

WESTERNISED MUSLIMS

Muslims all over the world are faced with the problem of readjustment to the environment. There are clear-cut solutions to the challenges Muslims face, keeping in mind that they are inheritors of a glorious civilisation. However, they are unable to lead the world due to their passive response to the new world order that requires clarity of vision and maturity of goals.

The *dunyā* (world) is termed *dār al-`amal* (house of action) which eradicates all forms of superstition, ritualism and sectarian bickering. It would mean that the Muslim community would bring out the true spirit of *imān billah* (faith in Allah) in all facets of life. Furthermore, the spiritual orientation would be aligned according to the noble teachings of the Holy Prophet (S.A.W.). This is clearly set out in the following *āyah*:

It is not possible for a true believer, male or female, to have their own freedom of choice after they have been given a command by Allah and His Prophet. (33: 36)

It must be remembered that Islam means discipline and not a signboard devoid of moral teachings. It is like a shop without merchandise! This mindset has eroded the Qur'ānic values which have no place for hypocrisy, vanity and self-interest. In fact, Muslims are reminded about the hostilities that Islam as a fledgling community experienced in Makkah; however, their resolve did not weaken nor did their *imān* show signs of decline. They were a determined community ready to sacrifice their wealth and lives to the cause of Islam. Compare their commitment to our fluctuating loyalty to Islam. In a short span of time this small group of Muslims brought the world under their sway and a force to be reckoned with. They represented the ideal of this *āyah*:

Honour belongs to Allah and His Prophet and the believers. (63: 8)

In our context, only those who possess a dynamic, loving and vibrant faith in Allah will deserve this honourable position. Unfortunately, we have reached rock bottom of our degradation that the Zionist entity has forcibly taken control of first *qibla* –

Masjid Al-Aqsa which is ironically surrounded by weak Arab countries.

The lives of Muslims living as a minority community are tied up with the challenges of Western civilisation. But this not unique to South African Muslims as Muslim-majority countries are also Westernised with the result that they are leaving their centuries-old culture and embracing modernism. There is a theory of historical compulsion which states that countries (in this case Muslim countries) are not immune from the influence of other countries or civilisations that are superior in their worldview. These Muslim countries surrender completely because they are passive and share no idealism. As a matter of fact, the caravan of humanity moves all the time leaving these reactive communities to be trampled under a superior civilisation.

Islam has a set of values which makes it a universal religion. If these values are ignored or neglected then the outward forms of Islam become dominant. This is clearly evident when the so-called Islamic attire is worn in foreign countries as a mark of piety. It is important to take note that a measure of a person's *imān* is his moral integrity and his conduct. From this positive attitude flows the purity of intention that makes up the spiritual dimensions of Islam.

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