

Muslim Unity in the Contemporary World: The Relevance of Popular Religions

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Abstract

Any crisis that emanates from any quarter now adays is often linked with Islam and Muslims, even if far removed from them, both in time and space. Islam and muslims are the scape goats in any uncivilized acts. The aspersion cast by Donald Trump is enough testimony. Notwithstanding, this prejudice the contributions of popular religions in the unity of (Sufism) the contemporary world cannot be under estimated. This paper will decipher the works of the likes of Jalal- al – Din-Rumi, Allamah Muhammad Iqbal and Dr Khalim Siddiqi, Muslims of different generations, but of cosmopolitan perceptions. They advocated for a proper human interaction irrespective of religious differences. They also advocated for a pragmatic approach to issues in such a way that each can preserve his identity in a way that his identity can improve the world; not in the Iron clad division given against people belonging to different religions. The ideas of the above, one can say, are universal and applicable to all times and races. It helps in promoting peace and understanding in contemporary world.

Introduction

This contemporary world is saddled with multifarious issues in every nook and cranny of the globe. It is either the issues of minorities seeking a way out of their problems, from dominant group or it is emphasis on democracy by the West in a society under a totalitarian rule or inherited kingdom; or it is a case of religious issues bordering on extremism. To others, it is seeking their right to religious practice unhindered. However, the dominant West have never shared the blame, neither address the multifarious problems whole heartedly or from where it emanated.¹ Without going deep into what gave birth to certain reactions, no matter how unpleasant they seem.

¹ The hypocritical postures adopted by the west in respect of issue like democracy is an open secret when it suit them they can support, tyranny, dictatorship and inherited rule no matter how it destabilize a society, here most advance western countries share the blame. The likes of Mobuto Seseseko of Zaire, Emperors Bokass of Central African Republic together with many monarchs in the Middle

Historically, the ascendancy of the West on world arena brought far reaching consequences to the world, especially the Muslim world. The changes radically altered the relations between Islam, Muslims on the one hand and the West on the other hand.² Not only the Muslims it affected civilizations. African in all its facets is affected and Africans, particularly Muslims are all receiving the heat.

Also, the ascendancy of Islam and Muslims, if my reading of history is correct, is not as devastating and disastrous to the European interest generally. One can say, even at the peak of Muslim power during the ottoman empire, the West could hardly count how the world of Islam subverted their interest covertly and overtly systematically, in such a way that to aim at redressing the imbalance is unthinkable. Compared this with the ascendancy of the West beginning with the emergence of Britain as the first industrialized nation, Britain conquered many lands that traditionally were either Muslims or under effective leadership of the Muslims. In places like India, the relationship that was amicable between Muslims and the Hindus became almost unimaginable.³

The empire did all it could to ensure enmity and dissention between the two religions here; divide and rule was the gospel employed. Suddenly, good neighbours became at war with one another. British policies in India is a classic example of this disturbing phenomena.⁴ The situation became worse with independence. India's policy under the tutelage of Britain finally led to the Balkanization of the country, Pakistan was created. In Pakistan, the unfortunate scepter of division led to the carving out of Indonesia in India itself, the sorry state of relationship between India and Pakistan over Kashmir is yet to be resolved and unlikely to be resolved in the near future.

East are at the mercy of the west, see Africa. Events vol 1 No 5 May Issue 1985, the whole edition, see also Africa Events March 1987 Issue

² Toyin Falola "The Ade Ajayi's Cumulative: Reformulating the Humanities in Africa". In Michael Omolewa and Akinjide Osuntokun (es). *J. F. Ade Ajayi: His Life and corner* pp. 307-330. It is an incisive commentary of how the west entrapped the world particularly Africa and the way forward

³ Muhammad Akram *A Look at the West*, pp. 23

⁴ A look at the west by a Soldier Muhammad Akram, in the above work, the author an insider to the nefarious activities of Britain against India and Indians, have documented in detail what transpired, not only India in fact, it is an account of how the Empire mercilessly disorganized and totally disoriented once Muslim societies across the globe, for their selfish greed of controlling the economy

All of the above are the handiwork of Britain. Because of the sheer greed of coveting everything culture, ethos and all what the Indian nationalities inherited went to the dogs.⁵ India is detailed as an example because this is the land where Muslims ruled for centuries; and build durable civilization. Throughout the period of Muslims rule, the story is blissful compared to what transpired with the emergence of Britain as the controller of the destiny of India and Indians. What was achieved before was basically due to the resilience of Sufism and the cosmopolitan approach of the sufis. In India, the sufis interacted with people of different faiths and culture and the efforts of transforming such societies went unnoticed. This is because Sufism easily mingled and interacted with different Indian societies without seeing the inferior sides of any. The area till today is dotted with tombs of many saints revered by both the Hindus and non Hindus recognized and patronized by the Hindus and the Muslims. Till today, it is a place of pilgrimage, even to none believers, this means that Hindus attested to the moral and spiritual standing of Muslim saints; hence, they did not hesitate to pay pilgrimage and at times sponsor the whole event.⁶ Fortunately, individuals and institutions within Islam have proffered ways in which peace can be obtained and sustained in this period.⁷

This paper, even though in a sketchy and generalized way, will examine the contributions of three individuals, who are institutions themselves when we look at their contributions to global issues. Two were contemporaneous while one, Jala-al din-Rumi, the precursor was centuries ahead of them. He was the moving spirit behind their ideas, particularly on Iqbal who copiously quoted Rumi's Mathnawi in almost all his works, both poetic, philosophy and what related to them.⁸ All of the three have agreed and accepted Sufism as a tool for transforming Islamic societies. It is also a global phenomena that can transform the world radically without the present tension we are witnessing.⁹ Particularly that of divided loyalty

⁵ Abd-allah Ahsan "The identity crisis within the modern Muslim nation states" in al Al-tawhid journal vol v, no2. December 1987-February 1988 pp 97-130. See also Ali Nadwi opcit pp5-55

⁶ See Thomas Arnold *The preaching of Islam. A history of the propagation of the Muslim faith*, endeavour to read particularly chapter 1 and the spread of Islam in India, see also India perspectives January 2005. "World heritage sites in India pp3-9 see India perspectives July 2005 issue "Allahabad relics of British raj" pp30-34

⁷ See Abul Hassan Ali Nadwi's incisive work *Muslim in the west. The message and mission* particularly pp5-63. In fact the work as a whole is an attempt to reach the west in a sober and reflective manne. See Mona Abul-fadl "The end of History; the west" in *proceedings of the 21st annual association of Muslim social scientists* pp 32-63.

⁸ Muhammad Iqbal *The Reconstruction of Religious thought in Islam* pp 95-145 see the first chapter and the last chapter of The Reconstruction of religious though pp1-28, pp18-1

⁹ S Parvez Manzoor "Historical order, rationale state, or moral community? The problem of politics in modernity and in Islam" in *proceedings of Twenty first annual conferences* op.cit pp 415-430 see also "A new Islamic scientific theory of the human self and its states of consciousness" by Athars. Naqvi in *ibid* pp 456-473

between one's nation, ethnicity and religion. The above scholars were abreast during their times of global events, particularly what pertains to Islam and Muslims. This is not surprising, one, they were all Muslims, two they were avidly aware of what transpired globally, they not only wrote, spoke, but actively became engaged in one way or the other in shaping it, no matter how insignificant it might appear¹⁰.

Their contributions in form of criticism and candid intellectual engagement are still there for appraisal and judgment. This is true particularly in respect to the West and its negative impact on the Muslim world. One can say without exaggeration that, ideas of the above three scholars are the contributions of Islam and Muslims to the world peace and unity in contemporary period; this is because the two are inseparable. Despite being Muslims and conscious of their identity, the scholars never shied away from giving candid credit to the West or embracing an idea from the West, particularly if it promotes peace and understanding globally. This, however did not prevent them from criticizing the West and the whole gamut of their intellectual tradition where it proved injurious and contrary to the interest of not only Muslims and Islam but humanity as a whole. Among the three scholars, Jalal-al-Din Rumi was the driving force and the main inspirer on the other two. Rumi, though a scholar in the Islamic tradition alone, was endowed with prophetic insight and sharp and critical mind that dissected many issues, criticized, rejected as well as offer alternative.¹¹

Rumi's influence on the other two, particularly Muhammad Iqbal, is glaring, Khalim Siddiqi, the third personality one can say had inspiration from both the two. They shared their vision of being critics of Western paradigms, particularly the West's spirited attempt at arresting the growth of Islam, especially in the 20th century. The three are phenomena themselves, phenomena in the sense that they never rejected ideas that emanated elsewhere particularly from the West. They criticized and proffered ways in which Islam and Muslims can co-exist with the West amicably in a situation of mutual respect and services. In this respect, this paper shall start with Jalal-al-Din and his perspectives.

¹⁰ See Ismail Raji al faruqi edited *Tria logue of the Abrahamic faiths* – The work is a collection of paper by scholars belonging to Islam, Christianity and Judaism. Pp 1-88

¹¹ *Hikmat al Dalat-Mumin ainama wajidaha, ahazaha*. It is a prophetic tradition that wisdom is a lost treasure of a Muslim wherever he find it, he hold it, this motivated many to search for truth in many issues beyond the boundary of Islam and helped a lot in cross fertilization of ideas. See also *Hijjat Allah Al-Balighah* by Shah Walli Ullah – of India

Jala-al-Din and the West

He was the founder of *Maulawiyya sufi* order¹². Maulana Rumi was a famous figure in the world of Islam. His standing is similar to that of the likes of shaykh-Abdul Qadir-al Jili, the leader of the Qadriyyah sufi order¹³. Hamid-al-Ghazalli (Hujjat-al Islam),¹⁴ as well as other towering figures in the world of Islam. He lived an austere and frugal life he disliked worldliness; his life was that of abstinence and contentment. However, he was of generous character. His life was that of a wandering dervish; this made it possible for the ordinary people to always flock to his gatherings. The elites as well like to associate with him but to his dislike. Simply of their oppressive behavior towards the ordinary. Jalal-al din was critical of many issues that the Muslims inherited from the West, I mean here the Greek logic, unbridled rationalism, together with negative mystical perspectives emanating from the Persian enclave. Rumi was also a fervent critic of Muslims who wholeheartedly accepted ideas outside Muslim culture without putting them into proper Islamic perspectives, particularly the spirited effort of portraying Islam as not a serious actor in many respect.

Jalal-al-din Rumi criticized Aristotelian logic, rejection of prophethood together with sainthood or the institution of mysticism generally. He eloquently gave Islamic perspectives on the above. Without equivocation, he stated that it is not all what is beyond the sense perception that can be rejected; rather, experiences both from religious intuition and other fields have deeper meaning, worth and significance than mere sense perception¹⁵. He further rejected scientific construct of rejecting what is not scientifically verifiable. He posited that the prophets and mystic experiences were also verifiable but at higher plane than the mere experience and proving of a scientist, which latter findings can easily demolish and reject.

Rumi remained a sunni following Abu Musa Ash-ari school of Tawhid while other Muslim sects like *Muutazilites* and other scholars he criticized some of their perspectives.¹⁶ Rumi capped his criticism and replied to them, that they should love God and follow his path. His concept of love led many to listen and follow the dervish path; repented from their past errors; and became good Muslims. The sufi reformer on divine love shall be quoted in detail:

¹² Ali Nadwi Maulan Jalal al-Din-Rumi in “*Saviours of Islamic spirit*” 339-345

¹³ Spencor J Trimmingham *The sufi orders in Islam* p 60-62

¹⁴ Spenser ibid p.14, Montomery Watt Muslim Intellectual a Study of Ghazzali, pp. 14-19

¹⁵ Ali Nadw *saviours* op cit pp 338

¹⁶ Ali Nadw *saviours* op cit pp 338-345.

“By love, bitter things become sweet, by love pieces of copper turns to gold; by love dregs become clear, by love pains become healing

By love, the prisons become a garden, by love the garden becomes obsolete

By love, wax gets as hard as a metal; by love illness contributes health; by love the dead is made a living, by love, the king is made slave.¹⁷

Through his work on poetry titled Mathnawi, Rumi not only explained the religion of Islam in a simple way as a reformer in the foot step of the prophets, he succeeded in capturing the imagination of Muslims to Islam. The mystic found acceptance and till today in both Sunni and the Shiite world, he is revered and accepted. His teachings embodied the unity of Islam and common humanity of mankind. His death was shocking to many people; Muslims and non Muslims. Ali Nadwi captured the scenario as follows:

When his corpse was brought forth, a great multitude swarmed the place all of whom smite their breasts and raised loud lamentations. Jews and Christians came reading their own scriptures. The Muslims strove to drive them away but they would not be repelled. It was feared, at length that tumult would break out. Intelligence was conveyed to Parwan (the governor of Konya) who asked the Rabbis and Bishops, why they mixed themselves up with the funeral of a Muslim saint. They replied that they had found in him all the signs and virtues of the prophets described in their scriptures and have learnt the ways of the sages and saints of yore, than they had even known before. They were all ultimately allowed to accompany the funeral.¹⁸

Rumi the Persian was a unifier of the Muslim world. Though a Persian (Iranian) migrated to Turkey, remained a sunni; with a tomb, where many pilgrims visited daily. Imam Khomeni, leader of the Iranian revolution wanted to visit the tomb of the saint during the period of his exile in Turkey, but official predilection prevented him. This would have been a historic one; leader of a revolution and movement, visiting the tomb of an equally silent revolutionary. The idea of common humanity of mankind and the unity of Muslims particularly in the

¹⁷ Ali Nadwi, *saviours* ibid pp 338-339

¹⁸ Al Nadwi, *saviours* Ibid p 346- see also *Nadwi Muslim in The West* opict 74-75

contemporary period found clear expression with Muhammad Iqbal Lahori and Khalim Siddiqui, the two were to a large degree influenced by Rumi.

Like Rumi, they were passionate about the unity of Muslims across the globe. They were sunni but had great sympathy for the Persians, (the Shiite). This was borne out of their desire for independence, but global politics attributed their aspiration to other goals.¹⁹ The two scholars appreciated the dynamic nature of the contemporary world and were in agreement with the aspirations of the Iranian for independence and their right to chart a possible way for themselves via the religion of Islam. However, the ascendancy of Western civilization would not concede to brazen effrontery nor can the Iranian abandon their belief and right to religion simply to satisfy the craving of a civilization, whose iniquities are more than its positiveness.²⁰ Iqbal and Khalim were at home with the two cultures, Islam and Western culture. They were not blind critic of the latter in favour of the former; rather they were critics who desired a better society irrespective of religious apartheid or any second class citizenship.²¹ Poet and philosopher, Iqbal and his message of unity to the Islamic world and his contributions to contemporary unity and progress shall be briefly discussed.

Allamah Muhammad Iqbal

Iqbal was a philosophical poet. He was passionate in the field of philosophy particularly Western philosophy. His writings, comments, observations and philosophical inquiries about Islam, he followed with keen interest. He also replied to inquiries and understanding of Islam²². Noted as influential thinker from the West, Iqbal was adept at digesting thought and contributing his own intellectual inquiry, often vigorously defending the stand of Islam on many issues which the Western philosophers for one reason or the other were not in harmony with.²³

Here, Iqbal differs from other advocates for a return to Islamic spirit like the Salafis who, to a large extent did not see any good in Western civilization nor could Islam meet at a

¹⁹ Bello Bala *A comparative study of the roles of Sufism in the Sokoto Caliphate and in the Iranian revolution* pp236-245

²⁰ Bello Bala *ibid* pp 236-245

²¹ Their understanding of contemporary problems of the Muslims and the west spirited attempt at preventing the emergence of a true Islamic nation is marvelous. Consider Kahim incisive analysis of how the west encircled Muslims and suffocated its growth and development a see "integration and disintegration in the politics of Islam and Kamfur" in Kalid Siddiqui (ed) *Issues in the Islamic Movement* 1982-83 (1402-03)

²² See *The Reconstruction* opcit, the whole book is divided into seven chapters it is a critique of Muslim and western philosophers, pbs iqbal and western civilization

²³ Iqbal also Criticized the likes of Ibn khaldun, Razi, ibn Rushd as well as Ghazalli on certain trajectory, but also salutes them on other grounds, see *Reconstruction of Religious Thought* particularly chapter iv. *The Human Ego – His Freedom and Immortality*

convergence point with the west on many issues. Therefore, the two cannot coexist and benefit from one another; rather, one has to go for the other to flourish. However, for the likes of Iqbal, this is unthinkable and unattainable, given the centuries of battles both physical and intellectual between the two. Iqbal however does not agree with the likes of Fukuyama and Huntington of this world²⁴. Rather, Western hegemony cannot be forever if at all the muslims can live up to the spirit of Islam. Hence, his monumental work aimed at charting a possible cause, for the Muslim's rejuvenation and if possible, of regaining their lost bearing. The reconstruction of religious thought in Islam is the book. Iqbal at his best not only engaged the West and the whole array of its thinkers and philosophers, but Muslim thinkers and philosophers as well who saw the possibility of Islam and Muslims regaining their ground via accepting Western paradigm hook, line and sinker²⁵. Iqbal with equal force rejected the current spurious assertion been bandied around by apologetic thinkers like the one mentioned above. Rather, if Muslims can be resolute and faithful to their religious calling, the facade called Western civilization can be tamed in many fields and a saner civilization can be brought about²⁶.

Iqbal with equal tenacity had traced the achievement of Islam and Muslims. He also gave reasons for their stagnation, particularly in their attempt at understanding the West and possibly have a way for word²⁷. He was conscious of how Muslims spiritedly tried to chart a possible way in which Islam and Muslims can regain their bearing and meet the West on both forces in and out prevented it equal strength.²⁸ In all of the above, historical and philosophical encounter with the West, Iqbal never under estimate the West nor does he dismiss it. Rather, he considered it as a force entitled to be engaged on its merits conscious of the spirit of Islam and its capacity of regaining its bearing if the Muslims can eschew certain problems, Iqbal finally gave his verdict contrary to the illusions of the West. The philosopher poet categorically stated that religion is possible in contemporary period; that is, Islam is perfectly possible. He recognized the mystical dimension of Islam and agreed if the Sufis can reform

²⁴ See Iqbal – Ibid chapter II *The Philosophical Test of the Revelations of Religious Experience* pp 28-60

²⁵ See Iqbal "the spirit of Muslim culture" pp124-145

²⁶ Iqbal Ibid p. 145

²⁷ The west particularly America, now is the police man of the world, policies that challenges its hegemony are painted black, terrorism, extremism and what have you. The History of the state supporting them and encouraging them to destabilize other societies is now an open secret, thanks to the likes of wiki leaks, for detail see *The Prosecution of George W. Bush for Murder: The Bombing of Baghdad March 21, 2003*. By Vincent Bulliosi Muslim philosophers were not left behind on issues pertaining to Rationalism, Ghazalli versus ibn Rushd, each a critique of the other

²⁸ See Iqbal's last chapter "Is religion possible?" In *Reconstruction* opcit p180-199

themselves, its vitality and energy can be released for the salvation of humanity. Mystical dimension of Islam is higher than the so called scientific experiences and issues related to it. On the way forward, Iqbal copiously quoted Mathnawi of Jalal-ad-din Rumi to buttress his points. Thorough grounding of Iqbal on Muslim culture, his understanding of the diverse cultures and orientations, coupled with his philosophical understanding of the West, its intricacies and maneuvers at waylaying Islam and Muslims, made it possible for the Indian sub continent's revolutionary to propound his views on the way forward out of the present day Muslim's quagmire²⁹. On the divergence of Muslim perspectives, this can be glanced at through his analysis of Muslim sects and their predilections, from the *Muutazilites* up to the movement of Muhammad bn Abdul Wahab, the founder of the present day Saudi Arabia. Iqbal gauged the strengths and weaknesses of their ideas and aspirations. He also acknowledged their positiveness and also indicated their short comings. He equally indicated a possible cause they should have undertaken for the movement to have achieved the desired goal that can accommodate the diverse aspirations of Muslims generally. Iqbal pointed out certain narrow tendencies they exhibited which became their undoing.

To Iqbal, hope was not lost. In some of his works, he hoped to see some of these revolutionary changes from either Persia or any Arabic speaking nations. May be the spirit of revolt he perceived was what made Iqbal to expect something revolutionary from such enclaves. Iqbal's clear understanding of the myriads of factors that hindered Muslims from taking their rightful place in the contemporary period, was what led the thinker to expect revolutionary undertaking from either Sunni or Shiite enclaves. His keen and proper insight into the present problems is what made it possible for the philosopher to go beyond the present ossifying approach of Muslims to contemporary problems. He went beyond the politics of reducing everything to either Sunni or Shiite affair exclusively. This narrow prism of confronting contemporary problems is the albatross of the Muslim world, and as long as they refuse to go beyond this narrow and reductionist perception. The attempt to be relevant in the contemporary period will remain a mirage and chimera. Iqbal, at his grave was lamenting on the situation and may the spirit of such a revolutionary awaken the dormant force of the Muslims, possibly that they may act together for their own salvation and that of humanity, from a moral civilization that stifles the progress of others.

²⁹ Ibid, pp. 180-199 See Bello Bala opcit pp 236-245

The last personality who has done all he could do to advance the cause of Muslim unity in the contemporary period is Dr Kalim Siddiqi. The scholar draws his inspirations from what transpired in the Muslim enclave, a Pakistan who sojourned to the west (Britain) in search of greener pastures through dint of hard work not only succeeded but it also opened his eyes to the task ahead of Muslims in the contemporary period, if all they want to remain relevant in the scheme of things. Dr. Kalim never forgot his roots nor does he succumb to whole sale adoption of western rules and models of developments, rather receiving inspirations from popular religions, till he met his lord Siddiqi was actively perusing one agenda or the other that advanced the course of Muslims and Islam. He advocated for the unity of Muslims irrespective of which sects they belonged, he was aware of the cancer that has eaten deep into the psyche of the ummah; It cannot be removed from the separatist and reductionist approach, rather via concerted and uniformed act. To achieve such gargantuan aspirations, late Siddiqi pursued the above a gender and channels. First he succeeded in having a platform where he united the Muslims of the United Kingdom into one voice. They formed a union. Siddiqi was assisted by intellectuals of diverse backgrounds and occupations whom historical reality and consciousness had encouraged them to make a difference, forced them to come together. His loyalty to Islam and unshaken belief in the potentiality of Muslims to change their present unequal countours, through dialogue further energized them. Kalim and his colleagues engaged in serious campaign of enlightenment of contemporary Muslim situations, survey of country by country was made, different conditions were dissected from outright denial of religious freedom to intense suppressions as well as propaganda of disunity were discovered and exposed. Kalim also discovered how many Islamic societies were under regimes whose loyalty to the west is unquestionable. Such regimes did all they could to sustain themselves. Mutual services with the west are the game. The west supplied the weapons of destroying their societies, so also advisers with dubious agendas and programmes, that till eternity will lead them to nowhere.³⁰ The insight of the working agenda of the west made it possible for Kalim to go for total and frontal campaign of enlightenment against the west and also exposing the nefarious activities of their lackeys the so called leaders of the

³⁰ See crescent international, December 16-31, 1982. The atrocities of Sadam Hussain was exposed, a whole town ceases to exist was the headline. Here Saddam ordered the wiping out of Al-Dujail town with a population of 2,000 families

Muslim world. Through his indefatigable efforts the true situations of Muslims in places like Afghanistan, Kashmir, Comoro Island and many other places came to light.³¹

Kalim Forged a united front, which was not always smooth sailing, he tried to mitigate the problems and suffering of Muslims. Through analysis of the Western agenda of continued to silence of Muslims and obfuscating them, he also proffered the way forward. He advised Muslims to forget their differences, forged ahead and frontally confront their problems. However, this sublime aspirations was difficult for Kalim to attain, but he strived, till he met his Lord on the trenches, struggling to find way out of the doldrums which the Muslims found themselves.³²

Kalim, a Sunni, saw the necessity of championing the cause of the Iranian notwithstanding the attempt to bring to fore differences that transpired centuries ago. These differences, to Kalim cannot serve as obstacles to unity, because historically, when the Iranians were under the effective hegemony of the West, Iran was like Israel, non-dare to talk of Shiite, Sunni differences let alone of destabilizing the darling of America. However, the West are the perfect masters of this dubious game of divide and rule, today anything non-Islamic, “unislamic”, wherever it emanates, is tagged as the handiwork of the shittes.

Kalim however boldly identified with the aspirations of the Iranian. He boldly supported their right to what they sought to achieve via the religion of Islam. Many international conferences were organized and leading scholars of both Sunni and Shiite world attended and saw the necessity of coming together. The differences are superficial.³³ The ummah should resolve to forge ahead; they can do so and centuries of hatred and ill feeling would give way to mutual support and cooperation. Kalim, in this enterprise was independent, Iranians were not spared when they faltered, like wise Muslim countries that connived with the West against Iran were exposed. Through this way, at least the ordinary muslims were conscious of what arrested their growth, even if they cannot cure it instantly.³⁴

Most of his write ups were on Muslim unity and on the ways and means of achieving it. He also exposed the ways and manner the West carried its dastardly acts, exposing the hypocrisy

³¹ See Muslim emdia, June 1983 “Pakistan to safe guard U.S. Interest in the Gulf” in Kalim Siddiqui (ed) Issues in the Islamic Movement, pp. 335-337. See also Puppets decide on Afghan deal” in Crescent International July 1-15, 1983

³² See “Unit week still rather weak” crescent international January 16-31, 1983 which appear in Issues op.cit 191-193

³³ See “Unity defined in terms of policies and goals” in Issues in Islamic – Ibid pp. 206-209

³⁴ See “Baghdad Islamic Conference attracts Official Ulama in Issues Ibid pp. 317-321

and shallowness of West's paradigm and concepts of democracy. Kalim Siddiq, till he met his Lord agreed with the revolutionary fervor of the popular religions in supporting the cause of the ordinary Muslims as well as agreeing with the motto of one humanity. Any system that did not make justice its cardinal principle and assists the oppressed, such system cannot guarantee peace and happiness globally and the West stands tall in this game. The kernel of true religion is justice, supporting the oppressed and ending tyranny of any sort. On this Kalim support went. He died a martyr to his course in South Africa in the midst of a conference to achieve such ends.

Conclusion

Islam and Muslims' contribution to the history of contemporary world started with individuals and the individuals acted like institutions. They created institutions as well where they voiced the way in which unity could be achieved. During the headways of Islam, non Muslims were fairly treated. There was no attempt to stifle any attempt at having a cohesive society with the ascendancy of the West, the game changed. Any attempt to find succour to the ordinary, especially in asserting economic independence, the West resisted. Through various means of operations to prevent it and to discredit a regime that stood its right, sponsored agents of various have and cry were supported to curtail the aspiration of the Muslims. This, to a large degree gave birth to the present tensions we are witnessing. Muslims, particularly the above mentioned gave receipt for peace in the contemporary period; ignoring it or curtailing it will only increase the present tension. The way to contemporary peace is to heed to the warning given by the leaders of that popular religions and those that draw inspirations from them. Rumi, Iqbal and Kalim Siddiqi, together with Muslims that shared their views showed the way forward and it seems it is the most viable way in this climate of tyranny and injustices. May the likes of the above figures continue to spring and spread and may their torch of decency and human fraternity engulf the world.

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