

The Traditionalist Path

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Life is full of challenges and opportunities and our responsibility is to look at everything in life from these two aspects. The major challenge and opportunity of Muslims, gives us our major, responsibility to perfect both ourselves and the larger community in which we live.

Our most elemental responsibility, of course, is to survive the dark ignorance (the jahiliya) surrounding us, and not disperse in the face of the howling winds of the spiritual and moral wasteland that threaten to overwhelm us.

But, we can and must do much more than that, because whoever aims only to survive has already lost the battle. We should continue our efforts in building a dynamic Ummah, a united Islamic Community.

As we succeed in building an Islamic Community in today's human society, we should focus ever more on building this society functionally into an Islamic community. It is primarily up to Allah how many become Muslims, but it is primarily up to us how many come to think and act according to Islamic precepts and concepts.

How do we find out that we can follow the Quranic injunction to compete with each other in doing well in the sight of Allah? We have the answer in the last message of the Prophet Muhammad, which he delivered partly at the Jebel Al Rahmah and partly in Mina to carry out his role in demonstrating the pattern and symbolism of the hajj revealed to him by Allah for the instruction of all Muslims until the end of the World. The Messenger of Allah declared "Remember, one day you will appear before Allah and answer for your deeds. So, beware, and do not stray from the path of righteousness after I am gone. O People, no prophet or apostle will come after me and no new faith will be born.

Reason well therefore, O People, and understand my words which I convey to you. I leave behind me two things, Quran and my example, the Sunnah, and if you follow these you will not go astray. All those who Listen to me shall pass on my words to Others and those to others again, and may the last ones Understand my Words better than those who listen directly.

Be my witness, O Allah, that. I have conveyed Your Message to Your people".

The thrust of the message is responsibility Including The responsibility to "reason well", and the responsibility is to Allah. In his last message, the Prophet. talks about the equality of men and women as partners, about the requirement that a Just economic system be based on private property, about honesty in science and in the pursuit of knowledge, and about everything people in the modern western culture call "human rights". But there" is a big difference in approach. The prophet conveyed the overwhelmingly Quranic message that "rights" belong only to Allah. His creatures have responsibilities. Only

when we live up to our responsibilities as individual moral persons and as members of moral communities can “human rights” ever be secured every generation should seek to understand the Message of the Quran better than the preceding generation did. Although the Prophet warned us that it would be increasingly difficult for later generations to follow the message of Allah, this only underscores the need for us to understand it better than those before us.

Throughout history the great Islamic scholars protected the purity of Revelation by developing and applying Islamic thought as a cohesive body of principles based on ‘The inner purpose of the Quran. The six accepted Principles in orthodox.

Islam is the rights to life, community, freedom, dignity, education and private property. The responsibility of Muslims is to respect and apply these higher goals of Islam in order to perfect both themselves and the entire society. Each one of these six basic Islamic responsibilities Provides guidance in addressing specific issues of conscience which together form the Agenda of the Islamic Faith.

Muslims should address these issues by forming a “traditionalist” movement, based on the recognition that all our basic rights and duties come not from collective man, elevated to the status of a false god; but From our Creator, who sustains each one of us individual and who is the only source and purpose of our liberty, equality, brotherhood and existence.

We must address the major underlying cause of all problems to the secular—humanist attack on religion under the guise of separating religion and state. The issue of “separation of religion and state” is used hypocritically by the enemies of everything sacred in our society, not to protect religion from state control, but to protect the secular state against any moral influence from the concerned citizenry.

The fourth of the “daruriyat” essentials of the shari‘ah is haqq al karama, which is the duty to promote the dignity of the person and of the moral community. In Islamic thought, freedom of religion and of thought and expression derive not from the principle of freedom itself but from the dignity inherent in the person, who has been endowed with the power to know, love, and submit to Allah. Freedom to pursue truth and worship Allah. The duty of haqq al karama is to facilitate the practice of these two highest functions of mankind.

The most fundamental area of haqq Al -Karamah is Haq Al"ilm (the pursuit of knowledge). This right and duty of education, haqq Al"ilm, the universal responsibility in Islam, must be our highest priority. All systems of education must therefore be optimized to develop the real purpose or education for the individual, and the community. The most fundamental purpose of education is to seek more knowledge of creation and its intricate wonders; thereby gaining solidity and nearness to the Creator “Allah”. This hierarchy of understanding knowledg and education, promotes the values of dignity, freedom and human power and integrity. It concentrates the supreme link between man and The

Creator “Allah”.

Our task, which is enlightened da‘wa to the universal Islamic religion, requires Unity among the Muslims. Unity requires, first a sense of a common past, which we have in the Sira of the Prophet and in the triumphs of the companions. Second, a common sense of Values and of the Sacred, which we inherit from the Quran and Sunnah. Third, a common vision for the future, which we must build by a process of “tamkin al din”, that is, empowering Islam by working together whenever we are to Oppose the bad and promote the good.

Muslims communities all over the world have nothing to sustain them, except Allah. Their only home is the Quran. And their only culture is the Sunnah of the Prophet Muhammad. They can have no other with a nature or fitra created by Allah. They are like an open book with a future yet to be written. And the pen shall be wielded by the hand of Allah. There is power, insha‘Allah, in the future, power to perfect and complete the “traditionalist movement”. From the lowest of the low, Allah raises people to help guide the destiny of the world. The traditionalist path is the core and source of unity in the Ummah throughout. There is no past except Islam and no present and future except Islam. They are clearly destined for growing leadership in this land. The evidence is all around us. No other except Muslim group or combination of groups can form a real functioning Ummah of human community. But by all working together with the largest indigenous community, the only one created by Allah with no possible Identity other than Islam, humanity shall have a common Future.