leading sector' is not as paradoxigonisms, if continued, will further cal as it may appear, because the fact fragment the UMMAH. also is that Western influence has never Each of these two groups has quite succeeded in turning more than a great qualities and strengths and also handful of Muslims away from Islam monumental weaknesses. altogether. The vast majority of the The Muslims with modern educa-'modern' Muslims have, despite their tion have also acquired a degree of intellectual excellence and scientific and technological expertise. They were put in leadership roles by the departing, or not so departing, colonial powers. increasingly under the slogan of 'socialism'), it is perhaps because of the corresponding stagnation, even regression, in the once powerful Muslim tradition of intellectual excellence and

amount of scientific and technological in pursuit of these parochial and mundane goals. The essential point is that the

Western civilisation and their own flirtations with it.(1) They are now becoming increasingly motivated to commit their own human, material and intellectual resources for the pursuit of the collective goals of the UMMAH.(2) The 'traditional' sector Muslims, on haps they should not have withdrawn from the main stream of social action to the extent that they did; perhaps the education they acquired and passed on should have been broader in content and social relevance; perhaps... perhaps...But the fact also remainsand the 'modern' Muslim would do well to recognise it-that had it not been for the almost fanatical zeal and selfless dedication of the 'traditional' Muslim, perhaps the crisis of identity of the Westernized Muslim today would have

been even more acute than it is. The

'traditional' Muslim at least has kept the

candle burning through the truly dark

ages of Muslim history. That we can still

see a glimmer of light at the seemingly

endless tunnel of our dark ages is only

and perhaps solely because the candle

logical resources must now be mobilised

in the pursuit of the collective goals of

mobilisation of the 'leading sector' and its resources is the emergence of a

common intellectual framework across

An essential prerequisite for the

the UMMAH.

prejudice. The MUSLIM INSTITUTE will have to undertake a massive programme of bridge-building to bring these islands of knowledge into direct contact with one another. Ultimately these islands of

The Founders

obvious alienation, remained committed to Islam. If 'modern' Muslims have pursued political goals under the flag of nationalism, or economic goals under the influence of capitalism (and now expertise at its command. The Westernized Muslim has also retained one essential quality first dis-

traditions. Indeed, the presence of to acquire degrees and professional Muslim scientists and technologists at qualifications and he goes on working least ensures that the UMMAH, when it hard all his life to advance his career, turns to solving its own problems in its personal and family security and to attain own ways, would have a considerable higher and higher levels of income. He even emigrates (to the West, of course!) the other hand, are following in the footsteps of those who somehow went to the

all barriers-national, linguistic, ethnic and cultural-that now divide the UMMAH. Some of the requisite knowledge already exists. But what exists can be described as isolated islands of

knowledge in a sea of ignorance and

advancement and perhaps also to escape from the 'mess' at home. Having taken the soft option of migration and escape, the migrants must now use their greatly improved economic conditions to initiate and support the work that needs to be done in their countries of origin.

the epistemology of Islam, will then be capable of creating and supporting a totally restructured, dynamic and grow-The MUSLIM INSTITUTE is a small but necessary first step in the long road to recovery that lies ahead. The MUSLIM

in the revulsion felt by an increasing number of Muslims against those influences which promote low level loyalties in contemporary Mulsim societies. The FOUNDERS of the MUSLIM INSTITUTE will come forward from among those who feel a compelling urge to support a project which ultimately aims at the emergence of the desired social order of Islam in all Muslim societies. The FOUNDERS shall be the back-

bone of the MUSLIM INSTITUTE. Through

them the roots of the INSTITUTE shall

spread out to the far corners of the world.

The MUSLIM INSTITUTE shall function on

the basis of continuous consultation through personal contacts, correspon-

dence, committees and FOUNDERS'

conferences. As soon as the available

to articulate and pursue the goals and objectives of the UMMAH has survived the onslaught of colonialism and nationalism and the consequent orientation of Muslims towards Western-style The MUSLIM INSTITUTE shall attempt once again to reformulate the intellectual and institutional framework at the level of the UMMAH. Therefore, the

more important because the MUSLIM INSTITUTE does not originate from any of the existing vested interests, such as big business or government. Its origin lies make it possible. As a token of their support the

belonging to the UMMAH is universal among Muslims; but the awareness of the corresponding duty to pursue per-

resources INSTITUTE shall issue a regular BULLETIN. FOUNDERS shall be expected to make a regular MONTHLY contribution to the MUSLIM INSTITUTE. How much this should be is for each FOUNDER to decide according to his or her own circumstances. The estimates of the INSTITUTE'S finances, however, are based on the assumption that most FOUNDERS will pay £5 or \$12.50 a month or more, though some, including students, may pay less.

An invitation

self-interest and pure materialism.

being-let alone survive, function and pursue its objectives-unless succeeds in motivating and persuading a sufficient number of Muslims to become its FOUNDERS. This is all the

knowledge will have to be assembled to form a single landmass of knowledge becomes possible, indeed unavoidable. In the 'leading sector' there is a special role for Muslims who have migrated to and are now 'settled' in the countries of Western Europe and North America. The West has allowed them to come in to supply their labour-short economies with much needed skills and manpower. This brain drain to the West also has the effect of retarding the development of the underdeveloped countries by depriving them of most of their qualified, articulate and motivated people. The Muslim migrants have of course come in quest of personal

played by the early pioneers of Islaman intense commitment to hard work in economic, social and political innovapursuit of desired goals. But the parallel tion. If the Muslim societies as a whole ends here. The pioneers of Islam worked failed to develop the major problemhard in pursuit of the collective good of solving disciplines of knowledge, the UMMAH which was and remains the particularly in the fields of political and only way to secure the pleasure of Allah. economic organisation and social The contemporary hard-working Westerengineering, the 'modern' Muslim can nized Muslim, however, works hard in hardly be blamed for having drunk deep pursuit of personal advancement. He at the fountain of Western intellectual works day and night and year after year

other extreme in their response to the 'modern' sector Muslim has the achievepolitical and economic domination of ment orientation, the skills and the the West. They shunned Westernism and required intellectual excellence without modernism and dedicated themselves which no change for the better-let to the not inconsiderable task of keeping alone the ideal—can be brought about. at least the core area of beliefs and All this would be of little avail were it not practices of Islam uncontaminated and for another and perhaps the most signifree from alien influences. It can be ficant fact-that 'modern' Muslims in argued that in their zeal to protect the large numbers are becoming progresreligiosity of the Muslims they went too sively more disillusioned with the far. Perhaps they should not have reduced Islam to a set of rituals to the extent that they did; perhaps they should have tried to understand the 'modern' Muslim more than they did; perhaps they should not have confined themselves to the mosque and the MADRASSAH as much as they did; perin the mosque has never been allowed

to go out altogether.

the early Caliphs.

Enough has been said to assert

that perhaps both the 'modern' and the

'traditional' sectors have in their own

ways contributed to the decline and

decay of Muslim societies. Both are also

alienated from the dynamic and deter-

mined social action as demanded by the

Quran and practised by the Prophet and

of change, therefore, must arise from

the qualities inherent in both the

'modern' and 'traditional' Muslims, Both

must lose the contempt in which they

have held each other and recognise that

each is a peculiar product of the era of

decline. Their combined intellectual,

moral, spiritual, scientific and techno-

capable of banishing the oceans of

The 'leading sector,' or the catalyst

ignorance that now surround it. This assembled landmass of knowledge. ing Muslim civilisation of the future.

ru are invited to become a Tounder of the

THE MUSLIM INSTITUTE

Muslims holding post-graduate degrees or equivalent qualifications, positions of Lecturer or Assistant Professor and above in any university or other recognised institution of higher learning may, on application, be admitted to an ASSOCIATE FELLOWSHIP of the MUSLIM INSTITUTE. They will be expected to direct their own and their students' research and study interests in pursuit of the objectives of the

MUSLIM INSTITUTE cannot come into

the hopes and aspirations, and perhaps also the frustrations, of a large number of Muslims in all walks of life and in many parts of the world. This would be made possible by the awareness which already exists among Muslims that they belong to an UMMAH-a concept which lifts them above racial, geographical, political and other parochial considerations

and unites their loyalties at the highest possible level. This consciousness of

The MUSLIM INSTITUTE must arise from

IBN-SINA (Avicenna) Muslim scholar, pioneer in medical use of herbs and in concepts of psychology. **OTHER PROPOSALS** It is proposed to create the following

The Fellowship fellowships after the MUSLIM INSTITUTE is formally inaugurated: **FELLOWSHIP OF THE**

sonal goals and the pleasure of Allah within a higher ideal of service to the UMMAH has receded into the subconscious of most Muslims. This is because no intellectual or institutional framework

MUSLIM INSTITUTE The FELLOWSHIP of the MUSLIMINSTITUTE is the highest honour the INSTITUTE shall confer. The FELLOWSHIP will be reserved for Muslims who, in the opinion of the INSTITUTE, have made outstanding or

original contributions in any field of

human endeavour directly or indirectly

related to the betterment of the conditions of Muslims in any part of the world.

All Muslims holding professional quali-

fications (e.g. accountants, architects,

businessmen, engineers, medical

doctors, lawyers, teachers and others)

may, on application, be admitted to a

PROFESSIONAL FELLOWSHIP of the

All Muslim students registered at a

university or institute of higher learning may, on application, be admitted to a STUDENT FELLOWSHIP Postgraduate and research students will be expected to avail of the INSTITUTE'S Research

PROFESSIONAL FELLOWSHIP OF

THE MUSLIM INSTITUTE

MUSLIMINSTITUTE.

Advisory Service.

STUDENT FELLOWSHIP OF

THE MUSLIM INSTITUTE

There is strong evidence that all Muslims-irrespective of national. linguistic or cultural differences-are recognising the overriding need of a consensus (IJMA) on the major social, economic and political issues of the day and what their responses to these issues ought to be.(1) The MUSLIM INSTITUTE must consolidate this common ground or area of agreement and expand it to the point where common concerted programme to reshape Muslim societies INSTITUTE, while working on the 'grand strategy,' the conceptual maps and the operational blueprints of such a civilisation, must pursue the following priorities: The definition and detailed articulation of the collective socio-economic and political goals of the UMMAH: The definition and detailed articulation of the role of the individual within the larger scheme: 3. The mobilisation of the intellectual and technological resources of the Muslims; and 4. The mobilisation of the economic resources of the 'leading sector' in the service of the UMMAH.

ASSOCIATE FELLOWSHIP OF

As a matter of principle and policy.

position or influence in the MUSLIM

INSTITUTE will not be related to the

wealth or lack of it among brother

Muslims who support it. All Muslims.

rich and poor, are equal in the eyes of

Allah and so they must be in the MUSLIM

INSTITUTE. Position and influence in the MUSLIM INSTITUTE shall depend entirely

on ability, service and dedication and

will ultimately go to those who do not

INSTITUTE.

THE PRINCIPLE

seek them.

developed on the secure foundations of

That the Muslim intelligentsia has historical role of recreating fully operational social, economic and political systems of Islam in all Muslim societies.

are alien to the Muslim intellectual tradition and irrelevant to our needs. the potential to commit itself to the

4. That the theoretical and conceptual framework of social, economic and political relationships which are embodied in the systems and structures of the contemporary 'advanced' civilisations

AL-KHWARIZMI economic and political systems for