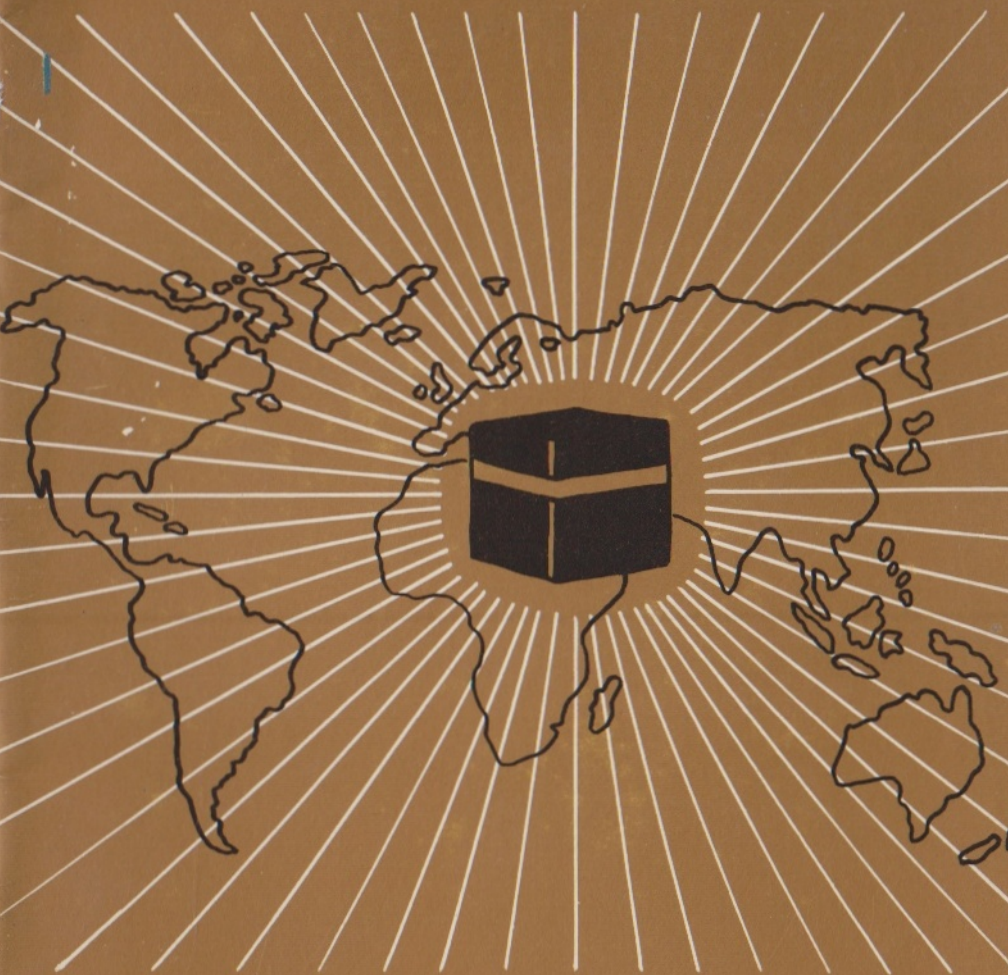


ISLAMIC FUNDAMENTALISM?



Dr. ASSAD NIMER BUSOOL

AMERICAN ISLAMIC EDUCATIONAL FOUNDATION
CHICAGO

ISLAMIC FUNDAMENTALISM?

Dr. ASSAD NIMER BUSOOL

AMERICAN ISLAMIC EDUCATIONAL FOUNDATION
CHICAGO
1413 H. - 1993 C.E.

Copyright © 1993
Assad Nimer Busool

All rights reserved.

For information, write:

Al-Huda
1145 W. Sheridan
Chicago, Illinois, 60660 - U.S.A
Fax. (312) 761-6596 • Phone. (312) 761-3300

Cover Design: Rana Reslan

Typesetting:
Sedat Kiracibasi
and
Vajihuddin Hamid
Kampus Inc. Chicago

Printed in the United States of America

TABLE OF CONTENTS

What is Fundamentalism ? A Christian Definition	1
Modernism	3
Freedom of Conscience in Islam	4
Fundamentals of Islam	7
The Meaning of the Term "Islam"	8
"Born Free" In Islam	15
Race, color, and Language in Islam	16
Relationship Between Muslims and Non-Muslims	18
Islam and Modernism	22
Democracy in Islam	27
Conclusion	31

WHAT IS FUNDAMENTALISM?

A CHRISTIAN DEFINITION

It is appropriate to begin to answer this question from a Western Christian point of view, then we will answer it from an Islamic point of view, even though this term has never existed in Islam.

According to (*Webster's; New Universal Unabridged Dictionary*):

Fundamentalism, n.

1. orthodox religious beliefs based on a literal interpretation of the Bible (e.g., complete acceptance of the story of creation as given in Genesis and rejection of the theory of evolution) and regarded as fundamental to the Christian faith.
2. the movement among some American Protestants emphasizing this belief: opposed to modernism.

Fundamentalist, n. a person who believes in fundamentalism.

Fundamentalist, a. pertaining to fundamentalism or fundamentalists; also, ultra conservative.

According to (*The Random House Dictionary of the English Language; College Edition*)

Fundamentalism, n.

1. a movement in American Protestantism that arose in the early part of the 20th century and that stresses the infallibility of the Bible in all matters of faith and doctrine, accepting it as literal historical record.
2. the belief held by those in this movement. - **fundamentalist, n., adj.**

The New Encyclopaedia Britannica defines fundamentalism:

"Fundamentalism, conservative movement in American Protestantism arising out of the millenarian movement of the 19th century and emphasizing as fundamental to Christianity the literal interpretation and absolute inerrancy of the Scriptures, the imminent and physical Second Coming of Jesus Christ, the Virgin birth, Resurrection, and Atonement. Fundamentalism came into its own in the early 20th century in opposition to Modernist tendencies in both American religious and secular life. In the late 20th century the movement was represented by numerous church bodies, educational institutions, and special interest organizations."

Origins. The roots of Fundamentalism are found in the history of the American millenarian movement. In the 1830s and 1840s, a great deal of excitement was generated in the United States by expectations of the second Advent of Christ and an ensuing thousand years of peace ("the millennium").

The Fundamentalist-Modernist controversy. At the end of World War I, the millenarians, alarmed by the growth of Liberalism and disturbed over more general symptoms of social degeneracy, held a number of conferences in New York City and Philadelphia, which were successful enough to encourage the formation of a larger and more comprehensive organization in 1919, the World's Christian Fundamentals. As a result of this conference, the millenarian movement changed its name without changing its basic character.

The leaders reiterated the creedal basis of the movement, called for the exorcism of Modernism and all its associated demons (especially evolution), practically abandoned the universities and placed their faith in the more recently founded Bible institutes, denounced the unitive and cooperative spirit exemplified in the Federal Council of Churches of Christ in America, and threatened schism if this type of spiritual decline persisted.

The decade of the 20s was marked by intemperate behavior on the part of many Americans. The war created tensions and frustrations within America that Armistice of 1918 did little to reduce. Fears of the menace of Communism, labor unrest, and violence appeared in sermons immediately after the war. The American rejection of the League of Nations indicated that many Americans found the new world of international politics not to their liking.¹ The Fundamentalists of the 1920s shared these fears and a mood of intellectual isolationism.

Displeasure of the teaching of evolution, as well as anxiety over the spread of biblical criticism, gained momentum in the 1920s. Fundamentalists, believing that the Bible could not be reconciled with the view of the origin of life taught by Charles Darwin, opposed evolution, but not every opponent of evolution was a Fundamentalist.

(For more detailed accounts of Christian Fundamentalism see, *Encyclopaedia Britannica*, vol. 5, pp. 51-52)

It seems that the Fundamentalist movement is depicted as an anti-Modernist movement. Let us find out what is this so-called Modernism means, again from a Christian, Western point of view.

¹ _ The rejection here was of President Wilson's 14 points.

Modernism

According to *Webster Dictionary*, Modernism is:

In Christianity, any of various movements attempting to redefine Biblical and Christian dogma and teachings in the light of modern science: condemned in the Roman Catholic Church by Pope Pius X in 1907 as a negation of faith.

The Random House Dictionary defines *Modernism* as follows:

The movement in Roman Catholic thought that interpreted the teachings of the Church in the light of modern philosophic and scientific conceptions: condemned by Pope Pius X in 1907.

The liberal theological tendency in 20th century Protestantism.

The New Encyclopaedia Britannica defines *Modernism* as follows:

Modernism, in Roman Catholic Church history, a movement in the last decade of the 19th century and first decade of the 20th that sought to reinterpret traditional Catholic teaching in the light of 19th century philosophical, historical, and psychological theories and called for freedom of conscience. Influenced by non-Catholic biblical scholars, modernists contended that the biblical writers of both the Old and the New Testaments were conditioned by the times in which they lived and that there had been an evolution in the history of biblical religion. Modernism also reflected a reaction against the increasing centralization of church authority in the pope and the Roman Curia (papal bureaucracy).

In the West in general and in the United states, in particular, *Fundamentalism* and *Modernism* contradict each other; one started as a response to the other. Both movements arose in the U. S. as a result of historical and religious circumstances which did not exist and still do not exist in the realm of Islam.

FREEDOM OF CONSCIENCE IN ISLAM

Modernism as defined by Westerners does not contradict Islam because Islamic traditions, be it *Hadith*, *Sirah* and history have been critically scrutinized by Muslim scholars from the end of the first century of the Islamic era to our own days.

Islam never fought freedom of conscience; on the contrary, Islam always encouraged that freedom. As a matter of fact, it is a basic Islamic fundament, as we learn from *The Qur'an*, where God says:

"Say: (It is) the truth from your Lord. Then whosoever will, let him believe, and whosoever will let him disbelieve..."²

And God says:

"And if your Lord willed, all who are in the earth would have believed together. Would you (Muhammad) compel men until they are believers?"³

Islam is against compulsion in religion, as Allah says in *The Qur'an*:

"There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejects false deities and believes in Allah has grasped a firm handhold which will never break. Allah is Hearer, Knower."⁴

God granted human beings freedom of conscience and choice because they accepted the responsibility of the trust which He offered them from eternity. This trust is the ability to distinguish between good and evil.

The Creator says in *The Qur'an*:

"Lo! We offered the trust unto the heavens and the earth and the mountains, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! He did himself injustice out of his ignorance."⁵

Allah the Exalted also says:

"We verily have created man into toil and struggle.

Thinks he that none has power over him?

He may say (boastfully): I have spent vast wealth.

Thinks he that none beholds him?

Have We not made for him a pair of eyes?

² - *Al-Kahf* 18/29.

³ - *Yunus* 10/99.

⁴ - *Al-Baqarah* 2/256.

⁵ - *Al-Ahzab* 23/72.

And a tongue and two lips.
And guided him to the two highways?"⁶
And He says:
"And a soul and Him Who perfected it.
And inspired it (with conscience of) what is wrong for it and (what is)
right for it.
Truly he succeeds that purifies it.
And he fails that corrupts it."⁷

It should be known that the world of man is the most noble and exalted of the worlds of existent things. As Allah the Exalted says in *The Qur'an*: "Verily We have honored the children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment."⁸

Accordingly, neither *Modernism* nor *Fundamentalism*, as understood in the West, especially in the United States are applicable to Islam in any shape or form.

Modernism, as a renewal and reform of the faith is a basic Islamic principle, as the Prophet Muhammad (peace be upon him) said:

"Every hundred years, God will send to this Community (the Muslim Community), a person who will renew its faith."⁹

This prophetic *Hadith* led to an important phenomena in Islam, as this writer once wrote:

Reform movements are important religious phenomena which have occurred throughout Islamic history. Medieval times saw the appearance of religious reformers, such as *al-Ghazali*, *Ibn Taimiyah*, *Ibn Qayyim al-Jawziyah* and others; however, these reform activities differed

⁶ - *Al-Balad* 90/4-10.

The two highways of life are:

1. The steep and difficult path of virtue.
2. The easy path of vice and the rejection of Allah.

Allah has given us not only the faculties implied in eyes, and tongue, and the lips, but has also given us the judgment by which we can choose our way; and He has sent us Teachers and Guides, with Revelation, to show us the right and difficult way.

⁷ - *Ash-Shams* 91/7-10.

⁸ - *Al-Isra'* 17/70.

⁹ - *Abu Dawud - Sunan; al-Hakim - al-Mustadrak*.

significantly from the modern reform movement. The medieval reformers worked within Muslim society; it was not necessary to deal with the external challenge presented by Europe as it was for the modern Muslim reformers after the world of Islam lost its independence and fell under European rule. The powers of Europe believed that Islam was the only force that impeded them in their quest for world dominance and, relying on the strength of their physical presence in Muslim countries, tried to convince the Muslim peoples that Islam was a hindrance to their progress and development.¹⁰

Moreover, there is no term in Arabic language, the language of Islam, equivalent or even similar to the Western term *fundamentalism* in its technical meaning with which we are dealing. However, contemporary Arab journalists clumsily translated the English term *fundamentalism* into Arabic *al-'Usuliyah*, from the root *Asl*, pl. *'usul* which means *root*.

Munir Ba'albaki, in his *English -Arabic Dictionary, al-Mawrid*, which was published for the first time in 1967, could not find in the Arabic language an appropriate definition for the term *fundamentalism*, so he was obliged to translate the Western definition of the term *fundamentalism* into Arabic, which tells us that this term did not exist in the Arabic language at all.

Edward William Lane, in his *Arabic - English Dictionary*, which was published for the first time in 1863, almost one hundred years before *Ba'albaki's* Dictionary, defines the Arabic term *asl* as follows: The lower, or lowest, part of a thing; i.e. its root, bottom, or foot. It also signifies the original, or elemental, matter, material, substance.

The fundamental, or essential, part of a thing.

Hence, sing. of *'usul* as signifying the fundamentals, fundamental articles or dogmas, principles, elements, or rudiments, of a science.

Whence, *'ilm al-'usul*, meaning *'ilm 'usul al-din*: The science of the fundamental articles or dogmas, or principles, of religion; the science of theology, or divinity; according to the system of the Muslims, as distinguished from that of the philosophers; the science of the articles, or tenets, of belief; also called *al-Fiqh al-Akbar*.

Lane defined *'usuli* as one skilled in the science termed *ilm al-'usul*¹¹ contrary to the contemporary Arab journalists and writers who under the influence of the West defined *'usuli* as a *Fundamentalist*. Therefore, *al-'usuliyah Fundamentalism* and *'usuli Fundamentalist* did not exist in the Arabic-Islamic terminology.

¹⁰ - Assad N. Busool, *Rashid Rida's Struggle to Establish a Modern Islamic State*, American Journal of Islamic Studies, vol. 1, no. 1, Spring 1984, p. 83.

¹¹ - Lane, Arabic-English Lexicon, Book I. - Part 1, pp. 64-66

FUNDAMENTALS OF ISLAM

After these encyclopedic and lexicographic definitions of the term *Fundamentalist* and *Fundamentalism* from Western-Christian and Islamic points of view, it is appropriate to define and discuss the fundamentals of Islam and the "Islamic Fundamentalist."

This Islamic definition must be taken primarily from *The Qur'an* and the Tradition of the Prophet Muhammad, and not from any other source; be it Christian or Islamic, because to Muslims *The Qur'an* is the pure and untampered Word of God, and the final judge in all heavenly or earthly matters, to be followed by the tradition of the Prophet Muhammad.

THE MEANING OF THE TERM "ISLAM"

The primary meaning of the term *Islam* is the submission to the will of Allah¹², the Lord of the universe, the Creator of all things, as Allah says in *The Qur'an*:

"Nay, but whosoever (*aslama*) surrenders his whole self to Allah while doing good, his reward is with his Lord; and there shall no fear come upon them, neither shall they grieve."¹³

Allah, the Exalted, also says:

"Seek they other than the religion of Allah, when unto Him submitted (*aslama*) whosoever is in the heavens and the earth, willingly, or unwillingly, and unto Him they will be returned."¹⁴

Allah ordered Abraham to surrender to Him, by saying to him:

"When his Lord said unto him: (*Aslim*) Surrender! he said: (*Aslam-tu*) I have surrendered to the Lord of the universe."¹⁵

Islam also means peace with honor and dignity and power, but without aggression, as Allah says in *The Qur'an*:

"Make ready for them all you can of (armed) force and of horses tethered, that thereby you may dismay the enemy of Allah and your enemy, and others beside them you know not. Allah knows them. Whatsoever you spend in the way of Allah it will be repaid to you in full, and you will not be wronged.

And if they incline to peace (*as-salm*), incline you also to it, and trust in Allah. Lo! He is the Hearer, the Knower.

And if they would deceive you, then lo! Allah is sufficient for you. He it is Who supports you with His help and with the believers."¹⁶

Isn't that what modern political scientists and politicians call "Armed

¹² - *Allah*, is the Arabic term for, *The One God*, the only God of the universe, this term is used by Arab Muslims, Christians and Jews. From now on it will be used instead of the term (*God*).

¹³ - *Al-Baqarah* 2/112.

¹⁴ - *Al 'Imran* 3/83.

¹⁵ - *Al-Baqara* 2/131.

¹⁶ - *Al-Anfal* 8/60-62.

peace and deterrence"?

Aggression is forbidden in Islam, but war of self defense is incumbent on all Muslims capable of fighting, as Allah says:

"Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loves not aggressors.

And slay them wherever you find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter. And fight not with them at the Sacred Mosque until they first attack you there, but if they attack you (there) then slay them. Such is the reward of disbelievers.

But if they desist, then lo! Allah is Forgiving, Merciful.

And fight them until persecution is no more, and religion is for Allah. But if they desist, then let there be no hostility except against wrongdoers."¹⁷

It is worth noting here that the term *war (harb)* is mentioned only four times in the *Qur'an*, while the term *peace (salam, salm)* is mentioned more than fifty times. Moreover, the name *The Peace (as-Salam)*, is one of the *Beautiful Names of Allah* in the *Qur'an*:

"He is Allah, than Whom there is no other God, the Sovereign Lord, the Holy One, the Peace (*As-Salam*), the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partners (unto Him)."¹⁸

Islam is not a ritualistic religion only; it is a religion of life. It regulates and guides the life of its adherents from before birth until after death. Islam recommends to Muslims, especially men to carefully choose their mates for marriage because Islam recognizes the central role of the mother in bringing up the children, as Allah says in *The Qur'an*:

"And We have enjoined upon man concerning his parents - His mother bears him in weakness upon weakness. and his weaning is in two years - Give Thanks unto Me and unto your parents. Unto Me is the journeying."¹⁹

A very large portion of *The Qur'an* and the sayings ascribed to the Prophet Muhammad deal with legal provisions (*ahkam*), religious obligations (*ibadat*), with religious purity, legal and illegal issues (*halal*

¹⁷ - *Al-Baqarah* 2/190-193.

¹⁸ - *Al-Hashr* 59/23.

¹⁹ - *Luqman* 31/14.

and haram), dietary laws, criminal and civil law, and also with courtesy and manners; further they deal with dogma, retribution at the last judgment, Hell and Paradise, angels, creation, revelation, earlier prophets, and to generalize, with everything that concerns the relationship between Allah and man, and between man and man.

The following *Qur'anic* verse reflects the idea of how Islam regulates the heavenly and the worldly life of its adherents.

Allah says in *The Qur'an*:

"But seek the abode of the Hereafter in that which Allah had given you and neglect not your portion of the world, and be you kind even as Allah has been kind to you, and seek not corruption in the earth; lo! Allah loves not corrupters."²⁰

Moreover, Islam allows its adherents to live a decent life, and to enjoy the lawful pleasures of this life, as Allah says in *The Qur'an*:

"O Children of Adam! Wear your beautiful apparel at every time and place of worship, eat and drink. But waste not by excess, for Allah loves not the wasters.

Say! Who had forbidden the adornment of Allah which he has brought forth for His servants, and the good things of His providing? Say! They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus do We explain Our revelations for people who have knowledge."²¹

The Qur'an laid down to Muslims the fundamentals of their faith which are known to Muslims as the Principles of Faith:

"The Messenger (Muhammad) believes in that which had been revealed unto him from his Lord and (so do) the believers. Each one believes in Allah and His angels and His scriptures and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Your forgiveness, our Lord! Unto You is the journeying."²²

The Prophet Muhammad explained these Principles of Faith, which every Muslim must believe in, in order to be a true believer:

1 - Allah as the only and the One God.

²⁰ - *Al-Qasas* 28/177.

²¹ - *al-A'raf* 7/31-32.

²² - *Al-Baqarah* 2/285.

- 2 - His angels.
- 3 - His Books (*The Torah, The Gospel, and The Qur'an*).
- 4 - His Messengers (*Adam, Noah, Abraham, Moses, Jesus, Muhammad, and many more*).
- 5 - Life after death.
- 6 - Divine Decree.²³

In addition to the Principles of Faith, a Muslim must accept and practice the Five Pillars of Islam:

- 1 - *Shahadah* (Testimony of Faith), to bear witness that there is no God except Allah, and that Muhammad is His Messenger.
- 2 - *Salah* (Prayers), to offer mandatory prayers five times a day.
- 3 - *Zakah* (Purification of Wealth), to pay annually at least 2.5% of one's net savings, investment and jewelry, etc.
- 4 - *Sawm* (Fasting) during the whole month of *Ramadan*²⁴, from sunrise to sunset.
- 5 - *Hajj* (Pilgrimage to *Makkah*) at least once in the life time of every physically and financially capable Muslim.

Any Muslim who believes in the Principles of Faith and practices the Pillars of Islam is a fundamentalist from an Islamic point of view. Of course, there are more practices and taboos which a true Muslim must practice and observe in his/her daily life.

First and foremost is the practice of enjoining the right and forbidding the wrong, (*al-amru bil-ma'ruf wan-nahyu 'ani-l-munkar*) as Allah ordained in *The Qur'an*:

"(Triumphant) are those who turn repentant (to Allah), those who serve (Him), those who praise (Him), those who fast, those who bow down, those who fall prostrate (in worship), those who enjoin right and forbid wrong and those who keep the limits set by Allah. So proclaim the glad tidings of the believers."²⁵

In that regard the Prophet Muhammad (peace be upon him) said:

"Any one of you witnesses an evil act being committed, he must stop it with his hand, but if he could not, he must stop it with his tongue, but if he could not, he must stop it with his heart, and that is the weakest

²³ - The Divine Decree is expressed in the following Qur'anic verse: "Say: Naught befalls us save that which Allah had decreed for us. He is our Protecting Lord. In Allah let believers put their trust!" (*at-Tawbah* 9/51)

²⁴ - The 9th month of the Lunar Calendar.

²⁵ - *At-Tawbah* 9/112.

degree of faith."²⁶

Enjoining right and forbidding evil are the two main ingredients for maintaining human rights, social justice, and the freedom of the individual. Practicing all these principles is a basic duty of all Muslims, rulers as well as citizens, according to what Allah ordained in *The Qur'an* when He addressed David (peace be upon him) as a ruler:

"O David! Lo! We made you a ruler in this world: Therefore judge you between people in truth (and justice), and follow not desire that it beguile you from the right path of Allah. Lo! those who wander from the right path of Allah have an awful doom, forasmuch as they forgot the Day of Reckoning."²⁷

Also Allah ordered the citizens to deal with each other justly regardless of love or hate:

"O you who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that you deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo! Allah is informed of what you do."²⁸

Again Allah, the Exalted, commanded people to be just in their dealings with each other:

"Lo! Allah commanded you that you restore deposits to their owners, and if you judge between people that you judge justly. Lo! comely is this which Allah admonishes you. Lo! Allah is ever Hearer, Seer."²⁹

Justice must be applied for every person regardless of whether he/she is poor or rich, be it a parent, or a relative, even for his/her own self, as Allah ordered in *The Qur'an*:

"O ye who believe! Be you staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich person or a poor person, for Allah can be best protect both. So follow not passion lest you lapse (from truth) and

²⁶ - *Muslim, Mukhtasar as-Sahih, hadith 34, p. 16.*

²⁷ - *Sad 38/26.*

²⁸ - *Al-Ma'idah 5/8.*

²⁹ - *An-Nissa' 4/58.*

if you lapse or fall away, then lo! Allah is ever Informed of what you do."³⁰

Islam restored the human rights of the poor, the orphan, and the downtrodden which were badly violated before Islam, as Allah says In *The Qur'an*:

"Therefore the orphan oppress not,
Therefore the beggar drive not away."³¹

A big portion of the personal wealth and the income of the Muslim State is allocated by Allah to the poor and the needy, as Allah ordained in *The Qur'an*:

"The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and for the wayfarers; a duty imposed by Allah. Allah is Knower, Wise."³²

In this regard Allah also says:

"That which Allah gives as spoil unto His Messenger from the people of the townships, it is for Allah and His Messenger³³ and for the near of kin and the orphans and the needy and the wayfarer, that it become not a commodity between the rich among you. And whatsoever the Messenger gives you, take it. And whatsoever he forbids abstain (from it). And keep your duty to Allah. Lo! Allah is stern in reprisal."³⁴

The foundations of the Islamic social welfare were laid down in the following *Qur'anic* chapter:

"Have you observed him who belies the religion?

That is he who repels the orphan,
and urges not the feeding of the needy.

So woe to the worshippers who are neglectful of their prayers,
Those who (want but) to be seen,

³⁰ - *An-Nissa'* 4/135.

³¹ - *Ad-Duha* 93/8-9.

³² - *At-Tawbah* 9/60.

³³ - *i.e.* for the State.

³⁴ - *Al-Hashr* 59/7.

But refuse (to supply) (even) neighborly needs."³⁵

Based on the above verses, Islam created a balanced economic and welfare system, supported by private and governmental capital, which liberates the citizen from the financial influence of the rich and from the government, and allows the poor Muslim citizen safe harbor from governmental pressure. Islam kept the private sector healthy and prosperous. Islam does not fight wealth; rather, it regulates it and humanizes it, as we learn from the following *Qur'anic* verses:

"Of their wealth take alms, that so you might purify and cleanse them; and pray on their behalf. Verily your prayers are a source of security for them: And Allah is Hearer, Knower."³⁶

And *The Qur'anic* verse:

"You will not attain unto piety until you spend of that which you love. And whatsoever you spend, Allah is aware thereof."³⁷

³⁵ - *Al-Ma'un* 107/1-7.

Hypocrites make a great show of hollow acts of goodness, devotion, and charity. But they fail signally if you test them by a little acts of neighborly help or charity, the thousand little courtesies and kindness of daily life, the supply of needs which cost little but mean much.

³⁶ - *Al-Tawbah* 9/103.

³⁷ - *Al 'Imran* 3/92.

"BORN FREE" IN ISLAM

The principle of "Born Free" is an Islamic principle which was applied and practiced fourteen hundred years ago for all citizens of the Muslim State, regardless of their color, race, sex, or creed of faith, be it Muslim or not, as we learn from the following story which took place between Egypt and *Madinah*. The main players of the story are, 'Umar Ibn al-Khattab, the Second Caliph of Islam, 'Amr Ibn al-'As, the Muslim Governor of Egypt, and an Egyptian Christian Copt, a citizen of the Muslim State.

"Once an Egyptian came to the Caliph, 'Umar Ibn al-Khattab and said: O Prince of the believers, I am seeking your protection!

'Umar asked: What is the matter with you?

The Egyptian explained: I am a man from Egypt. I raced with the son of the Governor 'Amr Ibn al-'As, and I beat him, so he started whipping me with his whip while saying: 'I am the son of a noble prince.' I complained to his father, who jailed me in order to keep me from coming to you. I escaped and came to you.

'Umar, upon hearing this, wrote to 'Amr Ibn al-'As, come to pilgrimage with your son.

When they arrived, 'Umar ordered the Egyptian to whip 'Amr's son as much as he had whipped him. So he did. While he was doing the whipping, 'Umar was saying, Whip the Prince's son.

Then the Egyptian said: Enough! That is how much he whipped me.

Then 'Umar said: Whip the Prince's head!

The Egyptian said: His father did not whip me.

'Umar retorted: Indeed! If you did it you would never find anything stopping you.

Then he turned to 'Amr and said:

Since when do you enslave people who are born free?³⁸

³⁸ - *Al-Musawi, Nuzhat al-Jalis*, vol.1,
p. 252.

RACE, COLOR, AND LANGUAGE IN ISLAM

Islam accepts the difference of colors and languages among peoples as a grace from Allah, because He, through His wisdom, created us like that, as He affirms in *The Qur'an*:

"And among His signs is the creation of the heavens and the earth, and the difference of your languages and colors. Lo! In that are signs for men of knowledge."³⁹

Moreover, in the eyes of Allah humanity is one, as He informs us in *The Qur'an*:

"O mankind! We have created you from a male and a female, and have made you nations and tribes that you may know one another. Lo! The noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware."⁴⁰

The Prophet Muhammad said in that regard:

"Indeed your Lord is One, and your father is one, so there is no virtue for an Arab over a non-Arab, nor for a red over a black except through piety."⁴¹

This is contrary to the Biblical accounts which consider the difference in languages as a punishment from Jehovah:

"And the whole earth was of one lip⁴² and of one speech. And it happened, as they travelled from the east, they found a level valley in the land of Shinar. And they lived there. And each one said to his neighbor, come, let us make brick, and thoroughly burn them. And they had brick for a stone, and they had asphalt for mortar. And they said, come, let us build a city and a tower with its top in the heavens, and make a name for ourselves, that we not be scattered on the face of all earth. And Jehovah came down to see the city and the tower which the sons of Adam built. And Jehovah said, Behold, the people is one, and the lip (the language) one to all of them, and this they are beginning to do, and now all which

³⁹ - *Ar-Rum* 30/22.

⁴⁰ - *Al-Hujurat* 49/13.

⁴¹ - *Abu Bakr al-Haithami, Majma' az- Zawa'id*, vol. 8, p.84.

⁴² - The Hebrew word for (lip) and for (language) is (*safah*), the translator of the Hebrew text erred here by translating (*safah*) into (lip), it should be translated (language)

they have imagined to do will not be restrained from them. Come let Us go down and confuse their lip (language) so they cannot understand one another's speech. And Jehovah scattered them from there, over the face of all the earth. And they stopped building the city. On account of this its name is called Babel, because Jehovah confused the lip (language) of the earth there. And Jehovah scattered them abroad from there on the face of all the earth.⁴³

⁴³ - **Genesis 11:1-9.**

RELATIONSHIP BETWEEN MUSLIMS AND NON-MUSLIMS

As to the relationship between Muslims and non-Muslims, Allah ordained a peaceful co-existence and a mutual understanding, as He said in *The Qur'an*:

"Say: O People of the Scripture!⁴⁴ Come to an agreement between us and you: That we worship none but Allah, and that we associate no partners with Him, and that none of us take others for Lords beside Allah. And if they turn away, then say: Bear witness that we are Muslims (bowing to Allah's will)."⁴⁵

Even a mere discussion between the Muslims and the People of the Scripture should be held in a good manner, as Allah ordered Muslims in *The Qur'an*:

"And argue not with the People of the Scripture, except in the best way, save with such of them as do wrong; and say: We believe in that which had been revealed unto us and revealed unto you; our God and your God is One, and it is to Him we surrender."⁴⁶

Islam has very high regard for the *Torah* and the Gospel, and accepts them as revealed books from Allah as guidance and judge between people, as Allah revealed in *The Qur'an*:

"Lo! We did reveal the Torah, wherein is guidance and a light, by which the Prophets who surrendered unto Allah judged the Jews and the rabbis and the priests (judged) by such of Allah's Scripture as they were bidden to observe, and thereunto were they witnesses. So fear not mankind, but fear Me. And barter not My revelations for a little gain. Whoso judges not by that which Allah has revealed: such are disbelievers."⁴⁷

After the *Torah*, Allah sent Jesus with the Gospel confirming which was revealed before him, and he was given the Gospel wherein is guidance and a light:

"And in their footsteps We sent Jesus the son of Mary, confirming the

⁴⁴ - Jews and Christians.

⁴⁵ - *Al 'Imran* 3/64.

⁴⁶ - *Al-Ankabut* 29/46.

⁴⁷ - *Al-Ma'idah* 5/44.

Torah that had come before him: We sent him the Gospel wherein is guidance and light, confirming that which was (revealed) before it in the Torah - a guidance and admonition unto those who ward off (evil).⁴⁸

Jesus is mentioned in *The Qur'an* over thirty times. Islam accepts the virgin birth of Jesus and the purity of the Virgin Mary, as Allah says:

"And when the angels said: O Mary! Lo! Allah had chosen you and made you pure, and had preferred you above (all) the women of the world.

The angels said: O Mary! Lo! Allah gives you glad tidings of a Word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah). He will speak unto mankind in his cradle and in his manhood, and he is of the righteous.

She said: My Lord! How can I have a child when no man had touched me? He said: So (it will be). Allah creates what He will. If He decrees a thing, He says unto it only: Be! and it is.

And He will teach him the Scripture and wisdom, and the *Torah* and the Gospel.⁴⁹

Islam gave the freedom to the Christians to run their religious and social affairs according to the Gospel, as *The Qur'an* tells:

"Let the People of the Gospel judge by that which Allah had revealed therein. Whoso judges not by that which Allah had revealed; such are evil-livers."⁵⁰

Allah revealed *The Qur'an*, confirming the Scriptures which were revealed before it. At the time Allah instructed the Prophet Muhammad to judge between the Christian and the Jews when they come to him for judgment. He clarified that for each community He appointed a divine law:

"And unto you (Muhammad) have We revealed the Scripture (*The Qur'an*) with the truth, confirming whatever Scripture was before it, and a watch over it. So judge between them by that which Allah had revealed, and follow not their desires away from the truth which had come unto you. For each⁵¹ We have appointed a divine law and a

⁴⁸ - *Al-Ma'idah* 5/46.

⁴⁹ - *Al 'Imran* 3/ 42 & 45-48.

⁵⁰ - *Al-Ma'idah* 5/47.

⁵¹ - The Christians and the Jews.

traced-out way. Had Allah willed He could have made you one community. But that He may try you by that which He has given you (He had made you as you are). So vie one with another in good works. Unto Allah you will all return, and He will then inform you of that wherein you differ.⁵²

The Prophet Muhammad (peace be upon him) put the principles of peaceful religious co-existence, as ordained in *The Qur'an*, into practice for the first time in history between the three monotheistic religions; Islam, Christianity and Judaism. He and his Muslim followers migrated from *Makkah* to *Madinah* in the year 622 C.E. and encountered as many Jewish tribes that dwelled within *Madinah* and around it at that time. The Prophet Muhammad thought it right to live peacefully with them as People of Scripture. He signed a treaty with them which regulated the peaceful co-existence between the two monotheistic religions. Among the articles of that treaty are the following:

"The apostle wrote a document concerning the Emigrants and the Helpers in which he made a friendly agreement with the Jews and established them in their religion and their property, and stated the reciprocal obligations as follows:

To the Jew who joins us belong help and equality. He shall not be wronged nor shall his enemies be aided.

The peace of the believers is indivisible.

"The Jews of Banu 'Awf are one community with the Muslims (the Jews have their religion and the Muslims have theirs), their freedom and their persons except those who behave unjustly and sinfully, for they hurt but themselves and their families...⁵³

Later on, a deputation from the Christian bishops of *Najran* (in northern Yaman) came to the Prophet Muhammad in *Madinah*. When the time of their prayers came, they stood and prayed in the Prophet's mosque, and he said that they were to be left to do so. They prayed towards the east.⁵⁴ Before they left *Madinah*, the Prophet gave them a written pledge of amnesty and protection of their faith, churches, and property as long

⁵² - *Al-Ma'idah* 5/48.

⁵³ - Ibn Is-haq, *The Life of Muhammad*, translated by A. Guillaume, Oxford University Press, seventh impression, 1982, pp. 231-233.

⁵⁴ - *Ibid*, pp. 270-271.

as they remained at peace with the Muslims.⁵⁵

Later on we find the Muslim caliphs and generals extended this kind of amnesty and protection to the people of Jerusalem, Damascus, Iraq, Persia, Egypt, North Africa and Spain when the Muslim armies liberated these areas from the oppression and despotism of their Byzantine and Persian rulers. As soon as the Muslim armies defeated the regular armies of the Persians and the Byzantines, they laid down their arms and left the local population to live freely in the Muslim State, unharassed and unmolested.

⁵⁵ - *Ibn Kathir, as-Sirah an-Nabawiyah*, vol. 4, p. 106.

ISLAM AND MODERNISM

Islam, in all its history, has been a progressive religion, and has never opposed development, progress or modernism. The Muslims of the medieval period embarked on scientific, philosophical, religious, and literary research and development never matched in the history of any medieval culture or religion. The scope of this book is limited to Islamic Fundamentalism. For full accounts of the Islamic sciences, philosophy and art, this writer recommends The Genius of Arab Civilization: Source of Renaissance, edited by John R. Hayes, The MIT Press, Cambridge, Massachusetts.

In the modern period, *Sheikh Muhammad Rashid Rida* (1865-1935), a renowned Muslim reformist, called for the establishment of a modern Muslim State based on the principles of Islam and modern technology of Europe:

"We want to combine in our 'Ummah (Muslim Community) the interests of this world and the Hereafter. We are in great need of sciences, crafts, and modern industry - the benefits of which will not be realized unless we practice them in the principles of our religion, which are *The Qur'an* and the *Sunnah* (the Tradition of the Prophet). There is no contradiction whatsoever between the two (this world and the Hereafter). If we do not combine the interests of this world and the guidance of religion we will never be able to stand on our own feet."⁵⁶

However, if "modernism" means alcoholism, drug addiction, teen-age pregnancy, abortion, AIDS, and other social diseases, Islam and Muslims have no need for it.

If personal freedom and liberalism mean gang members terrorizing innocent citizens, again, Islam and Muslims are in no need of it, nor should any society. In this regard Allah says in *The Qur'an*:

"Say! My Lord forbids only indecencies, such of them are apparent and such are within, and sin and wrongful oppression, and that you associate with Allah that for which no warrant have been revealed, and that you tell concerning Allah that which you know not."⁵⁷

Islam calls for social order, as *The Qur'an* teaches:

⁵⁶ - Assad N. Busool, op. cit., p. 93.

⁵⁷ - *Al-A'raf* 7/133.

"For that cause We decreed for the Children of Israel that whosoever kills a human being for other than man slaughter or corruption in the earth, it shall be as if he had killed all mankind. Our messengers came unto them of old with clear proofs (of Allah's sovereignty), but afterwards, lo! many of them became prodigal in the earth.

The only reward of those who make war upon Allah and His Messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom.

Save those who repent before you overpower them. For know that Allah is Forgiving, Merciful."⁵⁸

Punishment and retaliation against criminals and social corrupters bring life to the society, as *The Qur'an* informs us:

"And there is life for you in retaliation, O men of understanding, that you may ward off (evil)."⁵⁹

Recent events in the Muslim world have proven that *Sheikh Muhammad Rashid Rida* is absolutely right. Muslims will never succeed in their worldly life without the spiritual and materialistic guidance of Islam, as the Muslim historian, sociologist *Ibn Khaldun* (1332-1406 C.E.) said of the Arabs:

"Arabs can build their state only by some of religious coloring, such as prophecy, or sainthood, or some great religious authority in general."⁶⁰

After 1945, during the post-colonial period, Muslims tried to improve their social, economical and political situation through adapting nationalism, socialism, communism, and European humanism or secularism, but they failed miserably, as we see now. All this time the Muslim secular political leaders ignored Islam as a means of reform; however, the masses and their Muslim leaders realized the mistakes of their political leaders and secular intellectuals, and they decided to act. A new Muslim religious leadership arose among the Muslim masses and tried to wrestle the leadership from the secularists.

⁵⁸ - *Al-Ma'idah* 5/32-34.

⁵⁹ - *Al-Baqarah* 2/179.

⁶⁰ - *Ibn Khaldun, The Muqaddimah*, translated by Franz Rosenthal, New York, Pantheon Books, 1958, vol. 1, p.305.

This writer wishes to return to what he wrote in 1978 about the secularist, westernized, intellectual leadership of Egypt as a representative of what had happened in the Muslim World during the period between the First and Second World Wars:

"European civilization was generally considered to be the most advanced in the world, its strength and prosperity a function of the existence of the national community, a practical economy based on the guidelines of materialism and science (reason), and the separation of religion and politics. In the Arab World, the doctrine of Western superiority was expounded throughout the 1920s and 1930s by a number of European-oriented writers."⁶¹

"This attitude from the secularists produced a conflict between them and the Muslim traditionalist intellectuals, which lasted for many years. The secularists took a firm stand against their opponents, almost defeating them because of their strong organization and virtual monopolization of the mass media."⁶²

"However, the secular leadership in the thirties faced a serious threat in the form of the Muslim Brotherhood who took it upon themselves to revive orthodox Islam and to fight the secular liberal trend in Egypt. The secularists recognized the danger of this movement which successfully captured the imagination of the people. They fought against it with its own weapon, orthodox Islam, attempting through their writings to portray a picture of Islam which would counter the fanaticism of the Muslim Brethren. In doing this, they were slowly turning away from Modernism and became increasingly aware of the overwhelming failure of the materialistic way of life to satisfy the minds and the hearts of people throughout the world."⁶³

"Such was the situation among the intellectual elite in Egypt. But the masses were relatively unaware of matters of intellectual controversy of the day. They occupied themselves with more mundane concerns, and when it came to Western influence they took from the West what they

⁶¹ - Assad Nimer Busool, *The Development of Taha Husayn's Islamic Thought*, *The Muslim World*, October 1978, p. 266.

⁶² - *Ibid.* p. 272.

⁶³ - *Ibid.* p. 273.

could make use of - its progressive materialism - while remaining to all intents and purposes faithful to the traditional ways of life. The people remained firmly attached to Islam and were unwilling to accept any ideology which might contradict it."⁶⁴

The situation in contemporary Muslim societies all over the world has not changed much since the 1930s and 1940s. In fact, Muslims of our time are more attached to Islam than ever before, and they strongly believe that Islam is the way for their happiness of this world and the Hereafter, this due to the spread of Islamic education and the massive amount of classical Islamic material which have been published all over the Muslim world, from the most westernized city of Beirut to the most traditional city of *Makkah*.

If we survey the map of the Muslim world, from Indonesia in the Far East to Morocco in the Far West, what do we find? We find that all these Muslim countries are ruled by non-democratic oppressive regimes supported by foreign powers. Indeed, it is puzzling to the mind of every intellectual when he learns that the Western world and especially the United States of America, the self proclaimed champion of democracy and human rights, never in the modern history of the Muslim peoples has supported the Muslim masses' struggle against their dictators. All liberation movements in the Muslim world were depicted by the governments of the West and the U. S. A. until two years ago as communists or socialists, and now after the fall of communism, these liberation movements are depicted as "Muslim Fundamentalists" who hate non-Muslims and are a danger for the whole world. Indeed, it is very strange to see the champion of human rights join forces with oppressive regimes in helping them to violate the human rights of over a billion human beings the world over. According to reports from the U. S. State Department, the United Nations, and Amnesty International, the governments of the majority of the Muslim countries are champions of human rights violations.

This improper behavior since 1948 from the governments of the West in general and the United States in particular, makes the "Muslim Fundamentalists" human rights defenders and champions in the eyes of the Muslim masses, because they declare war (*jihād*) against the oppressors of the Muslim masses, be it their own despotic governments or the United States of America.

⁶⁴ - *Ibid.* p. 272.

At the same time that we find the government of the United States helping the Russian people and rightly so, to establish democracy in their land with billions of dollars, we find the same government wrongly supporting the oppressive regimes in the Muslim countries with billions of dollars to deprive the Muslim masses from democracy.

DEMOCRACY IN ISLAM

Democracy, or consultative (*shura*) rule, as a matter of fact is a basic Islamic principle, as we learn from *The Qur'an*, where Allah instructed the Prophet Muhammad to consult with his people:

"It was by the mercy of Allah that you are lenient with them (O Muhammad), for if you had been stern and fierce of heart they would have dispersed from round about you. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when you are resolved, then put your trust in Allah. Lo! Allah loves those who put their trust in Him."⁶⁵

Allah describes the Muslim Community as people who shun indecency, and whose affairs are run by consultation:

"And those who shun the worst of sins and indecencies and, when they are wroth, forgive.

And those who answer the call of their Lord and establish worship, and whose affairs are a matter of counsel (*shura*), and who spend of what We have bestowed on them.

And those who, when great wrong is done to them, defend themselves."⁶⁶

With all of this in mind, questions jump quickly to the mind of every free Muslim all over the world: Why is that what is right for Russia cannot be right for the Muslim world? What right have the governments of the Western world and the United States to deprive the Muslim masses of a decent, free and democratic life like every human being in the West?

The level of poverty in the United States is below 13,000 dollars a year, while 90% of the Muslim masses could not reach half of this figure, even sometimes one fourth of it. In other words, the Muslim masses live in the worst form of poverty, while their rulers own fat bank accounts in the banks of Switzerland, France, England and the United States. Those rulers deposit "their" money, which is in most cases squandered any where in the world except their own countries. The reason of course is very well known.

Therefore, what the "Muslim fundamentalists" are doing in revolting

⁶⁵ - *Al 'Imran* 3/159.

⁶⁶ - *Ash-Shura* 42/37-39.

against their oppressive despotic governments and against the so-called interests of the United States of America in the Muslim world, is a reaction, not an action. It is a reaction to an evil act being committed against the Muslim masses all over the world, following the directive of *The Qur'an*, which says:

"And those who, when great wrong is done to them, defend themselves. The recompense for an ill-deed is ill the like thereof. But whosoever pardons and amends, his reward is due from Allah. Lo! Allah loves not wrong-doers.

And whoso defends himself after he had suffered wrong - for such, there is no way (of blame) against them.

The way (of blame) is only against those who oppress mankind. For such there is a painful doom."⁶⁷

It would be very much better for the people and the government of the United States and the West to deal properly with the Muslim masses and their true leaders than to fight and oppress them, because Islam is here to stay, and will not collapse like communism or any other secular ideology. Islam right from its beginning 1400 years ago, is a grass roots religion - the religion of the masses, not the religion of the elite, or a class of intellectuals or philosophers. Islam is on the rise all over the world especially in the United States, where several million Muslims live, and their number is on the rise on a daily basis.

The "Muslim Fundamentalists" try to apply the ordinances of *The Qur'an*, especially what is related to enjoining right conduct and forbidding indecency, (*al-amru bil-ma'ruf, wan-nahyu 'ani-l-munkar*) which we already touched on earlier. They believe it is their duty to correct and remove the social injustices which corrupt their societies, as *The Qur'an* orders them to do:

"And let there be from you a band of people who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful."⁶⁸

A "Muslim Fundamentalist" who prays five times a day, feels it is incumbent on him to fight indecency in his society according to the guidance of *The Qur'an*:

"Recite that which had been inspired in you of the Scripture (*The Qur'an*),

⁶⁷ - *Ash-Shura* 42/39-42.

⁶⁸ - *Al 'Imran* 3/104.

and establish regular prayer: for prayer restrains from lewdness and iniquity, but verily remembrance of Allah is more important. And Allah knows what you do."⁶⁹

Furthermore, this kind of Muslim feels he is responsible for stopping the evil acts of indecent people regardless of who they are, especially if they are affluent and powerful, because their evil acts reflect on all the society. As a result, every one would be punished by Allah, as He says in *The Qur'an*:

"And when We would destroy a township We command those of its affluent folk (to be decent) but they continue to transgress, and so the Word (of doom) has effect for it, and We annihilate it with complete annihilation"⁷⁰

It happened to the people of *Sodom* and *Gomorraah*, when they did not stop committing abominations, and *Allah* sent the angels who destroyed the whole town without any exception, except *Lot* and his family because he condemned the people for their evil acts:

"And when Our messengers brought Abraham the good news⁷¹, they said: Lo! we are about to destroy the people of that township, for its people are wrongdoers.

He said: Lo! *Lot* is there. They said: We are best aware of who is there. We are to deliver him and his household, all save his wife, who is of those who stay behind.

And when Our messengers came unto *Lot*, he was troubled upon their account, for he could not protect them; but they said: Fear not, nor grieve! Lo! we are to deliver you and your family save your wife, who is of those who stay behind.

Lo! we are about to bring down upon folk of this township a fury from the sky because they are evil-livers.

And verily of that We have left a clear sign for people who have sense."⁷²

The same thing happened to *Noah's* people, as *The Qur'an* informs us:

⁶⁹ - *Al-Ankabut* 29/45.

⁷⁰ - *Al-Isra'* 17/16.

⁷¹ - That he was to have a son.

⁷² - *Al-Ankabut* 29/31-35.

"And verily We sent *Noah* (as Our messenger) unto his folk, and he continued with them for a thousand year save fifty years; and the flood engulfed them, for they were wrongdoers. And We rescued him and those with him in the ship, and made of it a portent for the peoples."⁷³

Injustice is very strongly condemned in Islam by Allah and by the Prophet Muhammad. Allah says in *The Qur'an*:

"And whoso among you does wrong, We shall make him taste great torment."⁷⁴

And Allah says:

"But those of them who did wrong changed the word which had been given them for another saying, and We sent down upon them wrath from heaven for their wrongdoing."⁷⁵

Allah's punishment does not fall exclusively upon the wrongdoers, but it falls upon all those who do not try to stop their wrongdoing, as Allah says in *The Qur'an*:

"And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong-doers, and know that Allah is severe in punishment."⁷⁶

Allah loves justice and just people to the extent that He calls Himself *The Just (al-'Adl)*, and *The Judge (al-Hakam)*, at the same time He bans injustice for Himself, as He said in the *Sacred Hadith*:

"O My servants! I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another."⁷⁷

Allah never deals unjustly with His creatures, especially human beings; rather, they do injustice to themselves and to other creatures, as Allah says in *The Qur'an*:

⁷³ - *Al-Ankabut* 29/14-15.

⁷⁴ - *Al-Furqan* 25/19.

⁷⁵ - *Al-A'raf* 7/162.

⁷⁶ - *Al-Anfal* 8/25.

⁷⁷ - Reported by *Muslim*, *at-Tirmidhi*, and *Ibn Majah*. The English translation is from: *Forty Hadith Qudsi*, translated by Ezzeddin Ibrahim and Denys Johnson-Davies.

"We wronged them not, but they did wrong themselves."⁷⁸

He also says:

"And We wronged them not, but they were wont to wrong themselves."⁷⁹

He also says:

"We wronged them not, but they it was who did the wrong."⁸⁰

CONCLUSION

In conclusion, this is sincere advice from an American Muslim for all champions and defenders of human rights and dignity in the United States of America and all over the world, according to the instructions of the Prophet Muhammad, who said:

The true faith is a sincere advice.⁸¹

Therefore, in order for the United States and the West to be able to establish peace and stability and understanding the world over, they must understand properly and deal rightly with the so-called "Muslim Fundamentalists." This task is very easily done, since there are in the United States several millions of Muslims from all walks of life, from all over the Muslim world, among them masses of highly educated and sophisticated people, such as: Doctors, lawyers, university professors, businessmen, scientists, etc. These American Muslims could be the connecting link to help bridge the gap between the United States policy makers and the Muslim masses abroad, be it "Fundamentalists" or otherwise.

⁷⁸ - *Hud* 111/101.

⁷⁹ - *An-Nahl* 16/118.

⁸⁰ - *Az-Zukhruf* 43/76.

⁸¹ - *Al-Mundhiri, at-Tarhib wat-Tarhib*, vol. 2, p. 576.

About the Author

Dr. Assad Nimer Busool was born in Reina-Nazareth, Palestine.

Received his Bachelor and Masters degrees in Arabic Literature and Islamic Studies from the Hebrew University, Jerusalem.

He received a Masters degree in Library Science, and Ph.D. in Arabic and Islamic Studies from the University of California, Berkeley, California.

He has taught Arabic and Islamic Studies at San Diego State University and the University of Minnesota, Minneapolis.

Currently he is a Professor and Chairman of the Department of Arabic Studies at the American Islamic College, Chicago.

Dr. Busool is a prolific writer and has published books, articles and short stories in English, Arabic and Hebrew.

Among his writings:

- 1 - The Shapes of Arabic Letters (3rd printing).
- 2 - Games of the Children of Palestine
(in Arabic).
- 3 - Islamic Fundamentalism ?.
- 4 - The Role of *The Qur'an* and the Sunnah in Reviving the Muslim
'Ummah (in Arabic).
- 5 - *Ibn Taimiyah, al-'Aqidah al- Wasitiyah*, (translation with introduction
and commentary into English).
- 6 - *Ibn Hajar al-'Asqalani - Forty Hadith*, (translation into English).
- 7 - *Al-Mundhiri - Forty Hadith* (translation into English).
- 8 - Good Neighbors and Other Moral Stories (adapted from Arabic and
translated into English).

