

UNITY AND DIVERSITY IN THE MUSLIM UMMAH

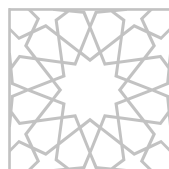
SOME REFLECTIONS ON *ḤAJJAT AL-WADĀʿ*

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A B S T R A C T

Making *tawḥīd* prevail was doubtlessly the most significant achievement of the Prophet (peace be on him). The doctrine of *tawḥīd*, however, also had its socio-political implications. Great though the achievement of the Prophet (peace be on him) was in the doctrinal realm, it should not lead us to overlook or underrate the transformation brought about in the socio-political spheres of life whose basic ethic and structure were radically changed and largely a new order was brought into existence. *Ḥajjat al-Wadāʿ* was the crowning event in the long striving of the Prophet Muḥammad (peace be on him) to bring man out of the darkness of Ignorance into the light of Divine Guidance. This paper attempts to trace the rise of this new socio-political order, and to delineate the twin aspects of unity and diversity which, in our view, characterise it.



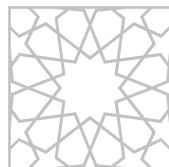
DESIGNING CULTURALLY APPROPRIATE COURSES FOR TEACHING ENGLISH IN AN ISLAMIC CONTEXT

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A B S T R A C T

The course contents of the target language should correspond to the cultural background of the learners. But are the contents of ESL/EFL textbooks produced by the Western ELT writers culturally appropriate for the needs of Muslim learners? A preliminary analysis of the ELT course books indicates that the basic beliefs, values and worldviews of the learners often mismatch with the culture (re)presented in the textbooks. This disharmony often results in the breakdown of communication vital for language learning. The aim of this paper is to propose the content for teaching English in an Islamic context which is culturally appropriate. The paper begins with a brief theoretical discussion of the need for appropriate material, moves on to developing a criterion for the suitability of the material, leads on to searching for more appropriate content and concludes with some suggestions for choosing culturally appropriate material with an eye on raising the awareness of ELT practitioners about the importance of the contents in the ELT provision.



TODAY IS THE DAY OF IMMENSE MERCY

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Introduction

Islam emphasizes the essential unity of all mankind as their ancestor, in the ultimate, is the same:

[Allah] created you out of one living entity (*nafsin wāḥidatin*), and out of it created its mate, and out of the two spread abroad a multitude of men and women.¹

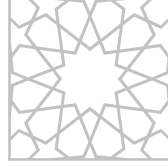
Thus, all the sons and daughters of Adam [Ādam] and Eve [Ḥawwā] are one family, and the differences and diversities found among them do not negate their essential unity. It is no reason for estrangement, let alone mutual bitterness and hostility. They are meant only to facilitate their interaction and mutual cooperation:

O people! Verily We created you from a male and a female and made you into peoples and tribes that you may know one another. Indeed the most honoured of you with Allah is he who is most pious.²

Significantly, at the time of his triumphant entry into Makkah, the

1. See, the Qur'ān 4: 1. English translation of the meanings of the *āyāt* of the Qur'ān in this paper is mainly based on, *The Holy Qur'ān, Text, Translation and Commentary*, tr. 'Abdullah Yūsuf 'Alī, New Revised Edition (Brentwood, MD: Amana Corporation, 1409/1989). This author, however, for the sake of greater clarity has made some modifications.

2. See, the Qur'ān 49: 13.



THE VATICAN COUNCIL II AND THE CHRISTIAN MUSLIM RELATIONS^{*}

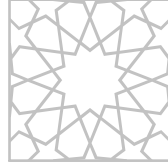
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Introduction

The teachings of the Second Vatican Council on non-Christian religions have been regarded as an important beginning and an epoch-making breakthrough in the Catholic Church's relationship with non-Christians and their religious traditions. For the first time in the history of the Catholic Church, the *magisterium* (the teaching office of the

* This article is based on selections from Mahmut Aydin, "The Catholic Church's Teaching with Special Reference to The Second Vatican Council" chapter one in his, *Modern Western Christian Theological Understandings of Muslims Since The Second Vatican Council* (Washington, DC: Council for Research in Values and Philosophy, 2002). It is being published with his permission. The present article argues that the Catholic Church's teaching with special reference to the Vatican Council II was a break through and a healthy foundation for development of better Christian Muslim Relations. The empire's being swayed away by the ideas such as Clash of Civilizations, put forth by political theorists like Samuel P. Huntington and the comments about Islam, Muslims and Prophet Muḥammad (peace be on him) passed in Pope Benedict XVI's Lecture "Faith, Reason and the University Memories and Reflections," at the University of Regensburg on Tuesday, 12 September 2006, only put the Christian Muslim Relations on a reverse track leading to the conflicts of medieval times. Ed.



THE COVENANT OF CALIPH 'UMAR IBN AL-KHAṬṬĀB WITH THE PEOPLE OF ĪLIYĀ' (BAYT AL-MAQDIS)

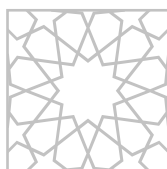
Introduction

Prophet Ibrāhīm (Abraham) [after his migration from Iraq], Ishāq (Issac) and Ya'qūb (Jacob/Israel) (peace be on them) and their families lived in the area of al-Khalīl (Hebron), some 30 kilometers south of Bayt al-Maqdis [Jerusalem].¹ Then when Yūsuf (Joseph) (peace be on him) became the ruler of Egypt Ya'qūb (Jacob) (peace be on him) and his family migrated to Egypt.² With passage of time the condition of children of Israel (Ya'qūb) deteriorated in Egypt and they were enslaved by the Pharaohs of Egypt. A few centuries later when Mūsā (Moses) (peace be on him) was raised as prophet, they accepted his call and thus were liberated from slavery in Egypt. They then were asked to enter the holy land (where lived once Ibrāhīm and other Prophets, peace be on them) but they did not come up with the courage and refused to obey the command, and thus were left wandering in the desert Sinai.³ Their next generation responded to the call of Prophet Yūsha' (Joshua) (peace

1. Abū 'Abd Allāh Muḥammad b. Aḥmad al-Muqaddasī, *Aḥsan al-Taqāsīm fī Ma'rifat al-Aqālīm: The Best Divisions for Knowledge of the Regions*, tr. Basil Anthony Collins (Reading: Garnet Publishing, 1994), pp. 156-157.

2. See for a detailed account, the Qur'ān 12: 4-100.

3. See for details, the Qur'ān 26: 22; 2: 49-61; 2: 20-26. The ones who accepted the call of Mūsā (Moses) and



ISLAM IN AUSTRIA^{*}

Demographics

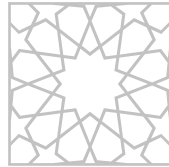
Muslims are the largest religious minority in Austria with 4.22% of the population in the 2001 census;¹ after the Catholics (73.6%), irreligious (12%) and Protestants (4.7%).² There are approximately 338,988 Muslims in Austria that has a resident population of 8,032,926 persons.

In 1971 only 0.3% of the Austrian population were registered officially

* This article is authored by a group of researchers associated with Euro-Islam, and it was first published on their website: <<http://www.euro-islam.info/>>, on Thursday 21 December 2006; It was later updated in 2008. The updated version which is being produced here with kind permission of the administration of Euro-Islam is available at: <http://www.euro-islam.info/spip/article.php?id_article=29>. We have, however, edited the footnotes to conform with *Insights*' reference style for the convenience of our readers.

1. Islamische Glaubensgemeinschaft in Österreich, ed., *Volkszählung 2001 in Österreich: Kommentar zu den islambezogenen Ergebnissen* (Vienna: 2002), see: <<http://www.derislam.at/islam.php?name=Themen&pa=showpage&pid=57>>; see also, Islamische Glaubensgemeinschaft in Österreich, ed., *Der Islam in Österreich: Eine Chronologie* (Vienna: 2005), see: <<http://www.derislam.at/islam.php?name=Themen&pa=showpage&pid=152>>; Islamische Glaubensgemeinschaft in Österreich, ed., *Islam in der österreichischen Gesellschaft: Referat zur Historikertagung 2003* (Vienna: 2003), see: <<http://www.derislam.at/islam.php?name=Themen&pa=showpage&pid=58>>.

2. Anna Strobel, *Unique Legal Status: Muslims in Austria* (Freiburg: 2006), see: <<http://www.conspiration.de/texte/english/2006/einzig-e.htm>>. The German version was published in: Herder Korrespondenz, 2006/4, pp. 200-204; see also: Mathias Rohe, *Perspektiven und Herausforderungen in der Integration muslimischer MitbürgerInnen in Österreich, Report of the Austrian Ministry of Interior* (Vienna: 2006).



SELECTIONS FROM THE DIARY OF A GERMAN MUSLIM

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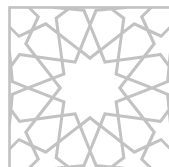
Introduction

Murad Wilfried Hofmann was born in Aschaffenburg near Frankfurt in 1931. His university studies of German and American law began at Union College in Schenectady, New York, and concluded at Harvard Law School in Cambridge, Massachusetts.

From 1961-1994, he worked in the German Foreign Service, including as information director of NATO and as ambassador in Algiers and Rabat. In 1980 Hofmann accepted Islam.

Among his books, available in German, English, and Arabic, include *Diary of a German Muslim*, *Islam: The Alternative*, *Voyage to Makkah*, *Religion on the Rise*, *Islam in the 3rd Millennium*, *Islam and Qur'ān*, and a translation of the Qur'ān into German.

Here we are producing with his kind consent a few pages from his *Diary*



AROUND THE CAMPUS

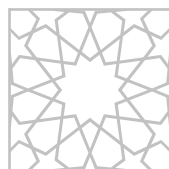
The International Islamic University and its constituent units have had an eventful start to this year. A number of seminars, courses, and lectures were arranged for the benefit of not only the University students, but also for various segments of the society at large.

Da‘wah Academy launched Four Correspondence Courses

Department of Islamic Correspondence Courses at Da‘wah Academy launched following four correspondence courses in the beginning of the month of January:

- 1) Muṭāli‘ah Qur’ān Murāsīlātī Course no. 23
- 2) Muṭāli‘ah Ḥadīth Murāsīlātī Course no. 09
- 3) Muṭāli‘ah Islām Murāsīlātī Course no. 08
- 4) Guldastah: Bachchōṇ kā Muṭāli‘ātī Murāsīlātī Course no. 02

All four correspondence courses are offered in Urdu language for those male and female candidates who read, write and speak Urdu within Pakistan and abroad. All four courses are of one year duration. At the beginning of every month one reading unit and its question paper is sent to every candidate. The candidates are required to return the solved question papers within thirty days. The candidates securing an aggregate of at least 60% marks are awarded certificates of success.



BERNARD LEWIS

THE CRISIS OF ISLAM HOLY WAR AND UNHOLY TERROR

London: Phoenix, 2004; First published, London
Weidenfeld and Nicolson, 2003. Pages xxx+162. Paperback.
ISBN 0-75381-752-7. Price: UK £. 6.99.

IMTIAZ ZAFAR

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The book is an examination of the roots of frustration and resentment that exists throughout today's Muslim world by West's foremost historian of Islam and author of several works, Professor Bernard Lewis. The present work presents his analysis of the question that why this frustration and anger has increasingly been expressed in acts of terrorism. The book is based on of Lewis's articles published in *The New Yorker*, in November 2001.¹

The book is divided into nine chapters to which precede "Introduction" (pp. xv-xxx) and "Maps" (pp. xi-xiv). The introduction highlights the basic premise that "the West must defend itself by whatever means will be effective. But in devising means to fight the terrorists, it would surely be useful to understand the forces that drive them" (p. xxx). The nine chapters include; Defining Islam (pp. 3-24), The House of War (pp. 25-40), From Crusades to Imperialists (pp. 41-54), Discovering America (pp. 55-70), Satan and the Soviets (pp. 71-88), Double Standards (pp. 89-96), A Failure of Modernity (pp. 97-102), The Marriage of

1. See, Bernard Lewis, *The Crisis of Islam: Holy War and Unholy Terror* (London: Phoenix, 2004), p. 141