

Islamic STRATEGY

*How to Participate
in the Development
of the Muslim Nation*



————— Abbas Al Humaid —————

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Abbas Al Humaid

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How to Participate in the Development of the Muslim
Nation

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ISBN:**

May 2017

Other Publications by The Author:

1. How to Plan Your Career - Develop your Business Portfolio
2. The Journey of a Toiler (Novel)
3. The Tranquil Soul - Practical Steps for Achieving Happiness and Success
4. Introduction to Shi'a Islam - The Islamic Vision of Life

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ABOUT THE AUTHOR

The author of this book is a seasoned C- Level executive, business visionary, with successful history of delivering unprecedented growth and 25+years of career in renowned organizations such as Arthur Anderson, E&Y and KPMG distinguished by sustained accomplishments. Recognized as a thought leader, innovator, trustworthy business advisor and an expert in defining, evolving and executing business strategies. Renowned for broad strengths in strategic management, risk management, change management and optimizing business processes. Aiding government-owned companies to realize their economic goals.

He is one of a few thousand people globally who is authorized by the International Council of Management Consulting Institutes (ICMCI), a UN-sanctioned non-governmental organization, to practice as a management consultant.

He has also been awarded the status of "Fellow" in the management consultancy field. This is the highest level of professional accreditation and is awarded to those who can demonstrate evidence of significant contribution to the management consultancy profession. As of 2009, this status had been awarded to less than a thousand management consultants around the world.

Accredited in Sep 2010 by the Chartered Management Institute (CMI, UK) to assess candidates for prestigious accreditation - Chartered Manager (CMgr) status, the ultimate accolade for any practicing professional manager. Me being one of two outside of the UK.

The author studied Islamic doctrines and creed for 6 years.

He is the holder of a range of fellowships, academic qualifications and international professional qualifications including "Certified Public Accountant" (CPA) accreditation from the USA, "Certified Management Consultant" (CMC) and "Chartered Manager" (CMgr) accreditation from the UK and "Certified Fraud Examiner" (CFE) accreditation from the USA. He holds two B.A. degrees, one in accounting and the other in economy, and a postgraduate diploma in business administration from Heriot-Watt University, UK.

ENGLISH VERSION

INTRODUCTION

We often hear in this era of conflict / dialogue of civilizations a passage taken from the Quran (the holy book of Muslims) that different civilizations and competition among them is healthy and necessary for human development.

The Almighty says: **"O mankind! We created you from a single (pair) of male and female, and made you into nations and tribes, that you may know each other. Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you"** (Surah 49, Ayah 13). It is also mentioned in the Holy Quran: **"Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure"** (Surah 22, Ayah 40).

However, there are Muslim extremists who are trying to promote a culture of destruction and terror among the peoples of the Islamic Nations as a strategy for dealing with non-Muslims, and even with other Muslims who disagree with them.

On the other hand, there are many influential political parties (Muslims and non-Muslims, Eastern and Western) who purposely try to damage the relationship between Muslims and Christians.

Unfortunately, due to the absence of a clear strategic vision emanating from the inherently fault-tolerant Islamic culture in the Islamic regions, these extremists are expanding in the Islamic nation rapidly. Hence, the value and importance of the strategy proposed by this study for the Islamic nation hopes to fill the vacuum referred to above.

I know that we won't become one. There will remain Muslim and Christian nations, maybe forever. However, we share many common human values such as the freedom of belief for each human being, preservation of human rights and many other principles and values that would make the world a better place if we can incorporate them into our daily culture.

INTRODUCTION

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FOREWORD

For a long time, the Muslim nation has faced great challenges and severe Western domination of all types and forms. No sooner had the Cold War between United States and Soviet Union come to an end that the Muslim nation found itself facing another conflict. A conflict that Huntington (1999, 209) describes in his book "The Clash of Civilizations" as: "The twentieth-century conflict between liberal democracy and Marxist-Leninism is only a fleeting and superficial historical phenomenon compared to the continuing and deeply conflictual relation between Islam and Christianity."

According to Huntington (1999, 217) "The underlying problem for the West is not Islamic fundamentalism. It is Islam, a different civilization whose people are convinced of the superiority of their culture and are obsessed with the inferiority of their power."

However, the conflict in fact is not between Islam and Christianity, or the West! The spread of such ideas is solely for the purpose of mobilizing and politicizing the masses and creating nationalism among them in order to use them in this fabricated conflict! This conflict is perpetrated by an influential elite who take the helm of the world and try to manage it according to their personal interests! In fact, many Westerners believe that Westerners themselves are victims of this influential class, as is the whole world.

Authors Peter Phillips, Bridget Thornton, Lew Brown, and Andrew Sloan (2007, 233-234) mention: “The leadership in the United States is being controlled by a variety of neo-conservatives who share the goal of emphasis on American military power around the world...

“A long thread of sociological research documents the existence of a dominant ruling class in the U.S., which sets policy and determines national political priorities. The American ruling class is complex and competitive within itself, maintaining itself through interacting families of high social standing who have similar life styles, corporate affiliations, and memberships in elite social clubs and private schools.

“This American ruling class is mostly self-perpetuating, maintaining its influence through policy-making institutions such as the National Manufacturing Association, National Chamber of Commerce, Business Council, Business Roundtable, Conference Board, American Enterprise Institute, Council on Foreign Relations and other business-centred policy groups. Wright Mills, in his 1956 book *The Power Elite* documents how World War II solidified a trinity of power in the US comprised of corporate, military and government elites in a centralized power structure motivated by class interests and working in unison through “higher circles” of contacts and agreement. Mills describes how the power elites were those who decided whatever was decided of major consequence.

“Canadian Cultural Review Magazine Adbusters defines neo-conservatism as “The belief that Democracy, however flawed, was best defended by an ignorant public pumped up on nationalism and religion. Only a militantly nationalist state could deter human aggression... such nationalism requires an external threat and if one cannot be found it must be manufactured.”

This is exactly what the US has been doing with us Muslims. Hence, we must defend our nation and our Islamic religion against this severe attack against us. Moreover, we should stick to the long-neglected fact mentioned by Sayyid Al Sadr i.e. that we as Muslims and humans are responsible before Allah to seek to spread good and righteousness in the whole world and to prepare for the succession of Allah **(1)** on Earth. His Almighty says: “**He it is That has made you inheritors of the Earth...**” (Surah Fatir, Ayah 39).

However, in order to be able to defend our religion and to prepare for the succession of Allah on Earth, we need to have a proper strategy! An objective, clear and practical strategy is the main element to ensure the success of any change or reformation activity or any project or the establishment thereof.

1 Please refer to “Islamic Mission”

STRATEGIC PLANNING, WHY?

Imam Ali ibn Abi Talib (598 to 661 AD) said: “Those who walk without vision resemble one walking off-course. Walking faster only keeps them farther away from the goal”.

The strategic planning is called for by Islamic culture. However, it is observed that the Muslim nation lacks strategic planning in its movement! That might have been acceptable some decades ago, but not anymore in this era of knowledge and globalization. The era in which we live today has made the world one village and we have become a main party in a conflict that aims to eliminate Islam.

Yes, it is not acceptable anymore to move without a proper strategy in an age when the knowledge and ability of strategic planning is attainable. Rather, in this era we own the strategic advantage against others. That is, the development of the human race and its ability to appreciate how great and excellent Islamic culture is, with all its characteristics of depth, openness, reality and consistency, with discernment and reason and its comprehensiveness of human life, individually and communally. **(2)**

We do not mean here what is done by some Islamic organizations in terms of developing their

2 Please refer to the “Islamic Thought and Discourse” element, and “SWOT Analysis”, Strength Points 1, 2, and 3

strategies because this is restricted to their activities and the scope of their movements. What we mean here is a strategic plan for the whole Muslim nation, including all its sects, towards the supreme strategic objectives of Islam, such as the universality of Islam and its dissemination all over the Earth.

Unfortunately, we generally act in reaction to others, on emotion and in a narrow vision that does not go beyond the direct objective facts surrounding us. For instance, when our prophet Mohammed (PBUH) is insulted, we boycott and when we are attacked, we resist! I bless the resistance. It is wonderful to have the ability to rapidly respond to challenges that we face. However, what we actually lack is the spirit of initiative in our movement towards realizing the supreme strategic objectives of Islam.

We are exposed to a severe and harsh attack on Islam! This is true. However, what we strive to do is to deter this attack when it is apparent to us. As for what is hidden – which is greater –we do not take any action against it simply because we know nothing about it.

For instance, what are the approaches used by others in the world arena to separate Muslims in general, or worse, the followers of the same sect or creed? What are the marginal or imaginary conflicts that they create to exhaust our powers? How do they denigrate Islam and Muslims? Do they try to create Islamic trends and groups that are religious in form, but political in objectives to serve their goals, whether

such groups call for radicalism or call for non-intervention in politics? What are the methods that they follow for this purpose? Do they try to infiltrate behind the lines of the Islamist activists through covert agents in the form of Islamic leaders, religious scholars and reformers? What are the other methods that they employ against Islam and Muslims? How do they see and appraise us? What is their strategy to deal with us?

We need to know the answers to all of these and other questions so that we can plan for Islamic activities. However, first we need to know why Islam came. What is its message to humanity? What does it try to achieve? What is our role as Muslims to achieve these Islamic goals? What are the activities and practices through which we could achieve Islamic goals? Do they agree and harmonize with the international human cultural and developmental movement? How could they be formulated at an optimal pattern that suits the general sense? What are the human, institutional, knowledge, technical and other resources that we need to do so? What do we gain out of these resources? How can we acquire the resources we need that we do not actually possess? What are the existing and potential risks to which we are exposed? How can we eliminate them?

STRATEGIC OBSTACLES

Undoubtedly, it is quite difficult to develop a strategy for the Muslim nation due to the far and deep dimensions of the Islamic mission as well as the following challenges:

- The enormous, various issues and factors surrounding the humanitarian movement and Islamic activity, and the evolving change within them.
- Inadequacy and inaccuracy of information about resources available to the Muslim nation for achieving its objectives in terms of financial, institutional, humanitarian and other resources.
- Lack of a centralized, unified decision-making leadership in the Muslim nation, unlike Catholicism that is led by the Vatican, for instance. In the Islamic world, we have many decision makers from individual Muslims, to institutions working in different Islamic activities. The responsibilities and style of work of each are specified by their convictions and beliefs, and maybe those of their financiers and the resources available to them.

THIS BOOK

This book is an attempt to propose a strategy for the Muslim nation based on both internal analysis of the Muslim nation and an environmental analysis. The intention is to achieve Islamic strategic objectives,

protect our Muslim nation from surrounding risks and eliminate its weaknesses and ignominy.

The recommended candidates to implement this strategy are all the elements within the Muslim nation, which include its institutions, scholars and individuals at their different levels, locations, social and functional positions and creeds. The basic idea behind it is that when the simple, small efforts and contributions of even less than 1% of the Muslim nation strive towards achieving Islamic goals and preserving the Muslim nation, they form a power that stops at nothing.

Many Muslims might not have enough time nowadays to participate in developing our societies and the world around us since they spend the majority of their time earning a living along with its consequent responsibilities. However, soon this situation will change. As we enter into the era of a knowledge-based economy, with all its effects on the economic and social patterns, it is strongly anticipated that enormous leisure time will be created for mankind. If we do not make use of it positively in building ourselves and our societies, it might destroy us in terms of spreading crime, disorder, anxiety and violence. **(3)**

"We are being swept up into a powerful new technology revolution that offers the promise of a great social transformation, unlike any in history. The new high-technology revolution could mean fewer hours of

3 For more details refer to the "Economy" element.

work and greater benefits for millions." (Rifikin, 2000, 33)

"With the employed having more free time at their disposal and the unemployed having idle time on their hands, the opportunity exists to harness the unused labour of millions of people toward constructive tasks outside the private and public sectors. The talents and energy of both the employed and unemployed –those with leisure hours and those with idle time– could be effectively directed toward rebuilding thousands of local communities and creating a third force that flourishes independent of the marketplace and the public sector." (Rifikin, 2000, 332)

"If the talent, energy, and resourcefulness of hundreds of millions of men and women are not redirected to constructive ends, civilization will probably continue to disintegrate into a state of increasing destitution and lawlessness from which there may be no easy return. For this reason, finding an alternative to formal work in the marketplace is the critical task ahead for every nation on Earth. Preparing for a post-market era will require far greater attention to the building up of the third sector and the renewal of community life." (Rifikin, 2000, 397)

This is what Charles Handy predicts would happen in his book "Rethinking the Future": "In the twenty-first century, we will see more and more people adopting a 'portfolio' approach to their lives and to

their work. What I mean by this is that life will be a collection of different activities, almost like a shared portfolio. A part of the portfolio will be the core activities, for providing the essentials for living, whereas the rest will be other things that we think of as personal fulfilment, as responsibilities towards other people or even just as fun." (2004, 26)

SAID ABOUT THE BOOK

"The book comprehensively describe the current position of the Islamic nation in terms of strengths and weaknesses and the future called for by the strategy to achieve the highest goals for the benefit of all mankind."

**Ambassador Dr. Musa Jaafar Hassan
President of the 33rd session of the General
Conference, UNESCO**

"We have nothing except to praise the explicit effort exerted in this publication. It finds solutions for each problem it addresses and sets out a plan for every purpose it targets. This practical strategy undoubtedly contributes to paths of the renaissance of the nation and the advancement of humanity."

**H.E. Sheikh Abdullah Bin Mohammed Al Salmi
Minister of Awqaf and Religious Affairs, Oman**

"This book, unique in the way it presents the Islamic Strategy, aims to illustrate the way for the Islamic Nation to rise with the Islamic thought at times

of globalization. We appreciate your efforts in this precious project for the good of the Islamic civilization."

**His Excellency Hamid Mohammed al Qatami
Ex-minister of Education, UAE**

"An engrossing and thoroughly objective piece of work which seeks to transcend the reasoning behind the current difficulties and the options open for strategic development concerning Islamic Nations with regard to a global context. Viewpoints are discussed in a rational and balanced manner. The fundamentals for progression are researched, proposed and critically evaluated from a standpoint that allows many avenues for exploration to be suitably addressed. This is a supremely important book in the current global climate which seeks to draw together the attitudes and thoughts of many, assess the understanding and rationale behind this, then propose a harmonious yet focussed direction that can be achieved for the Islamic Nation. A compelling examination of critical times, Abbas Al Humaid displays here the same qualities of scholarly rigour, careful argument and sound judgement that he brought to bear so successfully in his first book 'How to Plan Your Career.'"

**Marjorie Gardyne CMC, FIBC, MCIPD, FCMI, CMgr
Management Consultant, United Kingdom**

"I have read the content of this book and I realized the extent of effort exerted in its preparation. Undoubtedly, it contributes to the enrichment of the

discussion about the best alternatives and policies to be followed by Islamic Countries to achieve its strategic objectives and vital resources... The author is a valuable contributor to the Arabic Library because of his subject, content and methodology."

Professor Jamal Sanad Al- Suwaidi
Director General,
The Emirates Centre for Strategic Studies and
Research (ECSSR), United Arab Emirates

"It is my pleasure to express my appreciation for such a scientific effort you have made in authoring this book and setting up this strategy by which you contribute to the development of the Muslim Nation."

Dr. Abdulaziz Othman Altwajri,
Director General of the ISESCO
Secretary General of the FUIW

"The book is a creative idea and a distinct effort. I have noted quotations from thinkers of other doctrines other than your own, and this is something we commend for you."

Dr. Tareq Al-Suwaidan, Kuwait

"It is a deep and wide reading as to the predicament of Islam and its relationship to the lives of our societies, with a very serious and careful thought of realistic solutions... it is a promising breakthrough in the formulation of the strategic Muslim mind towards the challenges of the 21st century."

Ayatollah, Kamal al-Haidari, Iraq

“It detected most of the Islamic World’s problems and sets out goals of a working plan aimed at studying these problems and solving them. ... Definitely, progress and advancement of nations on the road of civilization need realistic strategic thinking to admit the existence of problems and provide solutions and alternatives according to a pioneering perspective and a scientific methodology. I praise your valuable attempts and hope you succeed in your project which will need a great scientific effort to be achieved.”

Professor Naguib Algeiaty
Culture and Communication Director,
Islamic Educational, Scientific and Cultural
Organization (ISESCO), Morocco

“Two important matters are what attracted our attention in your (distinguished) research:

1. Transform “strategic planning” concept from a narrow domain to the concept of establishments management and from a middle domain to the most wide and deep domain, the whole Islamic World. Such transformation is an appreciated effort and expected to raise a fruitful discussion about the advantages of such transfer and the requirements for its effective implementation on a broader level for the Islamic countries.
2. The importance of working on a useful idea you rose: “The importance of developing an interactive social website for the purpose of achieving interconnection and coordination among different

parties..." I hope you continue your praiseworthy effort for achieving this idea."

Dr. Khairuddin Haseeb
Director General, Centre for Arab Unity Studies,
Lebanon

"There is a prerequisite for the renaissance of the Muslim Nation and the improvement of its worldwide role, which is to have strategic future plans. Most leaderships and authorities live the grief of the status-quo and its limited surrounding. They also practice their role within the frame of or reactions to what the standing problems impose. Moreover, they feel the absence of strategic thinking and future planning.

Abbas Al Humaid has surprised me by the depth of his concerns for a novel approach and his effort in searching for it. His strategic plan for developing the nation represents his thought and experience.

It is a leading contribution done by a man who is worried for the future of his nation. I hope it will be an incentive for thoughtful consideration to mature and emphasize the strategic planning among those who are concerned for the public interest.

Sheikh Hassan Moosa Assafar,
Islamic Thinker, Saudi Arabia

"It implies a deepened awareness of high level goals and target points. If we adopt and try to implement such a plan, it will undoubtedly create deepened awareness in our organizations and Muslim

Nations of the methodology of civilization development. It will also lead Islamic status-quo to become a model for the Islamic World and to get out from under accumulated historical backwardness.”

Najaf Ali Mirzaee
Chairperson, Centre of Civilization For Islamic
Development, Iran

“Islamic Strategy’ by the Omani researcher Abbas Al Hameed comprises dream and science. The researcher dreams that the Muslim nation reach the stage of being unified and strengthened. Achieving such a dream, he employs his scientific knowledge and experiences. He is a dreamer in some of his suggestions, but he plays the role of capable scientist in his approaches and suggestions.

This book represents a bold attempt characterized by two qualities:

An overview which addresses the issues of the Muslim nation to bring them together, search for prospects that unify its vision and launch its unified development.

The second quality is an attempt by the author to invest his rich experience in the preparation of this book. His experience includes organizations leadership, preparation of strategies, financial and operational risks, and development processes leadership.

Thus, the author has brought a well-built work, divided into specific elements from the general to the

particular. This book is a diligent attempt to represent a strategic plan to advance the Muslim nation. It is a work in progress that, to be carried out, needs comprehensive discourse and multi-level meetings.”

Al Jazeera Centre for Studies, Qatar

SCOPE AND LIMITATIONS

- We talk here about the “Muslim nation” as an independent entity consisting of a group of individual Muslims, Islamic institutions, religious scholars, Islamic countries that consider Islam their constitution and the Muslim-majority countries and societies, mosques, Islamic endowment, Islamic culture, Quran, sources of legislation, Islamic heritage and the Muslim conscience and other tangible and intangible assets.
- The strategies proposed in this book are designed to practically suit the movement of individual Muslims and the other components of the Muslim nation towards achieving the Islamic objectives and not for general speculation or theorization at the level of Muslim governments or countries. Hence, we have avoided recommending actions and procedures that, to be implemented, need the resources and capabilities of a country.
- While developing this strategy, we took into consideration that there is a variety of interests and objectives of the Muslim nation that agree for the most part with the national interests of the countries

in which Muslims live, such as the security of food and water, national security and offering of quality public services to citizens. Some of these interests also match the interests of some other countries such as those of Russia, China, and other countries in deterring the American and Western hegemony.

- This plan concludes by recommending a group of projects, studies, activities and procedures. Developing detailed plans to implement any of them will be the challenge of the entity, individual or group of individuals who would like to work on any of them and is not covered by the scope of this strategy.

METHODOLOGY USED

The methodology used in preparing this strategy is a mixture of two approaches i.e., “Goals-Driven Planning” approach, where the strategies are designed based on the tasks that must be carried out to achieve the supreme strategic objectives of the Muslim nation; and the “Critical Issues Approach”, where strategies are developed to handle critical issues and elements that face the Muslim nation. Professionally, the two approaches are used widely in preparation of strategies of comprehensive change.

The main steps followed in developing the strategy are as follows:

1. Strategic Positioning

At this phase we identify how far is the Muslim nation from achieving its strategic objectives, based on analysing the Muslim nation internally (Organisational Analysis) and conducting an external environmental analysis.

1.1. Organisational Analysis

This stage consists of identifying the strategic direction of the Muslim nation (including the Islamic strategic vision, mission and objectives), Islamic principles and values, dominant culture and present strategy.

1.2. Environmental Analysis

It covers the following analytical tools:

1.2.1. Environmental Scan

Here we try to identify the most critical issues and factors that have a major influence on the strategic position, whether economic, political, technical, social or others, and strategically analyse them in order to identify their impact on achieving the supreme objectives of Islam, eliminate associated risks and avail them for the benefit of the Muslim nation and mankind.

Specifically, these issues were identified to be:

- Western Hegemony,
- Globalization,
- Economy,
- Information,
- Islamic Leadership,
- Islamic Thought and Discourse,
- Demographic Distribution of Muslims.

1.2.2. SWOT Analysis

When we deal with complicated reality associated with many divergent issues, such as our present case, SWOT analysis could be the best way to simplify the case and add a practical framework to the most relevant critical issues.

This analysis identifies the existing and potential strategic opportunities and the extent to which we currently possess the necessary strengths to take advantage of these opportunities and achieve our strategic objectives. It also identifies the existing and potential strategic threats and our ability to confront them based on our strengths and weaknesses.

1.2.3. Stakeholders Analysis

Here we identify stakeholders, their interests, expectations and influences on the strategy in order to identify the best approach of dealing with each of those stakeholders.

2. Developing Strategies

This covers proposed strategies to achieve Islamic strategic objectives as well as recommendations to remedy the weaknesses.

3. Proposed Islamic Strategy

Based on the results concluded from above mentioned steps, this phase includes:

- Devising the “soul” of the proposed strategy,
- Outlining the strategic plan principles,
- Integrating the procedures and activities proposed in previous stages into an integrated strategic plan,
- Defining the next practical steps.



Fig. 1: Methodology Used

Strategic Positioning

ORGANIZATIONAL ANALYSIS

- [Islamic Vision](#)
- [Islamic Mission](#)
- [Islamic Strategic Objectives](#)
- [Islamic Principles And Values](#)
- [Primary Culture](#)
- [Present Strategy](#)

ISLAMIC VISION

The Islamic vision is the purpose for which God (Allah) has created human beings that Islam is meant to achieve.

We may define the Islamic vision as: “the development of humans in terms of knowledge, will, wisdom, ability, ethics, emotion and relation with Almighty Allah; and at all the other ontological attributes aiming to make them closer to Allah and pursuing as much happiness as possible in this life and in the hereafter.”

His Almighty Allah says: “**He Who created Death and Life, that He may try which of you is best in deed** (Surah Al MulK, Aayah 2).”

His Almighty Allah also says: “**Did you then think that We had created you in jest, and that you would not be brought back to Us**” (Surah Al Mu’minun, Aayah 115).

His Almighty also says: “**O thou man! Verily thou art ever toiling on towards thy Lord- painfully toiling, - but thou shalt meet Him.**” (Surah Al Inshiqaq, Aayah 6)

Sheikh Al Mutahary (2000, 15) says: “Thus, the purpose of sending prophets is to lead humans to perfection and the objective of creation.”

ISLAMIC MISSION

The Islamic mission is the method and mechanism laid out by Allah in order to manifest the Islamic vision, according to the Islamic vision.

The Islamic mission is: “the worship of Allah by human beings through population and construction of the Earth (succession of humans on Earth). Worshipping means that man shall make all of his conceptions, movements and anything in life as per Allah’s orders, according to the Islamic doctrine.”

Earth (the universe) is the arena in which the human –by populating and constructing it and endeavouring to sustain life and to pursue peace and happiness through Islamic principles, concepts and regulations– embodies all the aspects of worshipping Allah, and manifests Allah-ordained succession on Earth. Worshipping Allah and populating the Earth are two sides of the same coin. They lead to the development and progress of man.

Sayyid Al Sadr (1979) says: “Allah has delegated humans to rule and lead the universe and populate it socially and naturally. On this basis, the theory of people ruling themselves and the legitimacy of mankind ruling itself as Allah's vice-regent is founded. By such vice-regency, man is distinct from all the other elements of the universe; thus, merited to be knelt to by angels and all the seen and unseen powers be his subjects. The process of Divine vice-regency of man on

Earth in this extensive concept means establishing social relationships on the basis of sincere servitude to Allah and man's denouncement of servitude to other names that symbolize exploitation, ignorance and tyranny. Allah says: "**Behold, thy Lord said to the angels: "I will create a vice-regent on Earth"**" (Surah Al Baqarah, Aayah 30)."

Sayyid Qutb (1980, 106) mentions: "The material creation by humans on this Earth, besides being necessary for his life and for the growth and progress of the life, is an essential function to the human, through which he realizes his existence, develops his abilities and practices his potentials that Allah has created in his unique and complicated entity...it is mankind, out of all other creatures, who carries out this function intentionally and willingly...further, this becomes a duty through which mankind fulfils the ultimate objective of his existence i.e. vice-regency of Allah on Earth: "**I will create a vice-regent on Earth.**" He achieves worship of Allah through such vice-regency and works on Earth in the name of Allah, seeking His Almighty's contentment. "**I have only created Jinns and men, that they may serve Me**" (Surah Al Zariyat, Aayah 56)."

ISLAMIC STRATEGIC OBJECTIVES

1. General Strategic Objective

Based on the Islamic Strategic Mission, we can say that the general Islamic strategic objective is to: promote and instil the Islamic culture (with all its components) among all human beings at the levels of intellectual perception, heart-felt faith and practical behavior.

This general strategic objective diversifies into four other strategic goals as follows:

2. Detailed Strategic Objectives (4)

2.1. Objective One:

Universality of Islam i.e. Islam reaches each and every corner of the Earth, the maximum possible number of humans embrace Islam, upholding their complete freedom, will, and conviction-based desire, not under duress or coercion of any kind.

His Almighty Allah Says: **“Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance”** (Surah Al Nahl, Aayah 125).

4 For more details please refer to “Strategies of Islamic Objectives”

Sayyid Qutb says: "Islam is calling for itself as a universal message to all humans. Mohammed (PBUH) did not come for Quraysh or for Arabs of peninsula only, but He was sent for all humans in all countries of the Earth. The Holy Quran says: **"We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin)..."**" (Surah Saba, Aayah 28). Islam considers itself a benefit, blessing and mercy to all humans **"We sent thee not, but as a Mercy for all creatures"** (Surah Al Anbiya'- Aayah 107). According to Islam's view of humanity, it wants all people to have welfare, mercy and guidance and it does not want this to be restricted to a specific people or race, as the case with Judaism, for instance! However, Islam does not want to coerce people to follow it: **"Let there be no compulsion in religion: Truth stands out clear from Error..."**" (Surah Al Baqarah, Aayah 256). All that Islam wants is the freedom of mission among all the people of the Earth so that they would receive the absolute benefit that Islam brings. It does not restrict a specific community and wants the freedom of belief to be granted to its followers."

Mohammed Al-Hussaini Al-Shirazi (1994, 152) said that: "The global Islamic movement should have the characteristics of amnesty, peace and pacifism not only with friends but also with non-followers and enemies. This is what we find in the bibliographies of the great reformers."

2.2. Objective Two:

Deepening our understanding of Islam and its concepts (5), particularly the one related to a human's exercise of his life.

The idea is that in order to promote and instill the Islamic culture (the general strategic objective) we need to deeply know and understand it in all the different respects of interest to humanity.

Al-Alwani says (2001, 20): "Thus, the Islamization of Knowledge is the most significant rule to revive the religion, reconstruct the polar nation and produce the modern Islamic civilized project."

Sayyid Al Sadr (1428, 377) says: "The greatest responsibility upon us is to follow the acts of prophets and custodians ... this great responsibility requires us to simultaneously go into theoretical research."

Sayyid Al Sadr (1428, 377) further says: "We should paint a picture of Islamic Jurisprudence, at the level of the modern world... at the level of the needs of this world, at the level required to solve the problems of this world, at the level of the many issues placed before humanity nowadays that have been dealt with by perverse human ideologies offering conflicting remedies."

5 For more details please refer to "Islamic Thought and Discourse"

2.3. Objective Three:

Instilling Islamic knowledge and culture into the hearts, consciousness and action of both Muslim individuals and communities, through effective, impactful techniques. The goal here is to form the Muslim according to this knowledge, and develop his perspective of the Universe and Life. His behavior then appropriately stems from the culture of Islam.

It is Islam that came to refine and provide for humans. In turn, promotion of Islam and knowledge, can be nothing but service to this goal.

His Almighty Allah says: "**It is He Who has sent amongst the Unlettered an apostle from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom....**" (Surah Al Jumu'ah, Aayah 2). Thus the aim is to purify man.

2.4. Objective Four:

Elimination of all material backwardness such as ignorance, disease, poverty, insecurity, and prejudice, and to achieve the required elements (economic, cultural, health and political) for the formation of healthy societies and individuals at the level of the Islamic region and the world.

Sayyid Qutb (1980, 25) says: "Islam came to administer justice all over the Earth and to spread equity among all humans, and justice in all its types."

His Almighty Allah says: **“Thus We have made you [Muslims] a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you”**
(Surah Al Baqarah, Aayah 143).

ISLAMIC PRINCIPLES AND VALUES

They are supreme principles, core assumptions and values that influence the Muslim nation’s actions and culture. Dar Al-Tawheed identified a group of essential features of the Islamic Mission (1979) that could form the Islamic principles and values as follows:

- **Servitude to, and legislation from, Allah alone:** Faith in Allah and man's servitude to Him, surrendering the matter to, receiving legislation from, and acknowledging submission to Allah alone is the basis and logic for all Muslims’ thought and behavior in life. His Almighty Allah says: **“..The command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion, but most men understand not”**
(Surah Yusuf, Aayah 40).
- **Coordination between Creation and Legislation:** Islam observed the creation part of the human being and made the laws, burdens, liabilities and responsibilities based on this premise, taking into consideration that man is an integrated inseparable objective unit of physical body, spiritual and psychological powers. Therefore, it recognizes

the needs and demands of each part and developed the necessary legislation to organize it and satisfy its needs.

- **Belief in Unity of the Human Species:** all the people belong to one mankind origin and share one truth, humanity. They are all equal in their creation and nature as humans who live this life and share the essential natural sentiments, propensities, susceptibilities and needs.
- **Man is the noblest creature on this Earth:** all the other creatures on Earth assist his service and support his favour. Almighty Allah says: **“It is He Who hath created for you all things that are on Earth;”** (Surah Al Baqarah, Ayah 29).
- **Balance and Temperance:** Islam makes all conduct and relations of man in measured equations that depend upon a coherent psychological, morale structure, legal control and social direction represented in the Islamic convention and public opinion.
- **Considering Life on Earth a Transitional Stage in man’s Existence:** one of the most important and influential principles in the Islamic life is the belief in the afterlife world and in the eternal extension of man’s life after death and to rule out the eternal end of man.
- **Morals and Social Ethics:** Islam considers morality the most distinct feature in humans and

one of the clearest of indicators of human separation from animals. Islam's message is a moral one and its concern in building the moral aspect correlates to its general educational methodology in preparing the righteous personality and building the virtuous community.

- **Simplicity and Ease:** Islam focused on this value in the Islamic legislative tradition and expanded its dimensions to every duty and obligation in Islam. Almighty Allah says: **“Allah doth wish to lighten your (difficulties): For man was created Weak (in flesh)...”** (Surah Al Nisa, Aayah 28).
- **Humanity:** Thus, His Almighty Allah addressed all humanity, as its Savior who wishes humans well-being. He does not distinguish between the rich or poor, strong or weak, between one class and another or between one ethnicity or another. This humane attribute was embodied in Islamic Sharia in two essential principles:
 - Love of, and sympathy with, humanity;
 - Elimination of differences and privileges created during the period of polytheistic religions —Al Jahiliya— that divided humans in terms of ethnicity, class and property.

Therefore, Islam is a universal message characterized by mercy, amicability and peace. It is defined by a noble humane tendency that does not deprive anyone of its charity, nor does it put

anyone to shame. **“We sent thee not, but as a Mercy for all creatures”** (Surah Al Nabiya, Aayah 107).

- **Realism:** Islam is characterized by realism in each of its steps and practicality in all its methodologies.
- **Respect for Reason:** Islam is a mission that is based on conviction of the reason and harmony with its logic and persuasion by serene evidence; therefore, the dialogue of the Quran is continuous and open with reason. Its mission is continuous in urging humans to contemplate on themselves, the universe and the message addressed to them. All this is intended to strengthen the relationship of man with his Creator and his universe on the basis of intellectual understanding and accurate scientific rationality.
- **Interest in Meaning and Purpose:** Islam attaches primary importance to meaning and purpose (intention), and made them the spirit of action and a basis for rectifying it. Therefore, it focuses its attention and care towards cultivating the best intentions and directing man towards them.

And there are other writers who present other principles that both agree and disagree with what we have discussed here. For this reason, and beginning from the singular importance of strategy for this subject, it is suggested that a set of “general Islamic principles” be defined and agree upon by our jurists

and legislators, keeping in mind the stretch of the Islamic World. Thus, we will be able to present a unified, beautiful picture of Islam and its principles.

PRIMARY CULTURE

We can say that the actual culture that dominates the activity of the Arab and Islamic communities is a blend of three general cultures:

Material Western Culture: represented in the culture in our societies that governs material transactions as well as the different types of business and functional activities.

Eastern Culture: essentially affecting our social relations in general and is clearly manifested in the family relations such as the husband-wife and how they deal with each other, and the parent-child relationship.

Islamic Culture: greatly affects all the aspects of our life from the family level to the community as a whole. It also affects how we see the universe and in the different events that we face. It governs the worship in our life.

The contradiction between these cultures causes a clear confusion in the movement and behavior of the Islamic communities' —at a specific level. The following are some cases in point:

- The rampant phenomenon of listening to songs,

- The barefaced women and non-compliance with the Islamic Hijab,
- The prevalent material, banking, usury and similar transactions,
- The types of family relationships and interaction, between men, their children and their wife in particular, and with women in general.

The framework of these general cultures branches out to a group of special specific cultures that have significant effect on the movement of our Islamic and Arab communities as follows:

- Sanctification and sanctuaries culture (places, people, symbols),
- Culture of donation and helping others,
- Culture of sacrifice and martyrdom for the sake of Allah,
- Social coherence and correlation,
- Culture of life continuity,
- Culture of relation with Allah and resorting to Him,
- Culture of believing in the supernatural.

These cultures are apparent in the entire Islamic world, but to a varying level from one community to another.

1. The Cultural Web

Islam established its culture and rooted it in the conscience and behavior of the Muslim community and

Muslim individual through a cultural web of concepts. Among these we find:

1.1. Stories and Epics

These are generally represented in the stories of the noble prophet Mohammed and his family (*ahl al-beit*), Allah's blessing and peace be upon them (PBUT), stories of Quran and stories of prophets (PBUT), religious occasions such as Isra (The Prophet's night-journey to Jerusalem) and Mi'raj (The Prophet's ascension to the seven heavens), stories of the companions of the Prophet and believers. These stories and epics dealt with almost all the Islamic concepts.

1.2. Symbols: represented in individuals, places and language

As for individuals, the Muslim nation sanctifies the noble Prophet (PBUH) and *ahl al-beit* (PBUT) and companions of the prophet (PBUH).

As for places, they include the two Holy Mosques (in Mecca and Medinah) Al-Aqsa Mosque, and shrines of the members of *ahl al-beit* (PBUT) and shrines of the righteous and virtuous.

The entire Muslim nation agrees on the importance and necessity to visit the holy places. That is why we observe a continuous increase in performing *'umra* and *Hajj* rituals, and visiting the prophet (PBUH).

For language, Islam introduced many of its own terminologies and changed many linguistic terms and

expressions that had been used before Islam, whether at the level of the individual or community. These terms and expressions are derived from the Holy Quran and Hadeeth commentary.

1.3. Structure of Influence and Impact

Islam exalted the scholars, intellectuals, *mujahidin* (strugglers), and reformers and gave them a value that is distinctive from other people who have wealth, prestige, influence and secular traits. It managed to eliminate all the considerations in comparing people other than piety, education, sacrifice and jihad.

1.4. Systems of Control

We are not talking here about the control systems under an Islamic government. Rather, we are talking about the general Islamic control systems, whether in the presence of Islamic government or not. Islam has established in particular two types of control in an Islamic community as follows:

- (1) Social control:** Islam established this type of control by legislating the promotion of virtue and avoidance of vice, and strongly urging to perform it as one of the essential pillars of religion.
- (2) Self-Control:** Islam planted it at the level of the individuals of the Muslim community through establishing Allah's overview of the Muslim human conscience, the feeling of fear from the penalty in

the afterlife and a strong urging to be self-responsible.

1.5. Practices and Rituals

Religious rituals cover most time of the Muslim individual. These are prayer, fasting, Hajj and many days designated for worshiping during the Hijri year such as the two Eids, Juma (Friday) prayer, Zakat, promotion of virtue and avoidance of vice, purity and impurity rules and other worshiping practices.

These practices and rituals have two types of effects: 1) instilling the Islamic concepts in the practices, behaviors and conscience of the Muslim individual, and 2) providing him with the religious knowledge necessary to understand these Islamic concepts through Juma (Friday), two Eids and religious sermons.

2. Conclusion of the Primary Culture

By reviewing the terms of the Islamic cultural web, we come to understand the reasons for such and deeply rooted and strong Islamic culture, and for its comprehensiveness that covers the daily actions of the Muslim individual and community. The secret is the strong homogeneity and deep overlap of these cultural items in the essence and movement of the Muslim individuals and community. At the same time, they suit the human reason and nature and respond to the spiritual, intellectual and material needs of man.

PRESENT STRATEGY (as it seems from reality)

It seems that there is no documented strategy in the Islamic library at the comprehensive level of the Muslim nation. However, from observing the Islamic reality, the following visions could be summarized about the present strategy:

- There is no unified, correlated and comprehensive Islamic activity. Generally, the Islamic activity consists of a group of independent scattered Islamic activities that are either managed by individuals or by small Islamic institutions.
- The goals of most of these activities are focused on Objective Two “deepening our knowledge of Islam and its concepts.” However, activities related to Objective Three, “instilling the Islamic knowledge and culture in the conscience and behavior of Muslim communities”, are very limited. Still, Objective One, “Universality of Islam”, and Objective Four, “Eliminating the Material Backwardness”, have even less focus.
- Generally, Islamic activities and events lack professionalism in their work.
- This lack of professionalism, appropriate planning and the critical shortage in human and material resources is exacerbated by radicalism. A number of these Islamic activities and events cause more damage than benefit in terms of tarnishing the

image of Islam, promoting extremism and causing divisiveness of which Islam disapproves.

Strategic Positioning

ENVIRONMENTAL ANALYSIS

- [Environmental Scanning](#)
- [SWOT Analysis](#)
- [Stakeholders' Analysis](#)

ENVIRONMENTAL SCANNING

Through scanning the Muslim nation's environment, we can see that the most critical issues and elements influencing the Muslim nation and its capacity to achieve the strategic objectives are as follows:

- Western Hegemony
- Globalization
- Economy
- Information
- Islamic Leadership
- Islamic Thought and Discourse
- Demographic Distribution of Muslims

We will discuss these elements from a strategic viewpoint, in order to identify their effects and significance in strategic terms so that Islam might achieve its supreme objectives. We will then use them to identify how to activate and remedy them to avoid their risks and avail of them in realizing the targeted results.

In the period between completion of the first version of *Islamic Strategy* in 2010, and this current version, completed May 2017, many events and great strategic, economic, social and technological changes have occurred on the world stage. For this reason, I have reanalyzed the seven elements referred to here.

This is in order to face these great strategic developments and changes, and determine the strategic changes that are occurring as a result (going beyond the detailed and superficial changes, that do not strategically impact the results of the analysis). Further, this reanalysis is meant to form the basis of updating these elements, in this version, as the current situation requires.

Environmental Scanning

WESTERN HEGEMONY

- [Introduction](#)
- [The Rise of The American Soft Power](#)
- [Retreat of The American Soft Power](#)
- [Analysing The Nature of The Element](#)
- [Proposed Strategic Treatment](#)
- [Critical Success Factors](#)

INTRODUCTION

Domination and hegemony techniques of the West have been applied and continue to be used in the present time. Different means have been employed like the military (such as what's happening in Iraq, Afghanistan, Lebanon and Palestine), political as in labeling of the "new Middle East", and economic sanctions imposed on Iran, Cuba, Sudan and others! In other words: the West exerts hard power and soft power (6) to achieve its goals of empire.

THE RISE OF WESTERN, AMERICAN SOFT POWER

Abdul Salam (2008) describes the process of the rise of Western, American soft power. He mentions that in the eighteenth century and thereafter, Western capitals such as Paris, London, Vienna and Amsterdam became magnets to statesmen, elite intellectuals and even common people from all around the world as are New York and Washington today. People look to these cities and try to imitate them in every aspect. The widespread Western educational systems and expansion of scholarships to Europe and America as

6 Abdul Salam (2008,10) quotes Joseph Nye: "The countries that have more influence in the field of soft power will often be in a better position to set the routes for others, to control their thoughts, direct their special and general ways without a need in principle to use armies and weapons."

well as the concentration of the cultural and linguistic institutions and the Western diplomatic corps in different parts of the world, all assist to globalize Western perspective, way of thinking, tastes and dreams. Moreover, the widespread ideology of progress, particularly among the educated and cultivated people, has contributed to make the Western capitals pinnacles of progress and civilization. In comparison, the global media describes the East, especially the Islamic world, as a vivid example of intellectual and historical idleness, arrested development and failed states.

“Arabs are portrayed as peoples at war with themselves, with their leaders, with America, with the entire world. The conflation of Arab and Muslim identities extends this simplistic view into a framework that views Islam as being adrift, its principles distorted by fanatics who claim to speak in its name and kill its adherents as well as the infidels. Islam as a non-centralized religion, lacking a single, distinct voice of authority, is unable to compete effectively in projecting its image because so many claim to speak and act in its name without decisively countering its detractors across the spectrum.” (Jean Abi Nader, 2006, 285)

Thus, the state of overwhelming attraction dominated, and the feeling of strong inferiority towards Western civilization developed to the extent that it eliminated the ability to think and resist. It galvanized

criticism from all the people of the world, including the Islamic world, and even the Islamic cultural elites!

Abdul Salam cited that the United States of America, between 1990 and 2000, became the single superpower that led the world. This was because of the dismantling of the Eastern Bloc that coincided with the information technology revolution. The US ascension was accelerated by the appearance of the internet and transcontinental satellite channels, in the context of Globalization, which Bill Clinton, the ex-US president worked to advance.

It reached a point where there was no other power that could confront the United States of America. Thereby, political concepts emerged e.g. the end of history, the end of ideology and clash of civilizations. The aforementioned political concepts have had a deep psychological effect on leaders of governments and, cultural and political elites of the developing world that has forced them to open more markets, yield to the American demands and surrender to its two monetary arms: The International Monetary Fund (IMF) and the World Bank, as Abdul Salam mentions.

RETREAT OF THE AMERICAN SOFT POWER

However, despite the rise of the American soft power in the past era, Abdul Salam asserts that scrutiny and sharp observation of both the American and the international scene shows that American power

is descending and not ascending, regardless of extensive military power and economic grandeur. The world moves rapidly towards crystallizing a multi-polar system in which the United States of America will be just one more player among other competitors, and not the sole one.

Abdul Salam quotes the results of an international survey conducted in June 2007 that covered 45,239 subjects from 47 countries. The survey showed that world support of the US has declined sharply among American allies in the West, including Britain, and witnessed significant decrease in Latin America, Eastern Europe, China and the Middle East. Further, it also disclosed that there was a wide and deep resentment towards American values, despite the fact that US technology and folklore still receive great appreciation.

Moreover, in Germany, considered an ally of the US, those who have a positive view towards US decreased from 42% in 2005 to only 30% in 2007. Another survey conducted in Australia in 2005 showed that 57% of Australians believe that US foreign policy represents a potential threat to world stability equivalent to the one caused by Islamic fundamentalism. (Abdul Salam, 2008).

Of course, the image of America looks much dimmer and worse when we talk about the Islamic and Arab world. A questionnaire of the public opinion in the Arab world for the year 2008 –as a part of the annual

questionnaire conducted by researcher Shipley Telhami (Ruszkhi Anwar Sadat Professor of Peace and Development Studies at Maryland University), carries many expressive results, notably:

- 61% of the respondents believe that an American withdrawal from Iraq will provide an opportunity for peace and ease or defuse the existing conflict between the parties in this country. Regarding the position towards the US, 83% of Arab public opinion has a negative attitude towards the US and 70% do not trust them.
- 86% of the Arab public opinion prioritizes the Palestinian cause and categorizes it as absolutely the most important cause or at least among the three most important causes identified by the respondents,
- Regarding the Lebanon crisis, 9% are backing the governing majority, while 30% are with Hezbollah.
- In respect with the popularity of Arab and Muslim leaders, the popularity of Hassan Nasser Allah received 26% of the Arab public opinion, followed by the Syrian president Bashar Al Asad 16%, compared to 2% for President Mua'amer Kadafi (Haggy, 2008).

It is obvious that the findings of the questionnaire reflect growing Arab political awareness. They clearly show that American efforts have failed to improve America's image in the Arab world, instigate the Arab

public opinion against the resistance and frighten it from Iran. Instead these acts intensified Arab aloofness toward America, sympathy with the resistance and positive conviction towards Iran.

Mohammad Ibhahine confirms this: "Today, the United States has a serious image problem across the world. Moreover, the gap between America's own perceptions and how the world perceives the country is dramatically widening, particularly in the Arab and Islamic world. What makes this problem more serious is that American public diplomacy, designed to solve the country's image problems has actually proved to be counterproductive.

The most pressing challenge that has faced American public diplomacy in the Arab and Islamic world is its lack of credibility." (2006, 319)

As Abdul Salam confirms, the revelation of false allegations by Western democracy and its values, the unjustified massacres and war against Iraq, Afghanistan, Lebanon, Palestine committed by America and its ally, Israel, have exacerbated hatred of US, and the West in general.

It is clearly apparent that the motto of democracy which the US took as a title to its war cry in the region from Iraq through Afghanistan and to Palestine was undermined by America itself. Democracy, hence, contradicted its interests. On the contrary, it deepened the political legitimacy crisis that the US suffers in the region. (Abdul Salam, 2008).

Finally, the catastrophic economic crisis, mainly caused by the unscrupulous behavior of US international banks came to be another nail in the coffin of US reputation, glory and hegemony.

ANALYSING THE NATURE OF THE ELEMENT (THREAT OR OPPORTUNITY?)

The facts of this element constitute a threat to the achievement of Objective One, "Universality of Islam", and Objective Three, "instilling the Islamic knowledge and culture in the conscience and behavior of Muslim communities", and Objective Four, "elimination of the material backwardness."

It represents a threat in terms of:

- Growing Western hegemony.
- The rise of the American soft power.
- The domination of the state of enthusiasm and attraction, and the sense of inferiority towards Western civilization.
- The global media depiction of the Islamic world as a vivid example of idle thought, idle history, lagging civilization and ignorance.

PROPOSED STRATEGIC RESPONSE

- To monitor and study the Western movements in this trend, anticipate them and create general awareness and perception about them among

Muslims in particular and the world in general. The purpose being so that the spirit of resistance can be enhanced and Western soft power can be impeded.

- To advance the level of the Islamic world, individuals and communities at all the scientific, professional, health and even behavioral levels. (This matter is easier and less complicated in the knowledge-based economy era compared to the previous industrial era).
- To spread the practical Islamic culture and knowledge pertaining to contemporary human life. This culture and knowledge is desperately needed by Muslims in general, and without it, people are likely to resort to the West to satisfy such needs.
- To reform the Islamic thought and discourse, to exhibit the beauty, realism and comprehensiveness of Islamic thought in order to promote the Islamic concepts among the Islamic and international communities, and to cultivate the spirit of belonging in the Islamic communities.
- To enhance the pleasant image of the Islamic community among the international communities using international languages through different channels and mass media.
- To uncover the gross and deep problems, disintegration, contradictions and vacuum that encompass the Western communities, and to

publish it through the mass media at the local and international community level.

CRITICAL SUCCESS FACTORS (CSFs)

- Strategic / Islamic study centers,
- Educational and training institutions and centers,
- Professional translation institutions,
- Spread of career planning culture,
- Powerful internal and external mass media,
- Spread of judicious Islamic preachers and reformers in all parts of the Islamic world.

Environmental Scanning

GLOBALIZATION

- [Introduction](#)
- [Definition of Globalization](#)
- [Emergence of Globalization](#)
- [Globalization or Americanization](#)
- [Globalization and Liberalization](#)
- [Globalization and Oriental Culture](#)
- [Globalization and The Islamic Objectives](#)
- [Analysing The Nature of The Element](#)
- [Proposed Strategic Treatment](#)
- [Critical Success Factors](#)

INTRODUCTION

Recently we have been witnessing the modern telecommunications revolution i.e. the widespread and low cost of telecommunications technologies, institutions of telecommunications and information like satellite stations, the internet, smart phones, smart electronic equipment, and mass media. This revolution has connected the world and facilitated the movement of knowledge and information and exchange of expertise and services in the world. It represented the focal axis of "Globalization" and "knowledge-based economy" as we see it today.

Globalization is a phenomenon that resulted from the telecommunication revolution under the new world system. The colonizing forces of the West found in it an opportunity to impose their hegemony on the entire world, in the most effective and least costly of ways. It was a system that promoted its hegemonic project, and accelerated its pace by creating its means and then imposing it on the people and governments of the world.

DEFINITION OF GLOBALIZATION

Globalization means to make a thing spread internationally in its extent or application. It often means making a thing reasonable or understandable and at the disposal of different countries. Globalization is a process of control, domination, and resource

management while eliminating economic boundaries and trade barriers between countries.

Globalization is also identified as: "the process through which the individuals, ideas, knowledge, capital, products and services move across country borders, leading to the development of integration and interdependence in many aspects of life, especially the economic aspect" (Al-Masry, 2004, 21).

The head of the Centre of Modern Oriental Studies in Sorbonne, Professor Borhan Ghalion mentioned during the discussion of the book "Globalization and its Impact on the Society and the Nation-State" on the Al-Jazeera program "The Book is the Best Friend" on 10-1-2005 (quoted from the website of Al-Jazeera): "There are some objective grounds of Globalization. That is, there is an objective base of globalization. Moreover, globalization is exploited by strategies of international and social activists in each country. The technology and information revolution and the communication revolution created great possibilities for communication between economies, peoples and cultures, and opened the national spaces to each other. Therefore, there is a possibility for more interaction (Globalization). As for who will benefit from this interaction, this is another question... the technology revolution created an objective frame of Globalization, but the exploitation of this frame is associated with each category..."

EMERGENCE OF GLOBALIZATION

Many researchers hold that the historical roots of the phenomenon of Economic Globalization are traced back to the European geographical discovery journeys at the late fifteenth century, the emergence of Capitalism in Western Europe, and the rise of the nation-state. Then came the Era of Entrepreneurship. During that era, an economic system was established to promote the Nations' Wealth with strict government regulation of the economy through foreign trade monopolies, as Kimon Valaskaks said in his study entitled "Globalization as a Play." This system served as the economic arm of the nation-state. The advocates of this attitude in France under Richelieu, in particular Colbert, transferred the art of ruling a country into a beautiful art of complicated economic policies and laid the foundations of Protectionism via high tariffs (Dajani 2002, 22).

These events indicate that the early Globalization came to existence and developed as a result of several political, economic, cultural and technological factors that changed the world.

"There is an urgent need to a correct approach to deal with the Globalization phenomenon in all its dimensions. Globalization is an irreversible historical process. Therefore, it is illogical to fight it as some people call for because it is impossible to swim against a flowing river of human progress made over the past centuries to which various peoples and civilizations

contributed," stated "The Arabic Renaissance Project" of the Center for Arab Unity Studies (2010, 25).

GLOBALIZATION OR AMERICANIZATION?

It is very obvious that the US is the main promoter and supporter of Globalization. It strives to impose it on the world haphazardly because it sees Globalization as the best approach to impose its hegemony over the world through the following three factors:

- The absolute and unrivalled superiority of the US over the world countries at large naturally made it have the pioneer position and hegemony in a race in which the winner is determined by the extent of superiority that it possesses!
- Absolute superiority in the Media, the main tool for Globalization. America alone controls 65% of the media-related capital in the world (Salman, 2009-190).
- The US imposes hegemony and Globalization through binding agreements with world countries in different cultural, economic, military and political fields, and through the non-governmental international institutions controlled by the West and US such as World Bank, International Monetary Fund, Economic Development Institute, World Trade Organization, Security Council, International Criminal Court and host of others.

GLOBALIZATION AND MIDDLE EASTERN CULTURE

Some reading about cultural globalization reveals that it can be seen in the spread of popular American lifestyle, examples of which being eating fast food, clothing, cosmetics, music, American films is an indication of American cultural hegemony and Western colonization over our region.

For example, Dr. Rafique Abdul Salam mentions in his book *United States of America between Hard Power and Soft Power* (2008, 63), "one can observe strong indications showing the spread of American soft power in the region to an unprecedented degree over the last two decades. Some of the indications are that large sectors of people of the region, especially youth and women, jump at adopting the American lifestyle, popular culture and way of life such as fast foods, fashion, cosmetics, music and films. These issues became a part of a Globalization movement streaming towards different parts of the universe, re-forming selections and tastes of millions of people. Further, they are an indication of social and cultural transformations witnessed by Arab and Islamic countries, headed by the Arab Gulf region over the last two decades in particular...."

Many writers confuse the Eastern culture with the Islamic culture! This is a mistake because Islam did not come for the East only. It was sent to all people, cultures and civilizations of the world. Thus, it is

incorrect to compare or contrast the Islamic culture with the culture of the West, China, Asia, Iran, East or others. The Islamic culture is a universal message to all these cultures. It can coexist with any of these cultures without serious contradiction! Islam is not concerned with the way you dress if what you wear is decent enough and covers your body. It is not concerned about the kind of food you eat, how you eat it, how you spend your leisure time, the films you watch, music you hear or other details, as long as the individual does not violate the measures laid down by Islam, which are generally simple and easily blend with different civilizations.

Therefore, Western cultural diffusion does not impose any threat to Islamic culture as long as the Islamic identity is deeply rooted in the individuals of Islamic communities. In reality, this matter may illustrate the flexibility and vitality of the Islamic culture.

Cultural Strategy for the Islamic World, issued by ISESCO (2007, 67) states that: "The spread of Islamic culture in different countries reached by Islam led to the adaptation of the characteristics of the existing local cultures to the constituents of the Islamic culture. Consequently, rituals, customs and traditions became, in most cases, harmonious with the established elements of the Islamic culture even if they differed in terms of local practice and application of these elements. It is to be noted, however, that this

difference does not reach the point of dogma, values or purposes as in the case of the old and modern non-Islamic cultures.

The special characteristic of the local environment in an Islamic country, for instance, does not differ in its essence from its counterpart in another Islamic country. The difference is only in customs and tradition related to it. The basic manifestations, especially in social relations, its legislations and civilized features, show clearly the affiliation to Islam in both environments. Unity remains in diversification. These local cultures should enrich, expand and diversify the horizons of Islamic culture and thus become an additional source of it."

GLOBALIZATION AND THE ISLAMIC STRATEGIC OBJECTIVES

By looking at Globalization through the perspective of four Islamic strategic objectives specified in our plan, we would find that Globalization is a necessity to achieve these objectives!

The realistic way to achieve Objective One, "Universality of Islam", is through modern communication tools and mass media. One cannot impose Islam or any other religion or trend by force on human beings. Islam absolutely insists that the faith of people should be based on their convictions and free will. Allah the Almighty says, **"Let there be no compulsion in religion: Truth stands out clear from**

Error" (Surah Al Baqarah, Ayah 256). And also says: **"If it had been thy Lord's will, they would all have believed —all who are on Earth! wilt thou then compel mankind, against their will, to believe!"** (Surah Yunus, Ayah 99).

However, Islam, according to the consensus of Muslim scholars, is distinct for its universality. Allah the Almighty says: **"Blessed is He who sent down the criterion to His servant, that it may be an admonition to all creatures"** (Surah Al Furqan, Ayah 1). The Qur'an presages that Islam will prevail the entire world. Allah the Almighty says: **"Before this We wrote in the Psalms, after the Message (given to Moses): My servants the righteous, shall inherit the Earth"** (Surrah Al Nabiya', Ayah 105).

Thus, as long as we aspire for Globalization of Islam, believing in its inevitable occurrence at the end of time, and so long as coercion is absolutely refused and ruled out as an alternative to spread Islam, the only realistic method to achieve this objective is convincing people and using international mass media in the context of "Globalization".

Strategically, our competitive edge to achieve "Universality of Islam" is latent in the beauty of Islamic concepts and consistency with man's nature, reason and daily needs including material, spiritual, intellectual, and social. We Muslims believe there is no other wisdom tradition or trend that possesses such simplicity.

This is enhanced by the fact that the modern civilized intellect perceives the importance of many noble human virtues like: justice, education and in addition to what Islam systematically calls for –solidarity and Takaful (Interdependence) – positivism in life and women's rights. This, in turn, facilitates the realization of Islamic universality and its dissemination among different nations and civilizations.

Based on these axioms, we need nothing to achieve universality of Islam, but to reform the Islamic discourse and speech at the level of daily life and to employ international mass media.

For Objective Two, "deepening our knowledge in Islam and its concepts", the facilities and abilities provided by the modern means of communications form a paradigm shift in facilitating the achievement of this objective.

Objective Three, "instilling the Islamic culture in the conscience and behavior of Muslim communities", will be possible nowadays only if there are in place modern communication tools, particularly in the view of the dispersal of Islamic communities over the world and the complications of modern life.

In regards to Objective Four, "elimination of material backwardness", the main challenges that confront Islamic communities are that their growth and development were always correlated with the governments that ruled them. Generally, the governments were irresponsible and unable to properly

cope with that level of responsibility. This resulted in the current state of arrested development that Islamic communities suffer at present! Ten years ago, individuals at the community level were not allowed to develop themselves, because their destiny was correlated to the decisions and policies of the countries in which they lived.

Now, it is possible for individuals, thanks to Globalization, to develop themselves and their communities in terms of education and economy independently from their governments! Nowadays, it is available and cost-efficient for the individual who has no access to a university in his own country to study in the best international university through online learning. He can also pursue his internationally accredited professional qualifications on the internet. Then he can, after relevant experience, present his services to the public for profitable consideration to customers all over the world without travelling.

Furthermore, there are other positive results of Globalization that might be availed in achieving the Islamic objectives such as the development of international human rights, humanitarian, educational and professional standards. The internationally accepted and acknowledged professional independent institutions can be accessed to enhance these standards by maintaining, monitoring and reporting on them periodically.

Despite the US domination over some of these institutions to achieve its colonization goals, the strong pressure exercised by some humanitarian institutions through the international media in condemnation of the killing of almost one thousand innocent civilians during the Israeli attack on Gaza in 2008 is encouraging. Previously, Western colonialism massacred and enslaved millions of people in our regions without any international sympathy. This clearly indicates that these institutions and international media have power and influence to make positive use of them.

ANALYSING THE NATURE OF THE ELEMENT (THREAT OR OPPORTUNITY?)

From the above, it is obvious that the problem is not the modern telecommunication revolution or globalization per se, but the hegemony of the West and the US in particular (as was made clear in the introduction to the book, I mean here specifically the powerful class of influential individuals who take it upon themselves to control the affairs of world for their individuals interests, and the elites of the world wherever they might be, in the East or the West).

Still, the associated merits of this element form a threat to the achievement of Objective One, "Universality of Islam", Objective Three, "instilling the Islamic culture in the conscience and behavior of Muslim communities" and Objective Four, "the elimination of material backwardness."

Globalization represents a threat because:

- It represents the most important of the tools and methods that this elite class uses for the purpose of imposing educational, cultural, economic and political hegemony.
- This class generally controls the technology, means, and tools of Globalization and communication. It also holds the vast majority of the ownership over them.

On the other hand, Globalization creates opportunities that assist in the achievement of all Islamic strategic objectives in terms of:

- Enabling us to rid ourselves of this hegemony and colonization, and to win the civilization battle, if we use it and its tools properly.
- Permitting the coherence of the internal Islamic organization and to communicate with each other.
- Allowing individuals to develop, learn and perform at different levels, internationally and locally without being bound by the political and economic systems of the countries in which they live.
- Providing the necessary technologies and creating the environment to achieve Islamic universality (in the meaning that we mentioned previously in discussion of the strategic goals of Islam i.e. reaching knowledge and understanding, advancing the original Islam, and not converting people to Islam).

PROPOSED STRATEGIC TREATMENT

- To monitor and study the Western actions of using Globalization to impose its hegemony on us, and to create awareness and general knowledge about these movements so that Muslims can confront and resist them.
- To acquire the required knowledge and abilities to achieve independence in using the tools and technologies of telecommunications and information.
- To develop detailed and clear strategic plans to comprehensively avail ourselves of Globalization and the telecommunications revolution in achieving Islamic objectives.
- To create a general awareness and perception in the Islamic community of how to utilize globalization in learning, developing and competing in a globalized economy.
- To promote the Islamic religion in the Western communities through their local languages.
- To make the Islamic wisdom tradition user-friendly by translating its tenets in multiple languages.
- To devise clear plans to benefit from international Human Rights and other service institutions to present our concerns before the international community.

- To benefit from international legal and humanitarian standards, and all educational and professional fields, etc. and the methods and terms used by them, in order to develop the language of Islamic discourse that we use to promote our Islamic discourse.
- To communicate the Islamic concepts and directives related to the values that receive international concern in the languages of the world via all media outlets.

CRITICAL SUCCESS FACTORS (CSFs)

- Islamic/ strategic study centers,
- Professional translation institutions,
- Reforming Islamic discourse,
- Powerful internal and external mass media,
- Development of career planning culture,
- Availability of open-minded, educated, ambitious and responsible Muslim personnel,
- Placement of judicious Islamic preachers and reformers in all the parts of the Islamic world.

Environmental Scanning

ECONOMY

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- [Characteristics of The Knowledge Based Economy](#)
- [Where Is The Nation's Wealth?](#)
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INTRODUCTION

At present, the economy has witnessed a deep and radical change. The economy of the industrial era is slowing down rapidly, giving way to the knowledge-based economy era (Salman, 2009).

In this regard ISESCO (2008, 17) describes the world: "In a world that is undergoing rapid structural changes.... traditional drivers of growth and wealth-creation, for example, have changed from commodities to knowledge, from the tangible to the intangible, whereas land, labor and capital have been replaced by knowledge, technology and innovation."

"The Organization for Economic Co-operation and Development (OECD) defines the knowledge-based economy as one in which production, distribution and use of knowledge is the basic motive in the process of growth, accumulation of wealth and creation of job opportunities across all industries. The distinguishing characteristics of a knowledge-based economy change the style of work projects and also the manner in which government policies adapt to change. In a knowledge-based economy, all industries, including primary sectors such as agriculture, use knowledge intensively. The phrase 'intensive knowledge' denotes that a substantial, or considerable, percentage of the total cost of production is directed towards development and new advances" (Al-Ebrahem, 2004, 88).

“Knowledge-based economy has the ability to create and introduce intellectual products not known to the market before. There are no barriers in this open international economy, no time span interruptions or space obstacles that separate those who want to deal with it. In the present economy, knowledge is the most significant and vital factor for projects, companies and even for the whole humans. Therefore, the international struggle in the third millennium will not be over the capital, cheap raw materials or open markets, but will be for the struggle for knowledge. The knowledge will create the power, provide the capital, obtain raw materials and open markets. Further, the knowledge will form a new economy in its fields, mechanisms and systems” (Salman, 2009).

CHARACTERISTICS OF THE KNOWLEDGE-BASED ECONOMY VS. INDUSTRY-BASED ECONOMY

“The knowledge-based economies are characterized by the ability to generate and use knowledge i.e. ability for innovation. This not only represents the basic source of wealth, but also the key of acquiring comparative advantage. Knowledge is the primary means of improving the efficacy of both production and distribution operations, by enhancing the quality and quantity of production and creating opportunities for consumers and producers to select

from different goods and services” (Al-Ebraheem, 2008, 88).

The following are the most important characteristics of the knowledge-based economy:

- Shift of economy’s organization from production of goods to production of services: thus more than 70% of the work force in North America is employed in the field of services. This percentage increases annually by nearly 2.3% (Salman, 2009).
- Infrastructure based on information technology and telecommunication: to facilitate publishing and preparation of information, and adjust them to the local needs.
- Education; an essential element for production and economic competitiveness: a knowledge-based economy relies upon qualified professionals and specialized manpower, while the activities that need manual work decrease (Salman, 2009).
- Continual formation: the knowledge-based economy is distinct for its need to continuously acquire information, knowledge and development of qualifications and abilities necessary for investment. Thus, continuous education and flexibility are the two basic conditions for crystallizing and rendering success to the cultural and economic infrastructure (Salman, 2009).

The site (www.1000ventures.com) provides the following contrast chart between the old industrial

economy and the new knowledge economy focusing on three areas: markets, enterprise and work force.

ISSUE	OLD INDUSTRIAL ECONOMY	NEW KNOWLEDGE ECONOMY
MARKETS		
Economic Development	Steady and linear, quite predictable	Volatile - extremely fast change, with explosive upsurges and sudden downturns, and chaotic - the direction of the economy's changes is not perfectly clear
Market changes	Slow and linear	Fast and unpredictable
Economy	Supplier-driven	Customer-driven
Life cycle of Products and Technologies	Long	Short
Key Economy Drivers	Large industrial firms	Innovative entrepreneurial knowledge-based firms
Scope of Competition	Local	Global hyper competition
Competition: Name of the Game	Size: The big eats the small	Speed: The fast eats the slow
Marketing: Name of the Game	Mass marketing	Differentiation

ENTERPRISE		
Pace of business	Slow	Appreciably faster with ever-rising customer expectations
Emphasis on	Stability	Change Management
Business Development Approach	Strategy pyramid: vision, mission, goals, action plans	Opportunity-driven, dynamic strategy
Success Measure	Profit	Market capitalization (the market price of an entire company)
Organization of Production	Mass production	Flexible and lean production
Key Drivers to Growth	Capital	People, knowledge, capabilities
Key Sources of Innovation	Research	Research, systemic innovation, knowledge management, integration, new business creation, venture strategies, new business models
Key Technology Drivers	Automation and mechanization	Information and communication technology, e-business, computerized design and manufacturing

Main Sources of Competitive Advantage	Access to raw materials, cheap labor, and capital for conversion; cost reduction through economies of scale	Distinctive capabilities: institutional excellence, moving with speed; human resources, customer partnership; differentiation strategies; competitive strategies
Scarce Resource	Financial capital	Human capital
Decision Making	Vertical	Distributed
Innovation Processes	Periodic, linear	Continuous, systemic innovation
Production Focus	Internal processes	Enterprise-wide business process management and entire value chain
Strategic Alliances with Other Firms	Rare, "go alone" mind-set	Teaming up to add complementary resources
Organizational Structures	Hierarchical, bureaucratic, functional, pyramid structure	Interconnected subsystems, flexible, devolved, employee empowerment, flat or networked structure
Business Model	Traditional: command-and-control	New business model: refocused on people, knowledge, and coherence

WORK FORCE		
Leadership	Vertical	Shared: employee empowerment & self-leadership
Work force characteristics	Mainly male, high proportion of semi-skilled or unskilled	No gender bias; high proportion of graduates
Skills	Mono-skilled, standardized	Multi-skilled, flexible
Education Requirements	A skill or a degree	Continuous learning: It's not what you know, it's how fast you can learn
Management-Employee Relations	Confrontation	Cooperation, teamwork
Employment	Stable	Affected by market opportunity / risk factors
Employees Seen as	Expense	Investment

WHERE IS THE NATION'S WEALTH IN THE NEW ECONOMY?

It was traditionally conceived that the natural resources are the critical factor in determining the wealth of any society! However, this concept radically changed during the last era when the knowledge and human capital became the decisive elements to define the community's wealth, the extent of its progress and

the chances of continuity of this progress in the present century (Salman, 2009).

This is evidenced by the statistics shown in the World Bank book of Where Is the Wealth of Nations? –Measuring Capital for the 21st Century table number 1.1 “Total Wealth, 2000” that presents the big picture on the composition and levels of wealth per capita by income group and for the world as a whole:

Total Wealth, 2000 (7)

— \$ per capita and percentage shares —

Income Group	Natural Capital		Produced Capital		Intangible capital		Total wealth
	\$	%	\$	%	\$	%	
Low-income Countries	1,925	% 26	1,174	%16	4,434	%59	7.532
Middle-income Countries	3,496	% 13	5,347	%19	18,773	%68	27,616
High-income countries (OECD)	9,531	% 2	79,193	%17	353,339	%80	439,063
World	4,011	% 4	16,850	%18	74,998	%78	95,860

“The intangible capital measure captures all those assets that are not accounted for elsewhere. It includes human capital, the skills and know-how embodied in

7 Statistics include 120 countries. Oil states are excluded.

the labor force. It encompasses social capital, that is, the degree of trust among people in a society and their ability to work together for common purposes. It also includes those governance elements that boost the productivity of the economy. For example, if an economy has a very efficient judicial system, clear property rights, and an effective government, the result will be a higher total wealth and thus an increase in the intangible capital residual" (The World Bank, 2008, 107).

From the above, we Arabs and Muslims, and all peoples of the world, with our individual and collective efforts can compete with the advanced societies and economies of this era **(8)**! All that we need is human development through developing knowledge and capabilities. This is the essence of the Islamic mission.

CURRENT ECONOMIC SITUATION

"It is now over five years since the start of the global financial crisis... all must face up to a stark possibility: WE MAY NOT HAVE SEEN THE WORST.

8 In the debate between Barrack Obama, and McCain, his opponent in the 2008 Presidential Campaign, Obama placed the education of American people in the third priority- after energy and health- so as to enable the USA to compete in the globalized economy in this era.

That is the main conclusion from our latest study of how high performers are surviving – and indeed thriving - in the new economy.

The economic crises we face have shaken many long-held assumptions and brought into question the beliefs and practices developed in pre-crisis days. Not all these established practices may be wrong, but all of them need to be questioned in the light of the new economy and potentially balanced by a new set of imperatives, many of which are not yet clear.

What is clear, however, is that recovery in the global economy is neither imminent nor inevitable and should it come, will reveal a radically different competitive landscape. Survival, let alone success, is not guaranteed, but the chances are improved for those businesses that recognize the scale of the change required and mobilize the shared intent to jump the growth gap.

In the past 12 months, any global board looking to manage strategic risk will have increased the weight it attaches to major strategic threats. These threats include:

- The break-up of the Eurozone,
- The debt-default of the US,
- International conflict in the Middle East,
- A major political or economic incident in one of the BRIC countries.

Not surprisingly perhaps, boards with cash prefer to preserve their options to choose rather than choose wrongly" (9)

The world faces a range of global risks and unprecedented negative developments. Recent reports indicate that the low-growth economic environment that can currently be observed around the world will persist for a number of years to come.

As geopolitical risks spread and increase in severity, concerns continue to mount. There is a real danger that the percentage of the world's population living in fragile states will reach 80% in the coming decades.

THE POWER OF SMALL BUSINESSES

From the previous review of the characteristics of the knowledge-based economy era contrasted to industrial economy, it is obvious that nowadays and for the coming decades, the competitive advantage is for small businesses against the big and mega businesses due to their relative flexibility and ability to stand the frequent changes and challenges of the globalized world.

In this regard, John Naisbitt says in *Rethinking the Future*: "The point is, you can now replicate quality

9 Growing Beyond, Ernst & Young, a study undertaken in August and September, 2012 by the Economist Intelligence Unit (EIU), surveying 1,500 C-suite, board directors and senior managers from around the world.

anywhere in the world. So the competitive differentiation comes from swiftness to market and innovation. And, in that regard, small companies, right down to the individual, can beat big bureaucratic companies ten out of ten times. Therefore, unless the big companies reconstitute themselves as a collection of small companies, they will just continue to go out of business.

“It's the small companies who are creating the global economy, not the Fortune 500. And these days a small company can be as small as one person. Linde and Lito have a publishing company called Western Eye Press. It's just two people and they publish wonderful photographic books and guide books. They create them on Macintosh computers in their basement in Telluride. They print out the camera ready pages on their own high-resolution laser printer. Then they send these pages through Federal Express to Seoul, Korea, and the printer there manufactures their books and then ships them to distributors all over the world. Western Eye Press is a player in the global economy and it's just two people on this little mountain perch in Colorado. But can we really build a global economy on solo players and on small to mid-sized organizations?? It's not `Can we?' We are. Right now, 50 percent of US exports are created by companies with 19 or fewer employees. Only 7 percent are created by companies with 500 or more employees. And the United States is by far the largest exporter in the world. The figures are similar in Germany. The global economy of the twenty-

first century will be dominated by small and middle-sized players” (John Naisbitt, 1998, 214-215).

THE LABOR MARKET

1. The Problem of the Labor Market

As Robert Half (2014), one of the world’s largest recruitment companies, pointed out in its 2014 report *The Demand for Skilled Talent*: “The current employment market is characterized as “the great skills divide.” Those with specialized skill sets are in high demand and short supply, while the opposite rings true for the general workforce.”

The global labor market, like the regional one, suffers from two large, corresponding gaps. On one hand, there is an exceptionally high and rising rate of unemployment (either direct or indirect), and on the other, there is a there is a growing shortage of talent. PWC stated in a 2013 report that, “T The ‘war for talent’ is still waging – both globally and in the Middle East.”

In the Manpower Group’s tenth annual *Talent Shortage Survey*, 40% of global employers reported a shortage of skilled talent shortage in 2016 - marking an eight-year high - while the deficit in skilled talent in the business service and financial service fields in the Middle East will grow by 30% and 32% respectively over the next 5-10 years (Oxford Economics, 2012).

At the same time as this global shortage of skilled talent, there is a very high rate of unemployment, with the number of job seekers globally (that is, those who are unemployed in a conventional sense and those in fragile employment) reaching approximately 1.7 billion people (ILO, 2016).

More specifically, in the Arab world, “The Arab world faces the critical challenge of creating 80 million jobs by 2020. Today, around one in four Arab youth are unemployed – the highest rate in the world” (FIKR 12 DUBAI 2013).

From simple reflection on these facts, it is clear that solving the problems of the global and regional labor market lies in the training and development of people: the current, under-qualified and unemployed bank of human resources must be transformed into a capable, high-value one. And this is backed up by the experts: a 2012 Oxford Economics report stated that: “When HR Executives asked which HR strategies and tools will deliver the highest payoff, 47% cite training and career development.”

2. Globalization of Jobs and Flexibility

The uncertainty and fear of the global economic environment, the intensification of competition, the trend for globalization and the proliferation of tools, resources and means of communication are all driving the steady growth of the so-called ‘gig economy’.

The gig economy is an economic environment based on temporary or fixed-term jobs and assignments. It's formed of enterprises and individuals hiring the services of freelance workers on a short-term contractual basis.

Put simply, this means that freelance workers are able to choose between jobs and projects from around the world. Employers can choose the best freelancers for specific projects from across the globe, at the best prices and with minimal risk.

The trend towards the gig economy began several years ago and is expanding rapidly. One Intuit study predicts that 40% of the US workforce will be participating in the gig economy by 2020.

The magic formula for competing successfully and commanding high fees in such an economy is one's ability to market oneself and one's professional competencies and skills

As Irish author, philosopher and organizational behavior specialist Charles Handy pointed out in his book *Finding Sense in Uncertainty* (2004, 37): "We have to remember that the very definition of work is changing. Work used to mean having a job with an employer. But today, it increasingly means working for yourself and even by yourself. In the near future, half of all the workforce of the developed world will be working 'outside' the organization. Traditional organizations now employ only 55% of the workforce on a full-time basis. The rest are temporary, part-time

or contractual workers. Our portfolios will increasingly be collections of different work for different clients.”

One of the most important drivers of this rapid growth of the gig economy are global online freelancing platforms such as www.upwork.com and www.freelancer.com. These platforms connect business owners, individuals or institutions with seekers of work - individuals or institutions - from different disciplines, at different levels, in different specialties and in different parts of the world in an astonishing organizational and administrative framework that transcends political, geographic, temporal and spatial barriers and offers impressive mechanisms for oversight.

WHERE ARE WE?

The situation looks extremely bad and very gloomy. However, fortunately, the general public can change this entire picture in this age and for the first time in history, can change this scenario and shift it towards our advantage. All we need is proper planning, human development, will and steadfast patriotism to our countries, the Muslim nation, and humanity, all of which are concepts advocated by Islam. Furthermore, some are the essence of the Islamic mission.

Let's review some positive points in our favor in this age and that, if well employed, may advance our Muslim Nation:

- With the exception of a few rich and influential heirs, the competitive advantage in this age will not be for the historic feudal lords. Instead, it will be for the owners of minds and high human capabilities such as leadership, innovation and communication. Who will be feudal lords of the new era? The bright spot here is that these qualities depend mainly on intelligence, will, and education, and these are distributed randomly among people and available to all in general.
- Initially, these distinguished and creative individuals of our region will be able -thanks to Globalization– to present their products and services, and to compete in the global market.
- The most influential competitive advantage for getting jobs in the world will focus on quality and efficiency that are driven by human capabilities, specialized knowledge and expertise. Thus, jobs will not be distributed to peoples in the world equally or by their countries, but will be acquired –in general– by the most competent individuals worldwide based on their competitiveness, regardless of their nationality or background. In other words, generally, the most competent individuals from whatever nationality or affiliation will have a better opportunity to assume the best positions and acquire the best jobs.
- Acquiring competencies is generally available to us and them at a relatively low cost. The greatest

opportunity to succeed is in favor of those who can develop themselves more than others. In my opinion, what led us to the backwardness and misery we currently experience is not our weak determination as individuals. It is the policies and the failure of our governments throughout history. Since the age of Globalization ensures our independence from our governments in making our decisions in learning, training and work, we can by our own will, desire, and motivation, change our future. However, we must decide to develop ourselves and our societies.

- As John Naisbitt mentioned: “Small companies, right down to the individual, can beat big bureaucratic companies ten out of ten times... It's the small companies who are creating the global economy, not the Fortune 500... And these days a small company can be as small as one person... The global economy of the twenty-first century will be dominated by small and middle-sized players” (1998, 214-215).

ANALYZING THE NATURE OF THE ELEMENT (THREATS OR OPPORTUNITIES?)

The associated merits of this element also form a threat to the achievement of all strategic Islamic objectives as:

- They weaken the relative economic, social and political importance of oil and natural resources that are extensively available in Muslim countries.
- Risks and threats we have discussed above are capable of dividing and tearing our communities to shreds on all levels.

However, the same merits create opportunities to the achievement of Objective One, "Universality of Islam", and Objective Three, "instilling the Islamic knowledge and culture in the conscience and behavior of Muslim communities", and Objective Four, "elimination of the material backwardness" in terms of:

- If we could compete by virtue of competitive edge that we possess, and if our governments can act at a high level of accountability through fair distribution of production earnings and, in turn, reduction in weekly working hours, and coordinate for the provision of alternative jobs in the sector of charity (social economy sector) to those who are not needed in labor markets, we will rank as a developed nation, and be able to disseminate our Islamic civilization;
- It allows Muslims as well as others to develop themselves, their economic, material and scientific positions with great independence from our governments' decisions and policies;
- It provides people with more leisure time from which we can effectively capitalize for the

dissemination of Islamic thought. In particular, their disposition will be generally receptive to absorb new ideas because of the frustration and unemployment which will be suffered by all mankind since the Western capitalist system proved unsuccessful in management of human well-being.

- It provides us with the opportunity -if we use it properly- to welcome the “newcomers” in a pleasant and tolerant manner. Then, we will present our Islamic culture to them and absorb them into our societies. They would find a state of social warmth that they had experienced in Western societies.

INTRODUCTION TO THE PROPOSED STRATEGIC TREATMENT

The threats and opportunities produced by the economic element are many and great, and no doubt that our governments are heavily responsible to meet these challenges. However, no doubt also that we, ordinary Muslims and citizens in our different countries, bear greater responsibility than our governments to encounter such challenges. It is the way we act and deal with matters that will determine whether we are able to capitalize on the opportunities at hand. Thus, we will be able to turn these threats that we face into gains and opportunities for the advancement of our Muslim nation.

As mentioned in the section of "Scope and Limitations", we will not offer strategic proposals the implementation of which requires resources and capabilities of states, as they are not suitable for individuals. Moreover, we assume that in general one of the main objectives of Muslim countries' governments is to develop the economic and educational levels of their people. Muslim countries have planned for that and have succeeded to some extent as the statistics show. Therefore, our role at this level is to support our governments in this regard to the maximum of our capabilities and capacities.

Back to the components of the table of "Total Wealth, 2000", we find that 80% on average of the wealth owned by the high-income countries consists of intangible capital, while natural resources and produced capital make up only 2% and 17% respectively. Yet, we find that intangible capital in Sweden, the third richest world country, is 87%.

Thus, the focal point for us to be at the forefront of the world's richest, most prosperous and sophisticated countries is the "Intangible Capital", which, according to the World Bank, consists of three main items: human capital, social capital, and elements of governance (management).

To be sure, we have to excel in these three items, not only to be one of the richest countries in the world, but also to confront any challenges in our way now or in future, whether internal or external. Most

importantly, these three items are almost a brief of the Islam mission.

The following is a quick review of these three items:

1. Elements of Governance

They include a set of elements such as the judicial system, the effectiveness and quality of government institutions, political stability and corruption.

It is true that a large part of the elements of governance is linked to the behavior of our governments, which vary from state to state. However, there is a large part associated to us and our behaviors, as ordinary people. Corruption, routine, slow completion of the transactions and the like result from our behaviors as employees, not the government in the act of governing. We, citizens and employees, by our professionalism, management approach, skills and capabilities, determine the quality and efficiency of our formal and informal institutions that govern social, economic and political matters in our countries.

2. Social Capital

“Social Capital” reflects the level of trust among the members of a community and their ability to work together to achieve common purposes (social stability).

Once again, governments do play a positive and very effective role in strengthening love and trust among community members, when dealing with

citizens in tolerance, equality and justice, on the basis of citizenship not on the basis of race or sect. However, they also can play a negative and very destructive role by distinguishing between its citizens on ethnic, religious or tribal basis.

Not only governments can serve these roles. Even religious scholars, elites, media and many of the civil institutions fulfill these roles and contribute effectively to strengthening love and trust between the members of the community, but also can sow dissension among members of the homeland and of the same community.

However, all these parties together: governments, religious scholars, elites, media, and civil institutions cannot tear or sow dissension or division among us if we decide, as ordinary citizens and peoples, to rise above sectarian and ethnic differences, deal with each other with tolerance and confidence, focus for the common interests, and reconcile with ourselves and fellow citizens in the country.

3. Human capital

Strategically, we need to develop two essential elements of the human capital:

3.1. Knowledge and Human capacity (10)

10 Freely quoted from," The Annual Economic Report 2008 about member Countries of OIC", "Science and Technology in the OIC State

This includes the pre-university education, the university education and professional development through acquiring the right mixture of experiences, skills and knowledge covering English language and IT.

The report "Education Perspectives and Challenges in the OIC Member Countries" shows that as per the comparative statistics in the nineties and 2000s between Islamic countries and the world in general, according to the regions and the categories of income, Islamic countries generally realized development that exceeded what had been realized by the rest of the world. The current performance of Islamic countries, apart from a few very poor countries, nearly exceeds the average performance of the world in the field of pre-university education. These poor countries are namely those of sub-Saharan Africa, Afghanistan, Pakistan in South Asia, Djibouti and Yemen in the East Africa and Middle East.

However, the report sets out that: "The initial focus was establishing the necessary environment for mass education, and the results reviewed above on primary and secondary education show that this aim has been achieved for most of the OIC member countries. However, education does not merely consist of providing schooling for children. Hence, to improve

Members- executive summary" and "Horizons and Challenges of Education in the Member States of the Organization of Islamic Countries", issued by the "Statistics, Economic, Social and Training Research Centre, for OIC State Members".

the quality of education has to be the next and inevitable focus for the OIC member countries. In this respect, the organization of the existing education systems should change. Among the different aspects of this organization, pedagogy, structure, finance and management can be listed. For the pedagogical aspect, student-centered and competency-based learning can be suggested. In terms of the structural aspect, lifelong learning can be important. When financing is considered, diversification of funding is possible. Although providing and improving education is mainly the responsibility of governments, supporting civil organizations is also a must for better quality education. In terms of management, a coordinated decentralization can help to a large extent.

Building a knowledge-based economy is one of the major challenges faced by most of the member countries in the 21st century. It warrants a strategic vision aiming at reformation and restructuring of policies to create a general awareness around which such a knowledge-economy can evolve. Giving importance to knowledge and its linkage to human development is fundamental in developing an economy open for such a vision. This would require developing a scientific culture that supports and encourages the contributions of the scientist and attaches importance to higher education. It would also require the implementation of policies to ensure good quality education for all at the primary and secondary level.

The overall situation in the OIC countries, in implementing policies to build such a knowledge-based economy, appears to be discouraging. Most of the member countries in the high income group have been spending a mere 0.16% of their GDP on average on Research & Development (R&D) as compared to the 2.43% spent by the non-OIC countries in the same economic group. Nevertheless, some countries, such as Turkey, Iran, Egypt and Malaysia, have successfully implemented policies to encourage research at the university level. The publications statistics in the world-renowned journals indicate that Turkey, Iran and Egypt alone contribute more than 58% of the total OIC publications...

The OIC members face many challenges regarding the higher education and scientific research such as lack of financing, backwardness, low quality of education and limited sources of suitable research facilities.

A quick glance to some statistics and figures reveals the wide gap between us and the world in general and the West in particular.

Despite the fact that the Islamic world covers one sixth of the area of the globe and its population is 22% of the world total population, and despite the fact that these countries are rich in economic resources in different sectors and fields, and above all they are strategically and along important trade routes, they

contribute only by 6.8% to the international gross product.”

Their share in the total exports of advanced technical productions is 4.1% only, 97% from three countries i.e. Malaysia (nearly 53 billion dollars), Indonesia (nearly 6 billion dollars) and Turkey (nearly 1 billion dollars). The percentage of patents applications from OIC is 0.5% out of the international applications. On reviewing scientific and technical articles in 2005, we find that Islamic countries published 45,425 articles i.e. less than the publications of New York State alone that published 52,560 articles.

Therefore, it is obvious that the high investment in education should be accompanied by fast economic growth. Most Islamic countries invested large resources to expand and improve their education systems, however; these investments did not yield great benefits for the individuals and the communities. This is on account of the absence of accompanying economic growth. Making improvements to the educational system without corresponding increase in the opportunities of employment in energetic and dynamic economic sectors means availability of a more educated but, at the same time, unemployed work force. Therefore, the linkage between improvement and quality of education and the economic growth should be strong.

In fact, the presence of a more educated but idle work force that could not find an opportunity for work

means that such force is theoretical and did not get sufficient practical training. However, the human capital needed for the knowledge-based economy is the professional well-educated and trained work force that could not be achieved only through professional development.

Correspondingly, economy growth, particularly in the knowledge era, creates a practical need and suitable environment to produce the professional workforce. At the same time, the presence of this professional work force, naturally and spontaneously leads to the continuous economic growth in the knowledge-based economy!

3.2. Development of Info. and Tel. Technologies In Islamic World (11)

Information and telecommunication technologies receive special importance at the international level. They are considered tools that contribute to the countries' progress. The information and telecommunications technologies are monopolized by the Northern countries. It seems that the present indicators lead to an increase in the imbalance between North and South. The multinational companies that possess these information and telecommunication

11 Quoted freely from the report: "Strategy for Developing Information and Telecommunications Technologies in the Islamic World", ISESCO, 2009.

technologies pressure the Southern countries to liberalize their telecommunications. However, there are some concerns that the ostensible desire in merging the Southern countries in the network of international telecommunication conceals a plot to permeate their markets and confiscate their resources.

Islamic countries are not exceptions to this rule. The political, economic and social pressures to possess information and telecommunications technologies form a genuine challenge. Despite the difficulty of this challenge and its complications, it could be achieved. The huge progress achieved by other countries such as India, South Korea, Malaysia in this field give evidence.

At this point, the ISESCO report for 2009 mentions that most of the Muslim member countries are well aware of the significance of possessing information and telecommunication technologies. The Islamic Organization for Education, Science and Culture conveniently recorded that during recent years, serious initiatives have been established by many member Muslim countries that have already started preparing a suitable environment to develop information and telecommunication technologies through providing the required infrastructure and drafting the legislations related to information and telecommunications.

The establishment of infrastructure for information and telecommunications technologies along with qualification of human and material resources requires costs that are not always at the disposal of the

countries with medium developing human resources. However, hesitation in taking up the initiative will cost them much and expose them to the dangers of permanent underclass poverty and a widening digital gap that cannot be filled easily.

Therefore, the countries should take the following challenges into consideration:

- The successful access to the information and telecommunications technologies requires monetary investment and provision of the minimum education for the people's benefit and progress in the field of sciences, technologies and scientific research.
- The existence of the Islamic world outside the scope of competition in innovation will make it a mere consumer of the others' products.
- To connect the new application provided by information and telecommunications technologies needs a radical change on the part of our activities and making people geared for this change. The matter relates to distance learning, E-commerce, audio technical communication in the internet protocol (PloV) and others. Therefore, efforts should be exercised to prepare the target audience for this change.
- Special attention should be attached to produce epistemological contents that suit the Islamic World.

3.2.1. Knowledge Contents of the Internet and Islamic World

Knowledge contents uploaded to the internet mean all information and knowledge published in the internet.

The production of the Islamic World in the field of literary books and publications is still very limited. Most information and knowledge published on the internet are products of the developed countries and oriented to their citizens. In most cases this information is published in the English language.

3.2.2. Formation

It means enhancing the capabilities of people in the field of using information and telecommunications technologies. Formation and awareness assist in adopting a partnership methodology in acquiring education and knowledge. Therefore, it is required to exercise a great effort towards eliminating digital illiteracy among the population. As part of the implementation responsibility, effective groups should make them aware and enhance the capabilities of information and telecommunications technologies.

PROPOSED STRATEGIC TREATMENT

1. Human Capital

1.1. Knowledge and human capacity

According to the report "Education Perspectives and Challenges of OIC Member Countries" most Muslim countries strive to improve and develop their educational systems, and national economies. Hence, we as Muslims and citizens of these countries should support our governments in achieving these goals to the best of our ability, through whatever positions we occupy in our communities, as students and recipients of these services, parents, employees, businessmen or as a general environment harboring these development processes.

At the individual level, we need to understand that the boom, development and growth of our Islamic communities in the past were correlated to the consecutive governments; nowadays the case is different in the globalization era and goes beyond the boundaries of the national countries to focus on individuals at the international level.

"Distance learning and E-learning became independent alternatives in the developed countries. In 2005 three out of five educational institutions, secondary schools and universities in the US were offering lessons through the internet as complement to class studies. If we take into consideration the

shortage in educational institutions and teachers in many of the under-developed countries, distance learning could play an important role in the formation of our education systems. Further, distance learning can bridge the gap in the infrastructure in remote areas, participate in upgrading the educational level of the population, increase people's productivity and enhance their abilities to create their own activities and meet their needs. The internet is a warehouse of published, scientific documents such as essays, universities dissertations and others so that access to them is possible for all people. Thus, it contributes in spreading scientific knowledge and breaking up the isolation of the researchers belonging to the southern countries, including the Islamic countries," (12).

Moreover, nowadays one can obtain an internationally recognized professional degree in any profession such as accounting, engineering, insurance, marketing, human resources, management consultancy or even management and leadership from abroad without being compelled to leave his home country, and with relatively cheap cost. Then, he is able to provide his professional services around the world for reasonable charges.

Despite the relatively low quality of education in our Islamic countries, in this globalized world, we are

12 Freely quoted from the report: "Strategies for Developing Information and Telecommunications Technologies in Islamic World" ISESCO, 2009

not compelled to wait for our governments to improve the level of education! In this era, with some efforts, focused approach and proper career planning; we are able to get the best education, whether academic or professional. We can gain the right mixture of experience and skills. Accordingly, we occupy highly ranked professional and managerial positions or establish successful businesses pursuant to high professional and commercial standards. Even more, we could change the world if we could make career planning and develop a daily culture of our communities' members.

We do possess the competitive advantage to achieve success and distinction in this era. It is innate in our spirits as Muslims and what we need is to reveal it i.e. the desire and the culture of endeavor toward the education, knowledge and conversion knowledge to practical reality and human development to move toward Almighty Allah. In fact these are the essence and axis of the Islamic mission, and it is the route to integrate and be near to the Almighty Allah.

If it is difficult for our governments, for one reason or another, to plan effectively and realistically for this human development at the comprehensive level, we can do that at the individual level of our Muslim nation! That can be done through spreading the culture, methodology and techniques of "career planning" in our Islamic communities.

“The purpose of career planning is to develop an individual’s ability to achieve and perform in terms of knowledge, experience, skills and wisdom to achieve the career success the individual seeks in their life. This success or career objective is to be selected and reviewed carefully in accordance with an individual’s strengths and the current and prospective work force market needs” (Al-Humaid, 2009).

In order to disseminate this culture and convert it into action in our Muslim communities, we need professional advisory institutions to work on that i.e. spread this culture through various mass media and provide individuals, through an interactive website, with the counsel and information they need to face life’s challenges and difficulties realistically and effectively.

1.2. Development of Info. and Tel. technologies In Islamic World

As mentioned earlier, most Islamic countries are highly aware of the significance of possessing the information and telecommunication technologies and they are keen to do that. Thus, we as Muslims should support them to achieve that goal with our maximum capabilities and capacities from different positions that we occupy in the civil community, either as recipients of these services or as employees, suppliers or as general enablers who harbor these development processes.

On the other hand, all the individuals of the Islamic countries, Islamists (13) and civil institutions, each as competent and capable, shall undertake the responsibilities of eliminating digital illiteracy in the Islamic world, building up Islamic communities and promoting Islam among other people.

We have to spread the desire towards professional and academic education, knowledge, the English language and internet literacy in our Islamic societies.

2. Other Recommendations

Undoubtedly the development of "Human Capital" contributes directly and effectively in the development of the two previous elements: "Social Capital" and "Elements of Governance." However, there is a range of other proposed procedures to maintain social stability, and to take advantage of the opportunities available to achieve Islamic objectives. These procedures are as follows:

- Studying and analyzing the options available to developed countries to solve the problems they expect from unemployment and leisure, the impact of these problems and their proposed solutions on us in the region particularly and the world in general.

13 "Islamists" means here the active and working Muslims, whose goals are to benefit the Islamic civilization and community.

- Insistence of citizens, whether Muslim or not, of each country to monopolize critical functions and decision-making centers such as recruitment, human resources, financial affairs, and leadership through developing their professional, managerial and leadership competencies required by these positions as per internationally recognized standards.
- To develop an electronic Islamic network of economy and knowledge in the world based on a combination of material interests, and the spirit of Islamic affiliation. It links interested Muslims of the world regardless of the sects and traditions (except for extremists and Takfirist groups).
- To establish a multi-lingual professional institution to provide various educational courses on Islam for different cultural strata and groups of Muslims and non-Muslims through various media such as satellite channels and websites (online learning).
- To carry out a study of differentiation and demarcation between the Islamic, Western and Eastern cultures regarding practices, behaviors, concepts, values and diverse cultures within our Muslim communities.
- To repudiate terrorist movements that violate the sanctity of Muslims and innocents, throughout the Islamic world in particular, and the whole world in general.

- To promote a culture of unity, tolerance, well-being and acceptance of others that renounces fanaticism and conflicts, and activates this culture through various activities and events throughout the Islamic world in particular, and the whole world in general.
- Insistence on the revival of social and religious occasions in our Islamic societies.

CRITICAL SUCCESS FACTORS (CSFs)

- Possessing information and telecommunications technologies,
- Powerful internal information,
- Open-minded, educated, ambitious and responsible Muslim personnel,
- Spread of moderate and professional Islamic teachers all over the parts of the non-Muslim world.

Environmental Scanning

INFORMATION

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- [Zionist Dominance Over International Information](#)
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INTRODUCTION

The great significance of this element stems from the fact that information, particularly in the knowledge-based economy and Globalization era, is the most powerful weapon and effective method used by entrenched elites to impose their domination over the peoples and governments of the world. Further, it is the sole means possible to achieve the universality of Islam and the indispensable "sine qua non" element to achieve the other Islamic objectives.

ZIONIST DOMINANCE OVER INTERNATIONAL INFORMATION

"The Zionist experience, in political and literary propaganda, was the first of its kind in modern history where the art of propaganda is used in all of its forms and levels for the biggest and the widest process of deception and fraud producing the utmost grave results. The first of these results have led to mass brainwashing all over the world; and this was achieved by the same means which is also considered by people as the means to enlighten and broaden the horizon, and reveal facts.

Most historians recognize that Zionism has triumphed in propaganda and reaped the fruits of settlement in Palestine and occupation of Arab lands. The Zionist propaganda was a prelude to the culmination of goals in the declaration of the State of

Israel in 1948 and the expulsion of the Palestinian population from their lands, the victories of war in June 1967.

The Zionist project is a project of world domination as a whole, reflecting the dominance in the control and influence of Zionism on the international media. As it is known, the pressure groups and the Zionist lobby in US have influence of power and control over most of the media as well as possession of a large portion. These groups produce information goods that often insult and contempt Arabs.

We can see the style of the media for negative stereotypes that are often behind Zionism, which works to disseminate aberration and false allegations in the international media. It exploits the service of propaganda. The Zionists realized early the importance of broadcasted opinion in the world today. They tried to influence the largest number of the population in the West by flooding the media and publishing Israel as a democratic leader which was built on abandoned land surrounded by Arabs who only know violence and want to throw the Jews into hell!" (Al-Aidi, 1999, 37-48).

Abu Zaid (2008) states while reviewing the book, *The Jews' influence on International Information and World Institutions*, by Fouad Abdul Rahman Al Rufae, "Jews are almost completely dominating the companies working in the field of cinema production. Statistics indicate that more than 90% of those who are working in the field of American cinema, whether producers,

performers, actors, photographers and montage, are Jews. Also the Jews control the American TV networks that are considered the most powerful networks in the world and most of them are under the influence of the Jews. Moreover, the arms of Zionist octopus extended to clutch the theatres as well and control their trends” (Abu zaid, 2008).

Of course the control over the American cinema means the control over the world cinema. Dr. Abdul Salam (2008) mentions that “among 250 widely circulating films, there are only four non-American films (two Japanese, one British and one German). Hollywood’s production exceeds the total production of European countries together in the field of cinema production. One third of the watched films in Europe bear American titles. It is known that American films, similar to other popular American cultural expressions such as music, songs and arts form awareness and imaginations. They form the dreams of millions in different world continents.”

Hence, we can understand the danger in what the Western media tries to instill about the negative stereotypes of Arabs and Muslims.

Jack G. Shaheen says: “The negative stereotypes of Arabs are deeply entrenched in Western popular culture– they are as solid as prehistoric rocks. This is nowhere more apparent than in Hollywood films where Arab Muslims, unlike other racial and ethnic groups, continue to be demonized on movie screens. With very

few expectations, Arabs are portrayed as hate-figures to a degree that the studios would no longer dare with any other ethnic group.

This negative stereotyping has been a feature from the beginning. Partly as a result of the stereotype, movie-goers have no opportunities to witness real Arabs or Muslims or empathize with them as victims of oppression. Decades of Hollywood reel prejudices have denied them such opportunities. Instead, Islam and its followers have been viewed with suspicion and anxiety. Selectively framed images of violence lead many Americans and Europeans to believe that Muslims cannot live with the post-enlightenment values of the West, modernity or human rights.

In fact, Hollywood has collectively labeled all Arabs as Public Enemy No.1 for more than a century, from 1896 until the present; Hollywood has vilified all things Arab.

More than one thousand films produced before Fahrenheit 9\11 film conclusively demonstrate that Arabs were the most maligned group in the history of Hollywood –the most enduring stereotype in movie history (2006, 324-326)!"

AMERICAN INFORMATION CREDIBILITY

The thirtieth annual publication of Observer is interested in disclosing the essential news issues that

were subject to censorship in the USA throughout the year. It was prepared by over 250 students and teaching staff in the Department of Sociology in the school of Social Sciences at Sonoma State University, USA. It confirmed that there is an actual need for independent democratic information to balance the present one that belongs to the mega-companies and subject to the power of the governing elite (Observer, 2007).

Why is news so unfair and imbalanced? Robert Jensen (2007, 27) answers in its introduction to *Censored* (2007): "What constrains corporate journalists in their mission? In his Propaganda model, Edward Herman identified key factors: the very structure of media corporations and advertising revenue of the news business, as well as the so-called practices of "objective" journalism.

Herman pointed out that another powerful force shaping contemporary corporate journalism is the ideological limits in which journalists work. In other words, one of the most important things to remember about American journalists is that they are Americans –educated and socialized into a certain set of beliefs that are widely accepted in the halls of power and intellectual institutions that serve power in the United States.

What are the key components of this dominant US ideology? There are three core ideas that are like the water we swim in– claims taken for granted,

unless one makes a concerted effort to analyze and challenge “conventional wisdom.” Most corporate journalists either have internalized these ideological statements or are not willing to contest them, which helps explain what is –and, just as important, what isn’t– in the country’s daily newspapers, news magazines, and television new shows. At the core of this American ideology are assertions that:

- Capitalism is the natural way to organize an economy and, therefore, investable;
- The United States, unique among nations, is inherently benevolent in its foreign and military policy, and
- Any political solutions that are “viable”, and hence worthy of consideration, are defined by the platforms of the Democratic and Republican parties.

To identify these ideas as core ideology is not to suggest that all dissenting ideas have been eliminated in the United States and that no one thinks outside these limits. There are political groups presenting alternative visions, but they are largely pushed to the margins and are rarely present in what we might call the visible political spectrum –the range of people, groups and ideas that are allowed consistent and respectful access to the mainstream forums, including the corporate media. The United States is, after all, not a fascist state, but a liberal (in the enlightenment sense of the term), pluralist, capitalist democracy. In such states, social control is achieved primary by

manipulation of public opinion, with coercion and violence used sparingly (but always available in reserve for crisis periods).

So, this critique of corporate journalism is no conspiracy theory that suggests a small cabal is controlling the public mind. It's an analysis of how the vehicles for educating and amusing people (schools, universities, journalism, and entertainment media) tend to replicate this dominant ideology and keep the majority of the population away from "dangerous" ideas. Anyone who has worked within these institutions knows there is some freedom to resist, but that the system of rewards and punishments for intellectual workers keeps the vast majority in line."

To clarify, Robert Jensen gives two examples: "Such as Venezuela. Despite the fact that President Hugo Chavez was democratically elected and is more popular in his country than President Bush is in the United States, Chavez is routinely referred to in the US media as a "strong man" or "autocrat." This likely is because journalists cannot conceive of a leader who speaks of "socialism for the twenty-first century" as anything but a Soviet-style dictator. The barely concealed hostility to Chavez in the US press would be laughable if it weren't deadly serious; the possibility of US military action against Venezuela is real, and part of the process of creating public support for such actions, is demonizing foreign leaders, with the help of news media.

Likewise, when the stated rationales (weapons of mass destruction and ties to terrorist groups) for the disastrous 2003 invasion and ongoing occupation of Iraq were proved to be false, journalists were quick to accept that “intelligence failure” had led Bush planners to mistaken assumptions about the threat Iraq posed. The corporate news media then followed the lead of Washington elite and accepted that the new goal of US politicians and planners was democratizing the Middle East. The more plausible explanation —that the administration officially manipulated intelligence to justify a war they had long planned to fight— was politely avoided in mainstreams news media. Search the corporate media for any extended discussion of what is obvious to the vast majority of the world: that the invasion was part of a sixty-year project of extending and deepening US control over the strategically crucial oil and gas resources of the Middle East and central Asia. You will be searching a long time” (Censored 2007, 29-30).

In this regard, Ali Hussain Bakir (2005) mentions in his analysis that: “a study conducted by Andrew Coot and Robert Goth on American citizen confidence in the credibility of Western information, published in periodical Press and Politics issued from Harvard University, stated that the confidence of the American community in the Western information in general significantly declined over the last years. The study shows that the majority of Americans who used to trust

Western mass media credibility declined to a minority during the last decade.

A statistical study conducted on 13 June 2005 by Globe Institution that specialized in public opinion research and statistical studies found that only 44% of the American people trust the American mass media in general. The percentage decreased sharply to 28% regarding the credibility in newspapers and TV news channels which means that most of the American people do not believe in the American mass media credibility despite the allegation of this information of impartiality and positivism in balance covering of events" (www.aljazeera.net).

In the program *The Role of Information in Covering Middle East Issues*, Al Jazeera (2009) Seymour Hersh, A well-known American journalist states in a recorded tape that: "we, in America, do not know a lot about any speech delivered by Hassan Nasr Allah or Khalid Misha'al in a historical moment during the Gaza war, because it is ignored..."

In the same program, Alan Garish (chief editor of *Le Monde Diplomatique*) states that in the 1967 war, one of the largest French newspapers falsely wrote an article that Egypt was attacking Israel while at the same time 80% of the public opinion and information media are backing Israel shell and core! (Al Jazeera, 2009).

CHANGE IN FAVOUR OF INDEPENDENT AND RESISTANCE MASS MEDIA

At a time when the majority of the American people who used to trust the credibility of the Western information media turned into minority during the last ten years, independent information media started to become more prominent.

This change in favor of independent information media was apparent in the questionnaire to Arab public in 2008 as a part of the annual questionnaire supervised by researcher Shipley Telhami, Professor in Riskhi Anwar Sadat for Peace and Development in Maryland University. Egyptian satellite channels collectively got 17%, Al Arabia 9%. As for Al Hura satellite channel, it received just 2% of those who were interviewed (Haggy, 2008).

Perhaps this change might be the reason that made Berkovich warn in his book *Can the Hydra be Beheaded? The Campaign to Weaken Hezbollah* published in late 2007 by Institute for National Security Studies, at Tel Aviv University, that Hezbollah attaches greater significance to publicity than military clashes. Therefore, it invested a great part of its resources in building an information empire consisting of a satellite channel, broadcasting station, internet websites in different languages (including Hebrew), newspapers, books and different publications. This creates a great disturbance to the Zionist party because it broke its traditional monopoly on narrating the dispute from its

own point of view. By breaking this monopoly, the world sees the story from another angle that is full of knowledge and accurate information about its conflict with the resistance forces in the region. Then, this reveals the falseness of Zionist narration of the story and reduces its credibility before the international public opinion.

The triumph of Hezbollah in “the battle of awareness” encouraged Hamas and other Palestinian resistance powers to start building a serious and objective information base that expands day by day. Al Aqsa and Al Quds satellite channels, although established by Hamas and Palestinian resistance forces recently under difficult and complicated circumstances, achieved great excellence in terms of technicality and professionalism compared to other Arab satellites that were established ten years earlier.

Berkovich mentions an example of the success of the resistance in the battle for awareness in international public opinion. Based on solid and realistic sources, the resistance information media confirmed the Israeli invasion of southern Lebanon was not proportional —depicting it as attacker, its acts as illegal and vulnerable to defeat. For instance, the notion of the spider web adopted by Hezbollah in the July war removed the halo from the Israeli army and reinforced the hope in liberating Al Quds (Ghanem, 2009).

ARAB INFORMATION MEDIA - INSIDE VISION

“The bitter state of affairs of the Arab media can be illustrated by stating some of the facts highlighted in the annual reports of UN specialized agencies and the World Bank, as well as some Western independent media outlets. For example, there are around 520 daily and weekly papers in the entire Arab world, almost equal to the number published in Pakistan, a poor, developing country. Notably there are 62 children’s magazines published in the entire Arab world, of which only a dozen can be identified as “pan-Arab” while the rest are locally distributed. This number is less than half of the 180 children’s magazines circulated in a small country like Denmark with a population of just 5 million.

Despite the existence of over 125 around-the-clock Arab satellite channels, surveys have shown that nearly 75% of their programming is devoted to light entertainment, whereas other countries are keen to launch specialized channels focusing on technological, scientific, educational and other purposes” (Rasheed, 2006, 583).

“It may be observed that the political environment in which the Arab media—in all its forms— practices its task is a closed environment controlled by laws restricting freedom and a security system which is unchallengeable. This is the dominant

environment in most Arab countries with one or two exceptions.

No doubt, practicing journalism in such an environment will not reinforce freedoms regardless of the wide margin of existing freedom that enhances the scene.

It's not surprising that Arab countries are ranked low on the list with regard to the freedom of the press, as indicated by the annual report on the freedom of the press in the world for 2004, released by the Reporters Sans Frontiers organization" (AL-Jassem, 2006, 182).

Ali Q. Al-Shuaibi (2006, 153-159) confirms this bitter state of the Arab media: "Regretfully enough, against this random and uncontrolled multiplication of Arab government and commercial satellite channels, an obvious imbalance has emerged between different television functions —those of spreading culture, education and entertainment. Entertainment has always gained the upper hand.

The Arab media machine is making coordinated attempts to eclipse its culture programming and contribute to the deterioration of public taste by showing mindless plays, distasteful songs and trivial talk shows. Moreover, there is a lack of political content, few artistic productions and a high reliance on imported foreign programs.

It seems that culture in the Arab media —written, audio and visual forms— is retreating to a marginal

position. Actually, it is insufficient for some newspapers to publish literary supplements, or for some magazines to allocate a few pages for cultural content, such as reserving space for folk poetry.

The reality of the deterioration in the Arab media coincides with the machinery of the American media —represented by Radio Sawa, Al-Huraa channel and HI magazine —being directed towards Arab audiences. The American media is eager, via this integrated chain of printed and audio visual outlets, to establish firmly a new culture in the mindset of the young Arab generation. The requirements of globalization and the idea of shaping individuals and creating global consumers who are in tune with market trends are all harmonized.

Radio Sawa, which targets the younger generation of boys and girls, and has attracted a huge audience in a record time, aims to engage their minds by means of intelligent programming and skillful formulation of news. Through the news, it conveys media ideas and message, and this helps to engage with their viewers' creeds and ideological educations.

In addition, HI magazine, with its brilliant layout and skillful editing, is directed towards Arab youth. Its objectives are to bridge the gap in the relationship between Arab and American youth, familiarize Arab youngsters with the vocabulary of American life and create a culture which calls for improving the American image. As for Al Hurra channel, it is a satellite

television channel targeting the Arab world. It's a miniature copy of Radio Sawa insofar as orientation, goals toward the targeted audience and the expected effect are concerned.

As for so-called family magazines or women's magazines, most of their interests are focused on matters such as decor, cooking, the latest fashions and make-up techniques, beautiful looks, and news of celebrities. They are not oriented towards discussing heated issues and serious problems which affect Arab women —from education to the civil and other rights of women rights of political participation. Some subjects are cordoned off by redlines, which are drawn by publishers and chief editors who are even more cautious than media censors. Such topics are not approached, being considered taboo, especially when they relate to women learning about motherhood, nurturing and other vital matters." (Al-Shuaibi)

"To a certain extent, the changes in the Arab media-sphere are more cosmetic than anything." David Hirst offers an even more pessimistic assessment of the new media situation: "There is nothing new in the Arab World's situation, for even though the local Media, which is known for triviality and for being run by the government, has been expanded, every government must now have an Arab outlet of its own...that speaks in its name. Despite the fact that the air is open to the Arabic World, and that new mediums know no boundary from a technical point of view, what the Arab

Media presents has changed little. There is the same old propaganda with every newscast" (Zayani, 2005, 17).

STRATEGIC ANALYSIS OF THE MEDIA ELEMENT

1. Influence and Significance of Information

Based on our scanning of the information element and the other elements and issues, it is apparent that "Information" is one of the most vital issues correlated to our strategy, as follows:

- In terms of risks and threats, information is the most effective mechanism for liberalizing and Americanizing the world culture and the most important tool to magnify American soft power, weaken resistance, deform resistant images and instigate international opinion against it. Then comes their hegemony and domination over the world.
- At the same time, the information technology is one of the most vital means to handle the critical issues and elements involving our Muslim nation.
- It is also one of the most vital means to realize all four Islamic strategic objectives. In fact it is the sole possible and legitimate way through which the universality of Islam can be achieved.

2. The Recipients

It could be the best time for the success and rise of Islamic resistance, independence and constructive information media both inside and outside the Muslim community (including the West):

- The feeling in the Western world of the real need for independent and democratic information as a substitute for the present information that belongs to mega companies- as set out in the Observer report –and the surveys that showed the declining trust in Western information warrants the successful spread of any alternative and authentic information with distinct and sedate language, and an objective and constructive style oriented towards the people of the world.
- On the other hand, Islamic communities need independent, constructive and balanced information that provides them with accurate news and assists them in human development.

2. Mass Media

What we mean by information here is any transmission of information, knowledge, mental and behavioral cultures in a specific way through mass public media, whether the speech is addressed to the public's minds or its instincts. Therefore, we mean here by mass media all the things that could be used in such transmission whether personal transmission or SMS,

pamphlets, posters, symposia, lectures, conferences, commemoration of religious ceremonies such as *Hajj*, *'umrah*, Friday sermons, newspapers, magazines, radio and TV broadcasting, cinema, theatre, audio and video cassettes, CDs, books, arts, cultural programs, cartoons, internet, power point slides and flashes.

4. Information Needs

Based on our organizational and environmental analysis of the Muslim nation, we can initially identify the needs for information in the religious and political awareness at home and abroad, in information for children and women, and in cultural, social, educational, professional and economic activities.

It seems that by virtue of independent information media such as the resistance information media such as the Al-Manar network, we reasonably managed to cover the political awareness element. However, in regards to the other areas, we suffer a severe shortage in them. Therefore, they still represent a source of great of danger to us!

ANALYSIS OF THE NATURE OF THE ELEMENT (THREAT OR OPPORTUNITY)?

The findings of this element represent a threat to the realization of the four Islamic strategic objectives due to the great shortage that we suffer in fulfilling the needs of our Islamic communities with information;

hence, they will be an easy prey to the Western mass media.

On the other hand, the facts related to the information element creates opportunities that help in achieving all the objectives. That is because this time may be the most appropriate for the success and rise of Islamic, resistance and independent information, and constructive information internally and abroad.

PROPOSED STRATEGIC TREATMENT

- To develop a comprehensive, realistic and practical strategic plan to treat the information element.
- To establish different information and mass media institutions with the objective of attaining professionalism in information, either internally or externally and covering the regions of the world in all existing languages.

CRITICAL SUCCESS FACTORS (CSFs)

- Specialized and professional personnel,
- Availability of information material,
- Availability of sufficient funding.

Environmental Scanning

ISLAMIC LEADERSHIP (In Shia creed)

- [Note](#)
- [Identifying The Problem](#)
- [The Strategic Approach to Solve The Problem](#)
- [The Hawza's Proposed Functions and Responsibilities](#)
- [Analysis of The Element Nature](#)
- [Proposed Treatment Strategy](#)
- [Critical Success Factors](#)

NOTE

Although the purpose of this study is to propose a strategy for the Muslim nation and not for the Shia creed, and despite the importance of analyzing this element in the Islamic world as a whole, I avoided writing about the other Islamic creeds. This book focuses on the Shia creed only, because I am Shia and I do not wish to unknowingly offend other creeds during the processes of criticism and analysis.

Strategists from other creeds are invited to analyze this element, each from his own creed, in order to overcome this limitation.

However, we would like to assure that all the recommendations in this strategy, including those resulting from analyzing this element, whether in the form of principles, activities or proposed procedures, including projects, studies and research, key messages and targeted practices and behaviors, don't belong to one specific creed and we have considered a design that would fit the Muslim nation as a whole, in all its different creeds.

IDENTIFYING THE PROBLEM

The role of the Islamic Model (*al-marji'*) **(14)** is the role of Supervision and Fatwa (do's and don'ts of

14 The Islamic Model (Al Marji') is a religious position in Shia creed that denotes the most educated / senior of living certified Islamic scholars (Mujtahids), who have the knowledge and ability to infer

Islamic law). The role of the nation is the succession i.e. leadership and implementation. If the nation is not capable of carrying out its role in succession, Islamic Models undertake the responsibility to lead the Islamic nation in order to empower it to take over the role of the curator "*Wilayah*". The Model (*al-marji'*) supervises this transition to ensure adherence to Islamic law. That is how Sayyid Al-Sadr sees the relationship between the Islamic Model and nation (Sayyid Al Sadr, 1399H).

The awakening of the Islamic nation and the tremendous increase in the challenges facing us requires not only the development of the Hawza (15), but the development of the whole Muslim nation altogether. The nation has to actively share the responsibilities and harmonize with the Islamic Model (*al-marji'*) to be up to the challenge.

and identify advisory opinions (Fatwa) from Sharia sources (Quran and Sunna). He is the person to whom the Shia Muslims refer in order to receive their Fatwa. Normally there are more than one person at any time.

- ¹⁵ Shia use the word "the Hawza" to denote the total number of the religious schools in a city. Further, it also means the religious education system, including Islamic Model, certified and non-certified religious scholars, students of religious studies and all the powers and authorities delegated and responsibilities entrusted by Imam Mahdi (PBUH) to them, according to Shia creed.

THE STRATEGIC APPROACH TO SOLVE THE PROBLEM

Sayyid Al Sadr says: the Hawza is the frontiers of Islam as viewed by the nation. It is the legitimate expression of Islam regarding its rules, concepts and solutions to the Muslim nation. This view from the nation to the Hawza is not a spontaneous matter. It is a part of the conscious planning set up by Imam Al Mahdi (PBUH) (16) when he terminated the era of private deputyship (completion of the Short Occultation era) and replaced it with the public deputyship era (start of the Complete Occultation era) (17). The

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- 16 He is the Imam Mohamed son of Al Hassan Al Askari, whom Shia believe as the complement to the series of the twelve Imams and they believe he is living but concealed from the public and he will appear at the end of time will replace prejudice and injustice with justice on Earth.

This is based on Shia creed belief in "Imamat" that the divinely appointed leadership after the death of the Holy Prophet (PBUH) to protect and guide mankind with the revealed Truth, the Holy Qur'an and the true practices of the Holy Prophet himself. The role of these leaders is an integral part in the protection of all the Messengers and their divine Messages. The Almighty Allah appointed through the Holy Prophet himself, twelve Guides (Imams) to protect mankind from misrepresenting and misinterpreting the Truth.

- 17 "Complete Occultation" era means that the twelfth Imam "Imam Mahdi" (PBUH) remained concealed from the public from the time of termination of the "Short Occultation" in the year 940 CE to the time when he will emerge from the state of the occultation, along

rationale of replacement was to make intellectually, spiritually and emotionally enlightened ones responsible for bearing the mission of Islam and entrusted with such valuable trust that the Imam Al Mahdi (PBUH) was compelled to leave for an Occultation that may last a long time.

This planning that has been adopted since the termination of the Short Occultation era created this mentality and this focus lived by the nation during these centuries (Al Sadr, 1428 H).

However, this does not absolve the nation, all the nation, from its responsibilities towards protecting the prophet's mission and realizing the strategic Islamic objectives since the Hawza is an inseparable part of the texture of the Muslim nation and not a foreign body.

We, our children whom we send for religious studies, our support and our relationship with the Hawza are the elements that form the Hawza. Further, the Divine speech for reformation is for the whole nation and not for the Hawza only: **“Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity”** (Surah Al Imran, 104). Almighty Allah says: **“Thus, have We made of you an Umma (nation) justly balanced, that**

with Jesus Christ, to lead humanity to establish the rule of justice and equity on earth.

ye might be witnesses over the nations, and the Apostle a witness over yourselves..." (Surah Al Baqarah 143).

However, the reality is that the Hawza is nothing but our children and people who were made free to protect Islam; hence, they have the first and direct responsibility of carrying out this role and protecting Islam. If the Hawza succeeds in this, in collaboration and cooperation with the Muslim nation, this will be a success for the nation. If not, the whole nation should bear the responsibility.

From this logic we have to first identify what is required to protect Islam and realize the strategic Islamic objectives in terms of roles, responsibilities and functions of the Hawza. Then we develop the general strategic vision for the Hawza System (proposed) and raise strategic recommendations that may contribute in developing the Hawza and its capabilities in a manner that enables it to achieve these functions.

HAWZA'S PROPOSED FUNCTIONS AND RESPONSIBILITIES

Based on the proposed strategic objectives of the Muslim nation, organizational analysis and environmental analysis, we can conclude the general functions and responsibilities that should be carried out by the Hawza as follows:

1. Islamic Studies:

This could be classified into three types as follows:

1.1. Professional Fiqh (jurisprudence) study, the core function of the Hawza

Sayyid Mohamed Baqer Al Sadr says: In jurisprudence science, the Faqih (jurisprudent) provides evidence that identifies the practical position on each of the life events. It is what we call inference of the Islamic rule. Thus, we could say that jurisprudence science is: science of inferring the Islamic rules (Sayyid Al Sadr, 1408 H). Hence, studying jurisprudence (Fiqh) is a professional study, and not an academic one.

1.2. Academic Studies

Many of the Islamic and humanitarian disciplines and sciences recommended to be taught in the Hawza by some intellectuals, and questions that the Hawza is required to respond to, are of an academic, theoretical nature and not professional. That is, inferring the Islamic rules with respect to human or societal actions. These questions have been raised recently, especially after the Islamic Revolution in Iran. Therefore, the location for studying these sciences and questions is not in the Hawza (as professional and specialized jurisprudence type of studies). It is rather up to the

Islamic academic studies centers, such as the recently established Islamic universities. However, there is no harm in studying both types of studies (professional jurisprudence and Islamic academic studies). It is the situation in most of the other specializations and sciences such as medicine, engineering, management, accounting, insurance, human resources and computer sciences.

Islamic academic sciences include philosophy of religion, new theology, Islamic philosophy, religious beliefs, general Islamic concepts and sciences related to the mission and advocates' interpretation of Holy Quran, Islamic ethics, Islamic history, comparative Islamic economy, social philosophy, teaching old and contemporary human rights disciplines and comparing them with Islamic rights as where applicable.

1.3. Studying the Islamic Culture Relevant to Modern Human Life

This means that the culture and knowledge that address individuals, Muslims and non-Muslims, in simple, direct, but very effective language to guide them to develop their capabilities, confidence in themselves, and happiness along with how to face and deal with life, tap their potential powers, preserve their families, raise their children, etc. particularly in the view of increasing pressures in this era and shortage of time that they experience. It will guide them to simple and clever techniques, processes, concepts and ideas

that could be easily applied to assist them in coping with this difficult and complicated life to attain the happiness and peace that they eagerly and ardently look for. These directions are based on the Islamic perceptions and daily magnificent Islamic practices.

The raw material that we have is represented in the whole of Islamic instruction, laws, beliefs and its comprehensive look to the universe and life that surpass the depth and influence that is available in our modern world! The explanation is, we believe, that man is the axial of the universe and everything is harnessed to him because he is created under special divine care. This faith has a very great effect on adding purpose and happiness to mankind and to enhance its positive view towards life and the universe. **Behold! thy Lord said to the angels: I am about to create man, from sounding clay from mud moulded into shape (28) When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him (29)"** (Surah Al Hijr 28-29).

This and other, similar types of knowledge and understanding that people need in their daily life, which Islam endeavors to spread and disseminate among people is one of our most significant tools! In fact, it is the competitive advantage that we own to achieve the universality of Islam.

Unfortunately, most of these great Islamic concepts and ideas are only in the texts of Quran and

authentic (*sahih*) Hadith that are obscured from people by thousands of apocryphal or weak (*da'if*) Hadiths in our different books of Hadiths!!

Teaching these concepts to students in the Hawza must not be as part of *fiqh* study nor as part of academic study. It should be courses and short term programs that do not go beyond several days for each general concept or a group of correlated concepts. They should be conducted in the Hawza from time to time by specialized instructors who are competent in terms of knowledge and delivery.

2. Presenting the various outputs of Islamic studies to People.

The abovementioned three types of studies have absolutely different outputs and effects. However, all of them address different people from different groups, categories, and trends and with different needs.

Primarily it is the Hawza's responsibility to present those outputs to those different people in their different languages around the world and through varied effective tools and ways, including internet, books, newspapers, specialized and non-specialized magazines, TV series, cinema movies, cartoons, cultural programs, stories, fiction and poetry, art and drawings, hymns and lamentations, through religious lectures, short term courses and other modern information media that the markets offer to people.

It is not meant here that religious scholars/students acquire the needed competencies to bear these responsibilities by themselves. It is not feasible as a strategy or general policy. However, the Hawza has to develop some plans to manage this activity (function) strategically in a professional manner in collaboration with those who are specialized in their fields.

3. Issuing Advisory Opinions (Fatwa)

It is a part of the second function. However, it is mentioned separately due to its strategic, historical and moral significance.

4. Presentation and Advocacy

All the tools and methods of advocacy mentioned above in the second function cannot replace direct forms of advocacy which involve face to face meetings with individuals. The direct advocate lives with them in their communities and takes positive initiatives to call them for Allah to help them in solving their problems and facing their challenges by carrying on the job of prophets and messengers.

However, it is not enough to carry out the advocacy randomly or in response to the request of some Muslim communities when they need a Mosque Imam or preacher! We have to be more organized by covering the entire world wherever Muslims are and whenever there is an appropriate environment for the

growth of Islam. We should act upon realistic, effective and clear plans.

5. Managing the Political Conflict

A few examples of the political challenges that create real threats to Islam include the hegemony of the West, American soft power; the overwhelming state of attraction and inferiority some Muslims feel towards West, and the media depiction of the Islamic world as a vivid example of intellectual idleness, civilization backwardness and ignorance. These challenges make it imperative for the Hawza to play a vital role to protect Islam and the Islamic world or even lead the political conflict against the different types of Western domination. They will be so by closely monitoring and studying the movements and plans of the West and their hegemony over us and creating general awareness and perception of them with the Muslim people and communities in particular and the world in general. Their objective is to enhance and rekindle the spirit of resistance of Western soft power.

6. Leadership in Islamic and International Issues

The principles of "Supervision" and "succession" on Earth, as described earlier, require the Hawza to take the leadership or at least be an effective player in the Islamic and international cultural, political, economic, health, educational and other issues to develop our Muslim communities and the entire world in all fields and at all levels. Human development

means urging them towards Allah and creating a positive impression about Islam in non-Muslim communities.

7. Public Relations

Reinforcement of relationships and ties between Muslim communities and with other communities of diverse religions, geographies and affiliations.

8. Islamic Unity

The Hawza has to work on unifying Muslims through effective positive communication with the scholars, intellectuals and advocates of the other Islamic creeds.

9. Management of Islamic Financial Resources

This is one of the functions already exercised by the Hawza; however, the Islamic Models have to work on organizing this function, in a manner that ensures the satisfaction of Imam Al Mahdi (PBUH), especially with the view of the magnification of these Islamic Financial Resources **(18)**.

18 A brief account of Islamic financial resources will be given later in this chapter in the next footnote under (Proposed Treatment Strategy number 4).

10. Professional Management of the Hawza's Educational, Administrative and Financial Affairs

The Hawza is one of the largest professional and educational campuses in the world, with thousands of students all over the world. Those students become ultimately Certified Islamic Scholars and Models with high power and direct impact over hundreds of millions of people around the world. Therefore, the Hawza needs to be managed in a very professional and ethical manner, so it can offer a healthy and well-structured environment for developing well-educated, competent, trustworthy, ethical and religious scholars and Models.

11. Management of Information Systems

The extent to which the Hawza and the Muslim nation succeed in carrying out Islamic activities and functions effectively to protect Islam and realize Islamic strategic objectives does not depend only on the competencies of Islamic activists and religious scholars and the availability of financial and other resources. Its success also greatly depends on the availability of all types of relevant information on a timely basis and in appropriate details and forms. Such information is specified by the requirements of Islamic functions and activities intended to be carried out.

There should be some initiators to take the lead in analyzing the needs of information by different

relevant parties and providing such information through interactive websites.

12. Executive Management of the Islamic Strategy

We cannot let all functions be carried out spontaneously and haphazardly. We need to have proper and professional strategies, and action plans in place to enable the Hawza in collaboration with the Muslim nation –to manage those activities and functions effectively, efficiently and economically in order to protect Islam and realize the Islamic strategic objectives.

Therefore, the Hawza must be responsible for the executive implementation of these strategies, coordination between the various relevant parties in carrying out Islamic functions and activities, and managing the update of those strategies and action plans from time to time to meet the new challenges as they occur.

However, carrying out this function cannot be on the basis of authoritarian power. It is impossible, and impractical. It must be on a moral basis pursuant to the logic, respect and mutual respect that it has with other relevant parties.

13. Any Responsibilities to Protect Islam, Necessitated by Internal or External Changes.

14. Audit and Control Over Both the Nation and The Hawza (Witness Type of Function)

This is one of the most vital and sensitive functions. It means that Islamic Models monitor closely and control both the Muslim nation and the Hawza. Based on their capacity as controller, they have to intervene to restore the matters if they deviate from their correct Islamic path or if the Islamic principles and bases through which individuals and communities build and grow become lost.

ANALYSIS OF THE ELEMENT NATURE (THREAT OR OPPORTUNITY?)

The associated facts constitute threats to the realization of any of the Islamic strategic objectives. There are many expectations from religious scholars, and their failure to achieve them due to the lack of competencies or due care may lead to an absolutely great risk i.e. split of ties between the Muslim nation and religious scholars!

Although the risk is unlikely to exist, due to the religious feelings that are deeply rooted in the conscience of the Muslim nation, it is extremely serious and significant to the extent that it must be treated at

the level of its root causes. This risk equals the disunity and dissociation of the Muslim nation, gradual loss of its advantages and its diffusion in the international liberal community due to lack of leadership that defines and unifies it.

Moreover, the probability of this risk increases as it greatly serves the objectives of Western domination. Hence, they will probably try to realize it.

On the other hand, the very close correlation between the Muslim nation and religious scholars (the Hawza), and the religious faith deeply rooted in the conscience of the Muslim nation that religious scholars (the Hawza) are responsible for protecting Islam and leading the Muslim nation would create opportunities that help realize all the Islamic strategic objectives. However, such correlation must be achieved in a correct manner, (similar to what happened when Hezbollah succeeded against Israel).

PROPOSED TREATMENT STRATEGY

The target here is to develop a general strategic understanding of the Hawza structure and provide it with some strategic recommendations that might help to achieve its objectives and carry out its duties effectively. We are neither proposing an internal control system nor suggesting operational procedures for the Hawza to carry out its duties, as this is beyond the scope of this study, and requires more comprehensive and thorough analytical tools.

1. Leadership and Islamic Models

We need here to differentiate between two types of responsibilities and functions of the Hawza that we have mentioned earlier i.e. supervision (audit and check related functions) and succession (leadership and execution related functions) types.

There is no conflict between the function of “audit and control” (function 14), the function of Islamic studies (function 1) and the function of issuing advisory opinions “Fatwa” (function 3). Thus Sayyid Al Sadr sees these three functions collectively represent the supervisory functions. He sees that the Islamic Model (*al-marji'*) is the one who is responsible for carrying out the supervisory functions that are parallel to the succession functions i.e. the other management and execution functions, covering all other functions.

Sayyid Al Sadr says: supervisory functions are undertaken by the Islamic Model (*al-marji'*) on the basis that he is an extension of prophecy and Imamate supervision duty. This responsibility requires that:

First, the Islamic Model shall preserve Islam and protect it from plotters, unbelievers and dissolute people.

Second, he shall issue advisory opinions (*fatwa*) and illustrate the Islamic concepts.

Third, he shall monitor closely and control the Muslim nation. This control requires him to restore the matters if they deviate from their correct Islamic path

and if the general principles of the human's succession were precarious (Sayyid Al Sadr, 1399 H).

On the other hand, from a professional and managerial point of view, the Islamic Model can't carry out both the supervisory and the succession functions for the following reasons:

- It is a principle of internationally accepted control and audit professions that the control (supervisor) and management (succession) cannot be carried out by one person to avoid any conflict of interest. How can one audit himself carrying out his responsibilities?

Sayyid Al Sadr (1399 H) says: "That is how, during the Complete Occultation era, Islam distributed the responsibilities of the two lines between the Islamic Model and the nation, between the Sharia jurisprudence and time Shura. It did not want the nation to exercise succession without a witness who ensures its non-deviation, supervises the correctness of the procession and shows the features of the path from an Islamic perspective. On the other hand, it did not want to restrict the two lines in a person unless this person is perfect i.e. "infallible."

- It is greatly feared that the Islamic Model management of the nation may create a state of dictatorship in the Shia community that derives its legitimacy, in the conscience of the Shia community, from Allah. Hence, disobeying the

Islamic Model is the same as disobeying Allah, as he is the deputy of Imam Al Mahdi (PBUH).

This also leads to the change in the position of the Islamic Model who takes up the leadership, from a leader of the entire Muslim nation, who understands all the differences, trends and conflicts, unifies it to a party in the conflicts and trends!

The experience of Imam Khomeini was imposed by the reality and there were no other alternatives. However, by virtue of his supreme wisdom, he managed to avoid falling into the trap of dictatorship.

- The management and execution of any of the two types requires carrying out operational procedures that completely differ from the other type!

Supervision requires the Islamic scholar (*faqih*) to be devoted to study and scientific research and necessitates that he follow up on the procession of the Muslim nation and the world around it in general, in some degree.

- While leadership (succession) requires devotion to management of the Islamic and international arenas —as detailed in the presumed functions of the Hawza, supervision, in its three functions, requires the Islamic Model to be the most knowledgeable among the certified Islamic scholars (*mujtahids/faqih*s) in all the *fiqh* (jurisprudence)

areas. He is required to master “The Principles of Jurisprudence” and “Jurisprudence (*fiqh*)” professional tools and understand the new issue raised in a realistic form and jurisprudence viewpoint. It also requires him to follow up and comprehend Islamic and international political and social events, whereas succession (leadership and execution) requires deep and detailed knowledge of the general Islamic and international events, particularly in the fields that they manage. It also requires them to be competent in strategic management processes and techniques and different types of management (financial management, information systems management, media management and others). These functions are delegated and carried out by professionals.

Probably, based on these reasons, Imam Khomeini recommended making constitutional amendments that bifurcate between the leadership and the Islamic Model positions. It is not conditional that the “Faqih Ruler” —based on the theory of “Comprehensive Authority of Faqih”— is to be an Islamic Model (*marji'*).

It is incomprehensible in natural circumstances, to have one person who could manage scientific research, teaching, issuing legal opinion, managing and solving problems of the Shia communities in particular and Islamic nation in general, following up and intervening in the Islamic

and non-Islamic social; cultural; economic and political issues, managing the Islamic financial resources, managing and developing the Hawza.

2. Leadership and the Hawza

Separation of the Islamic Model, representing the vision, and leadership does not mean that leadership should be left to the nation. Instead, the alternative was mentioned by Sayyid Al Sadr that the working, fair and conscious vanguard that reacts with Islam in conception, spirit and emotion, represented in the Hawza, shall be responsible for protecting the mission and leading the Muslim nation.

Delegating such responsibility to the general nation is expected to lead to disunity of nation and collapse of the Islamic mission! Anyway, delegating this responsibility to the nation is next to impossible! Simply because the nation, in its spacious Islamic aspirations, could not be impelled to hand over its religious leadership to anyone other than the religious scholars. This is attributable to what has been instilled by Imam Al Mahdi (PBUH) in a studied and very carefully planned manner in the conscience of the Shia community. Then, it is concentrated and deeply rooted through hundreds of years of challenges, confrontations and developments. Therefore, we would find that the Shia community is the party who eagerly and bitterly demands the Hawza to undertake its responsibility of the Islamic leadership.

The Islamic Models are practically devoted to performing this role. They are —in general— more knowledgeable about Islam, its standards and controls and they are —in general— the trustworthy party among the nation.

History proved on many occasions that Shia Muslims are not confining themselves to their Islamic Model. They accept, naturally and spontaneously, to separate between the Islamic Model position and leadership as far as the leadership rests in the Hawza.

At this time, the experience of Sayyid Hassan Nasr Allah and the great belief of the Muslim nation in him and his ever-growing popularity. He received 26% of the Arab public opinion, according to the Arab public opinion survey conducted in 2008! This manifests that the Muslim nation has a strong aptitude to accept the reformatory religious scholars who prove their competence and dedication to the welfare of people, even if they were not Islamic Models or Certified Islamic Scholars (*faqih*).

Based on this reality, the Hawza and not the Islamic Model, is responsible for carrying out all the functions other than supervision. Those who are concerned here are all the competent Islamic scholars, specially the certified ones among them (*faqih's*) as they are the deputies of Imam Al Mahdi (PBUH) according to Shia doctrine even though the responsibility of promotion of virtue and prevention of vice, the mutual teaching of truth and of patience and

constancy rests with all the Muslim nation, including the Hawza.

The idea is that each competent Islamic scholar shall assume his responsibilities in any of the previous functions and arenas, or may be in more than one arena and function, each according to his skills, competencies and resources.

However, assuming these different functions should be according to the internationally accepted professional standards and criteria to obtain the optimal results and mitigate associated and potential risks whether strategic, operational or financial and to gain the confidence of the nation and ensure it about the accuracy of the procession.

Moreover, assuming any specific function by an Islamic scholar does not mean that he monopolizes it. The quantum of shortage now in performing these functions is too wide for an Islamic scholar or even a group of scholars to fill.

However, the Muslim communities must be cautious not to search by themselves among Islamic scholars for leading characters as leaderships are not created in such manner. It is the profiteers —those exploiting the ignorance and religious weakness of people— who are created in such a way. The leaders, in different fields and religious functions, are required to take the initiative and prove to people their competence, integrity and endeavor to protect the mission and serve the religion and communities

through their performance, achievements and their history of struggle (*muqawama*).

3. Recommendations for Quick Development of the Hawza's Competencies

For the Hawza to be able to carry out its responsibilities towards protecting Islam, the Islamic scholars and students must be skillful, professional and managerially competent. It might have been extremely difficult to achieve that years ago. However, it is achievable nowadays at a relatively low cost, since we entered the age of knowledge and globalization.

Therefore, the Hawza and Islamic universities and academic centers should make serious initiatives to provide students and scholars of Islam with a range of short term courses and training programs that are delivered by specialized and professional trainers in the following fields:

- Strategic, financial and other management programs for non-specialists. I recommend the professional programs of the "Chartered Management Institute", UK that could be held anywhere in the world and in any language,
- Technical literacy including Microsoft Office, internet browsing and email,
- Internationally accredited trainers of training (TOT) programs,

The significance of these programs is not only that they enhance the capabilities of the students and scholars of Islam, but these programs could also help these students and scholars be financially independent without having to abandon studying and teaching at the Hawza.

4. The Hawza and Financing

Sheikh Mutahary confirms that: "The Hawza could not be improved by depriving the Islamic Models from the sources of autonomous financing (Khms) (19) and imposing money making on each student..."

(However,) until these essential reformations are made in the situation of the Hawza, the students and scholars of Islam may have to rely on the skills mentioned above for living. Working in professions that require these skills does not necessitate a lot of time,

19 Khums: according to Shia Islamic legal terminology, it means "one-fifth of certain items which a person acquires as wealth, and which must be paid as an Islamic tax". These items include the surplus of income, treasures and others. Khums is divided into two parts. One part is the share of the descendants of the prophet (Sadaat), it should be given to a Sayyid (singular of sadaat) who is poor, or orphan, or who has become stranded without money during his journey. The second part is the share of the Imam, and during the present time it should be given to Islamic Models, who fulfil all conditions, or be spent for such purposes as allowed by Islamic Models. The share of the Imam is usually spent for religious activities like religious propagation and construction of Mosques.

which allows them spare time for tasks related to the Hawza.

It is said that while Sheikh Al Ansari, a great scholar of the Hawza was in Najaf, he used to spend half of his daytime working in a shop. In the rest of his day, he used to attend the lessons of his teacher “Sharif Al Ulama Al Mazendarani” along with the other students. Probably, Sheikh Al Ansari’s attendance to the market is the main reason for his great success in the jurisprudence of transactions because he dealt with the market and practiced the commercial transactions and knew their details and particulars” (Shahrowi, 2006).

This solution was extremely difficult and impractical years ago. However, in this era of knowledge-based economy and globalization, it is very practical. As an example of this, the Hawza student who is skilled in lecturing may get trained and certified in quick self-development programs. This will make him an accredited lecturer in the field of “self-development” allowing him to earn sufficient financial income without consuming much of his time.

There are many different alternatives that the Hawza students and scholars could follow to create their own independent income sources.

The significance of these methods for earning money is not only in providing independence and freedom to the scholars and students, but they also contribute effectively in developing their competencies

and enabling them to keep pace with the rapid developments in modern life and understand and conceive the reality of people and communities in all their complications and concealed aspects.

5. The Role of the Nation

5.1. The Nation is jointly responsible

The nation is accountable to Allah for protecting the mission of Islam and achieving the supreme Islamic goals. If the Hawza (represented in its students and scholars), for any reason, was not capable to achieve these goals, the nation becomes responsible to empower the Hawza with the required resources that enable it to achieve those goals. The Islamic nation must urge the Hawza, the scholars and Islamic Models and support them in any way so that the Hawza levels up with the aspirations and necessities of the Islamic vision.

On the other hand, the nation shall carry out, collaboratively with the Hawza, all the activities and functions that the Hawza could not carry out by itself, especially that many of those activities and functions can be conducted affectively by Islamic activists and other individuals of the Muslim nation.

5.2. Feedback of the Nation

The promotion of virtue and prevention of vice does not exempt the Hawza, Islamic scholars or

Islamic Models. Nor does it exempt them from the implications of the Islamic law (the Sharia). Hence, in case of any proven deviation of individuals at the Hawza, they should be rectified by other Islamic Models. Other than the Infallibles at Shia creed, other individuals are not immune to being questionable.

We have to understand this matter properly; Not only at the epistemological level, but also at the practical and behavioral levels.

The Muslim nation has to familiarize itself with exercising the promotion of virtue and prevention of vice for mutual teaching and constructive criticism. There should be no exception to any person; be it a dignitary, a wealthy man or even an Islamic scholar. Almighty Allah says: **“Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.”** (Surrah Al Imran- Aayah 104)

CRITICAL SUCCESS FACTORS (CSFs)

- Continuous and effective communication between the nation and the Hawza,
- Availability of a reasonable number of enlightened, educated, conscious and responsible certified Islamic scholars (*mujtahidin*) even if they represent a small fraction among to total number of Mujtahids,

- Ability of the Hawza to attract promising candidates to its educational system,

Environmental Scanning

ISLAMIC THOUGHT AND DISCOURSE

- [Introduction](#)
- [What is The Reform of Islamic Thought and Discourse, and Why?](#)
- [Where is The Problem?](#)
- [Analysis of The Element's Nature](#)
- [Proposed Treatment Strategy](#)
- [Critical Success Factors](#)

INTRODUCTION

Dr. Mohamed Ammara (2009) says: "Since the severe friction between our Islamic civilization and the Western civilization that attended to our country within the modern Western invasion led by Bonaparte while French campaign against Egypt, our Islamic countries perceived that reviving the Islamic thought and restoring the life of Muslims by rejuvenating Islam is the lifejacket from estrangement, civilization crushing, deformation, superseding and disfiguration threatened by the Western invaders.

Further, the Muslim, as Sayyid Qutb (1980, 138) mentions, "has not to receive anything related to a matter relevant to the facts of belief or general envision of existence, worshipping, creation and behavior, values and standards, principles and basis in the political, social or economic system or related to the motives of the human activity and movement in the human's history except from that Divine resource. All these must be received only from a Muslim whose religion, piety and practice of his belief in life are trusted".

Our strategic commodity that we promote to the world and humanity in general is the Islamic thought and knowledge. While our competitive advantage is latent in the beauty of this thought, its magnificence and suitability for humanity's nature, soul, and material decency has a universal appeal. This is what

we believe in theoretically and metaphysically. This is what has been informed to us by Almighty Allah!

However, when we come to reality to offer our message and to guide the Muslims, we hardly find a thing to offer in many aspects of interest to humans in general and modern mankind to guide their life and living!

For instance, where are the integrated Islamic theses for the human procession economically, socially and culturally and at all the humanity levels? Where are the Islamic writings that guide people on how to develop themselves and face the daily frustrations that confront them and to conquer the depression, anxiety and fear that attack each of them? How could they gain happiness and relaxation?

According to this reality it is inevitable to reform the Islamic thought and discourse. Otherwise, we will be in great danger.

WHAT IS THE REFORM OF ISLAMIC THOUGHT AND DISCOURSE, AND WHY?

Reform of Islamic thought encompasses Islamization of knowledge, which is, according to the definition made by Dr. Emad El Din Khaleel: “exercising the epistemological activity in terms of discovering, assembling, fixing, introducing, and disseminating from the Islamic cosmic viewpoint. It is not limited to the theoretical and applied physical sciences, but includes

the anthropic sciences as well. It is even more necessary in the latter aspect because it is concerned with organizing human life and man's role in it. Islamization of knowledge does not only mean the call for conforming the humanitarian sciences and the religious demands at the level of application. It also means, enacting the epistemological activities at both the theoretical and application levels in view of the beliefs, similar to other sciences." (Al Farouqi, 1998).

We are concerned with reforming that aspect of the Islamic thought and discourse whose absence forms a real strategic risk to the Muslim nation. In contrast, its effective presence is considered the most important competitive advantage that we have to realize the universality of Islam.

More specifically, we are talking about three epistemological areas as follows:

1. Islamic Social Doctrines

These are the Islamic doctrines and trends in the different humanitarian fields required to lead the human life such as economy, sociology and education. These doctrines comprise the Islamic principles, ideals, concepts and thoughts related to the different humanitarian fields according to which the administrative, social, economic and political systems are formed to organize and lead the modern human communities.

Imam Khomeini said in his speech to the Faqihs (plural of Faqih) of the Guardian Council of Constitution: ‘you have to exercise your utmost effort in all your endeavors so that Islam would not be accused –Allah forbid– of inability to lead the world due to the complexities of economic, military, social and political issues.’ (Al Ab’badi, 1998).

2. Islamic Principles and Values

These are the supreme principles and values as well as the essential concepts upon which Islam sets its activity and culture. These principles and values are considered frontiers of Islam. The extent of our success as Muslims in agreeing, in all our doctrines and creeds, on these principles and their beauty and harmony with nature, reason and conscience and our ability to present them in the appropriate style and depth to people, through different styles, tools and channels is expected to have a great and effective influence on enhancing the state of belonging and piety in the Islamic communities and to promote our Islamic communities to the world. These principles could be classified into two essential types:

2.1. General Principles and Values

These are the essential general supreme principles, values and concepts. Some of them were presented earlier in the “Organisational Analysis of Muslim Nation” chapter, quoted from the book

Essential Features of the Islamic Mission, Dar Al-Tawheed.”

2.2. Specific Principles and Values

These are the principles, values and concepts related to specific humanitarian fields. These principles and values manifest the importance of these fields in Islam and how the Islamic system regards them.

The following could be listed among others: (1) work values, (2) family values (3) learning and teaching values (4) societal values (5) self-development values.

3. Islamic practical culture related to the daily life of modern Man

A few decades ago, you might have not found many bestseller books in multiple languages. Examples of such books are: How to Stop Worrying and Start Living, “Conquer Depression”, “Positive Thinking”, “Power of your Subconscious”, Seven Habits of Most Effective People as well as many other self-help books that are written in simple, direct, and very effective language. These books guide readers on how to develop themselves and their abilities, feel confident, be happy, realize their potentials, maintain their families, educate their children, and other issues that touch their daily life.

As beautiful as these books are, it is sad that most of them are based in Western culture and other non-Islamic wisdom traditions.

The purpose of writing in this area is not to theorize or to tell people that Islam wants you to become so and so, nor to promote Islam as a religion. Instead, our aim is to help people... to address them in a simple and realistic language of the daily life to guide them to masterly, attractive, simple and applicable techniques, processes, concepts, thoughts and perceptions to help them cope up with the difficulties and challenges of life in order to attain happiness. The point is to align these concepts and techniques with the mainstream of Islamic doctrines and beliefs.

The majority of cultivated and semi-cultivated, pious and non-pious, Muslim and non-Muslim people who work in different fields as doctors, engineers, teachers, accountants, merchants and other people are in great need of this type of Islamic thought. However, it must be in the style of Quran and Islamic invocations that address the conscience and spirit as well as reason, not through complicated linguistic methods written by our scholars and our enlightened elites!

Many people are interested in this aspect of literature only. They have neither sufficient time nor interest in other types. If we could not attract them to the grandeur of Islam and belonging to it via this aspect, we are exposing Islam to great loss by pushing them toward other wisdom traditions, particularly the

Western, in order to meet their needs. Thus we would empower “Globalization of the Western culture”.

WHERE IS THE PROBLEM?

Although the cultured elites and scholars of the Muslim nation are well aware of this decades-long threat, we observe that Islamic literature is still poor in good quality self-help books. People wrote more about the necessity of reforming Islamic thought and discourse than they actually did in these reforms. The amount of books written in Islamic-based self-help is extremely rare. “We believe that reforming and Islamization of knowledge and thought did not receive the needed care or attention despite its significance” Al Alwani (2001, 14).

Many people face spiritual vacuity and emptiness and psychological discomfort as a result of the spread of secularism in the world. We did not yet reflect to people the beauty of Islamic practicality. Instead, we settled with metaphysical beliefs that, though supported by strong rational evidence, did little to solve their daily life problems and issue.

Unfortunately, some of the promoted notions by many of the Islamic advocates, scholars and orators is that humans have to maintain inferiority, humility, and guilt feelings and renunciation of material life in order to maintain asceticism.

It is very difficult for a group of scholars and elites of the cultured people of the Muslim nation to write to lay people about the issues that affect them in their ordinary lives in terms of frustration, anxiety, depression, happiness and other sentiments and emotions! It indeed would be difficult to do so when the writers are isolated in ivory towers away from the community they should write for.

Currently, the world is facing the worst financial crisis since the Great Recession, a matter that made the entire world reconsider its accounts and systems to ensure their validity and to be aware of the different alternative proposals for the financial and economic international system. Many Islamists criticized the capitalist system on the presumption that it caused the present catastrophe. However, we did not hear about any integrated solid Islamic proposal based on analysis and professional objective evaluation of the present system and the existing problem!!

The problem is that the class of the scholars and cultured elites of our Islamic theorists were incapable of filling this gap. To the present moment, they did not respond to the renewing and varying needs of humanity at this level, other than claiming that Islam provides comprehensive solutions to issues in life.

This belief is absolutely insufficient without translating it to practical know-how. After all, people need specific, clear and complete propositions, systems and procedures that are readily realizable.

The book of Sayyid Al Sadr *Our Economy* might be the best book written on the Islamic economy for many decades. However, this book as described by Sayyid Al Sadr himself as an initial seed for Islamic economy! Where is this integrated Islamic economy concept? Will humanity wait for decades or, say, centuries for another talented scholar to come and place another brick of the Islamic economy edifice?

ANALYSIS OF THE ELEMENT'S NATURE (THREAT OR OPPORTUNITY)?

The facts of this element represent a threat to the materialization of the Objective One: "Universality of Islam", Objective Two "Deepening Our Knowledge of Islam and its Concepts", and Objective Three "Instilling the Islamic Culture in the Conscience and Behavior of Muslim Communities."

It represents a threat because the strategic product that we promote to the world is no more than Islamic thought, knowledge and culture, therefore, the gap created by the unavailability of this product is another reason why people would seek satisfaction in the Western culture.

Conversely, if the Islamic thought, knowledge and culture were readily available for practical use, that would provide immense opportunities for realizing the Objective One "Universality of Islam", Objective Two, "Deepening Our Knowledge of Islam and its Concepts" and Objective Three: "Instilling the Islamic Culture in

the Conscience and Behavior of Muslim Communities". This is due to the fact that:

- Our competitive advantage is in the beauty of Islamic thought, its magnificence and suitability for humans at all the times and places and its suitability to the nature, soul and reason,
- Rapid and deep effect of the influence of the Islamic thought and concept in humans,
- Ability of the Islamic thought and concept to cope and interact with other different cultures.

PROPOSED TREATMENT STRATEGY

Despite the fact that knowing Islam and its beauty through a practical realistic applied perspective is the essential pillar for the task of reforming the Islamic thought and discourse, it is a challenging task that requires wide knowledge, capabilities, skills and competencies in different technical and humanitarian areas. Therefore, it is absolutely unrealistic to restrict the responsibility of this task on a specific party, even if it was the religious schools and universities!

If we settle with what our scholars produce in this aspect, then we would not be able to provide people with the needed practical knowledge to encounter the challenges of modern life. This may lead Islam to lose its popularity.

The solution, therefore, is to involve the educated people from different humanitarian and scientific fields

in the Islamic nation in this task. That would necessitate developing their knowledge in *fiqh* and skills of self-help counseling and writing.

Nevertheless, to involve the educated cadres in this task, we have to incite their interest in that and draw their attention to their responsibilities and their duty towards discovering the Islamic beauty, and to connect them with different information channels to the entire world.

The procedures proposed to do that include:

1. Islamic Social Doctrines & Islamic Principles and Values

What we need to overcome the shortage in these two areas is:

- Taskforces including religious scholars –those who received a scientific degree of Ijtihad– and scholars in the humanitarian and scientific fields at the doctorate level.
- Groups of university professors and holders of doctorate degrees and the professional certificates to engage in the fields of the religious studies to hold a greater scientific degree in the Islamic field next to the Ijtihad.

Academics and professionals, who have good knowledge in *fiqh* and its principles, and better insights and understanding of Islamic scriptures

related to the fields of their professions than that of any of our greatest *faqih*s who are not specialized.

- To employ the academic outputs, from the previous two points in different international universities as lecturers and professors in humanitarian and Islamic disciplines.
- There are many women cadres in our communities who are graduates of universities. Some of whom are not working for a living, but for other purposes, such as filling leisure time. Some others are housewives. These women could be encouraged to participate in this task.
- Re-structuring of the Islamic studies at the Hawzas and the Islamic Institutions for academic postgraduates and certified professional degree holders' level to provide them with short courses in *fiqh* and its principles. These courses would be shorter than the original curricula of the Hawza because the original teaching materials at the Hawza are written and designed for students at much lower baseline intellectual and knowledge levels than these academics. Moreover, the purpose of the original books at the Hawza is to produce fulltime, specialized and professional Islamic scholars "Mujtahids", which is quite different from the purpose sought in this endeavor of producing academics with literacy in Islamic knowledge of the Hawza.

2. Practical Islamic Culture Related to the Daily Life of the Modern Human

People in the ordinary life like doctors, businesspeople, teachers, engineers, are more capable than others to write about themselves and guide themselves according to an Islamic approach.

The only practical way to form the Islamic cultural environment is when each professional uses his capabilities and skills to develop practical Islamic solutions. Examples of these are authors and novelists, movie producer, artists, public speakers, journalists and columnists, web designers, poets, and even the non-professionals if they use text messages or PowerPoint slides.

People interact more with these types of products of the Islamic culture, and accordingly, are more likely to change their attitudes and behavior. The reason is that they have a greater sense of ownership over these products.

The issue, however, is the difficulty to perceive the beauty of Islam when the greater part of Islamic wisdom is written in a style that no longer connects with modern and contemporary life. We believe that Islam is an integrated religion and methodology of life. Thus, the Islamic scriptures of Quran and Sunna should include all the things that humanity needs all through the eras to proceed in life in a safe and stable manner.

Despite the fact that the target audience for the Islamic scriptures is the common people and not the scholars or elites, these scriptures are not readily accessible to them. This limited accessibility is due to many reasons including the fourteen centuries distance between the time of these scriptures and the current time, the introduction of several folds of fabricated Hadiths and the evolution of linguistics over time. All this has made dealing with the Islamic scriptures directly by non-specialists risky and professionally incorrect! This restricted the use and interpretation of these scriptures for deduction of Islamic thought and jurisprudence to highly specialized scholars.

To overcome the restrictions in handling the Islamic scripture, we recommended empowering the educated and professional Muslims with some tools that enable them to better understand Quran and Sunna in respect to daily challenges.

When the perception of the educated and professional Muslims of the Islamic scriptures of Quran and Sunna improves, we will witness a positive interaction that will produce practical Islamic culture and knowledge.

It would also enable them to present this knowledge to all humanity in different languages of the world and different influential and effective methods, whether through internet, books, newspapers, specialized and non-specialized magazines, TV series, movies, cartoons, cultural programs, stories and

fictions or poetry, arts and drawing, even religious hymns and poems, religious lectures and orations, short term courses and programs, electronic games, direct contact through telephone, meetings, text messages or other means.

Mohamed Outb (1983, 6) expressed this case by saying: "We should observe that there are three stages only through which the artistic production becomes complete, namely: psychological excitement from the new experience, introspection of this excitement inside the soul so that it would mix and blend with its depths, then the experience presentation to the outside in a form of expression or production."

Procedures recommended to develop our intellectuals and enable them to deal with the Islamic scriptures are as follows:

2.1. Interpreted and Classified Provision of Islamic scriptures

- To conduct a survey and interpretation of all the Hadiths set out in the books of Hadith according to one or more of the approved constructions by religious scholars and identify the extent of their authenticity and reliability in terms of whether they are correct, good, weak etc...
- To reclassify and index all of the verses of the holy Quran and construed Hadiths (even the weak ones) electronically according to a methodology that

agrees with the division of knowledge and modern social and humanitarian sciences and their most important issues. Each Islamic scripture should be indexed in all the relevant chapters and divisions. The significance of collecting all the Islamic scriptures relevant to a specific subject or idea in one place is to facilitate conducting subject-based interpretation of the Islamic scriptures (20).

- To facilitate the process of dealing with these Islamic scriptures by defining terminology and phraseology in simple, clear and comprehensible language.
- To provide the Islamic scriptures that are interpreted, classified and construed linguistically on the internet and through advanced electronic research website.

2.2. Provision of Professional Training Programs in Fiqh and its Principles

Provision of Islamic scriptures after linguistic interpretation, classification and construction would be of great benefit only if those who study and examine them are competent in principles to treat these texts'

20 Subject-based interpretation of Quran is the interpretation that studies Quran with regard to specific subjects with the objective of identifying the Islamic theory about that subject. (Sayyid Al Sadr, 1428 H, 3).

“Usool” to understand the thought and directives of Islam in regard to the daily challenges that they face.

Therefore, to enable the cultured Muslims to benefit from these texts, intensive professional training programs are needed, in both Fiqh and its principles “Usool” for university graduates. These programs should be practical rather than theoretical or academic.

To be more effective and at par with the professional studies in the world, such programs are recommended to be reformulated in a manner to omit the theoretical principles and Fiqhi subjects that are not relevant to the process of inference and knowing the rules of Islam and its directives and trends, and omit the long subjects in proving the evidences of principles’ tools and focus on these tools themselves and their different applications with as many examples as applicable.

To ensure the quality, competence and capability of the students nominated for graduation, extremely difficult, complicated and precise evaluation and assessment tests, methods, criteria and controls must be put in place. It is also recommended, to interview these students, as part of their assessment processes, by a panel of certified Islamic scholars from well-known Islamic institutions, such as Al-Azhar (in Egypt) or the Hawzas in Qum (Iran) or Najaf (Iraq) to test their abilities in applying the principles and interpreting of Islamic scriptures.

In case the student passes all these tests and the personal interview, he is required to submit a paper (of no less than 10,000 words for instance) in any of the modern social or humanitarian topics from an Islamic perspective to be evaluated and discussed with him by a certified Islamic scholar. Further, if he passes this last procedure, he should be awarded Fiqhi accreditation to write in the Islamic field for a specific period (say 3 years or so) to be renewed periodically according to specific criteria.

In order to gather the largest possible number of those who intend to continue such type of this Fiqh Principles study, it would be preferable to employ electronic learning for this purpose in addition to making it available in the different universities and religious scientific Hawzas.

CRITICAL SUCCESS FACTORS (CSFs)

- Some of the well-known certified Islamic scholars and Faqihs should adopt this strategy proposed to reform the Islamic thought and discourse.
- The urgent desire of reforming the Islamic thought and discourse should spring out of all common Muslims.

Environmental Scanning

DEMOGRAPHIC DISTRIBUTION OF MUSLIMS

- [Introduction](#)
- [What is The Strategic Meaning of These Statistics?](#)
- [Islam in West](#)
- [Strategic Risk](#)
- [Analysis of The Elements Nature](#)
- [Proposed Strategic Treatment](#)
- [Critical Success Factors](#)

INTRODUCTION

There are no accurate and detailed statistics on the numbers of Muslims in the world, due to many reasons related to the methodologies and structure of the official censuses in many countries of the world. Therefore, the figures listed below are approximate figures, although they were mainly based on the report of the CIA 2008 World Fact Book.

According to CIA World Fact Book of 2008, Muslims live in more than 125 countries, numbering more than one and a half billion people. Their percentage is approximately 23% of the total world population.

The number of countries in which the Muslim population represents 50% or more of the total population is 49 countries. While the countries in which the percentage of the Muslim population is less than 10% of the total population is 54 countries.

The countries in which the total Muslim percentage is less than 50% of the total population, but more than one million people, are nearly 25, the total Muslim population is about 294 million.

As for the number of Muslims in the West, Ahmed al-Rawi mentions in "Islam online" that Europe has nearly 50 million Muslims spread over 29 European countries.

For details of the demographic distribution of Muslims, please refer to the appendix "Schedule of Muslim Demographic Distribution."

WHAT IS THE STRATEGIC MEANING OF THESE STATISTICS?

These figures have strategic importance. With respect to the objective of instilling the Islamic culture in the conscience and behavior of Muslim communities, it means that around one and a half billion Muslims are distributed among one hundred and twenty five countries. The religious scholars and students bear the responsibility of educating, purifying and imparting cultural training in Islam to make them capable of carrying on their life and proceeding in the path of Allah.

Failing to so do, they will be sinful and be held accountable by Allah for their neglect towards Muslims. However, responsibility in this case would expand to include all the educated, intellectuals and capable Muslims. They will be called for question if they fail. Prophet Mohammed (PBUH) said: "Each of you is a shepherd and each of you is responsible for his flock."

Furthermore, this cultural and geographical diversity of Muslims is a very important aspect to reform Islamic thought and discourse by its different applications arising from the daily rhythm of life, "Strategic Objective Two."

Thirdly, this extensive geographical spread in different economic and epistemological fields at all their levels and forms would enable us to create a solid, widespread and effective international Muslim economic and epistemological network based on a blend of material interest and spirit of Islamic affiliation to effectively help in materializing the “Elimination of material Backwardness of Muslims” Objective.

Finally, this spread of Muslims has a strategic importance to realize the “Universality of Islam” objective, if well utilized by us, for the following reasons:

- Geographical coexistence, direct material contact and daily association of Muslims with non-Muslims in the different countries promotes Islam among non-Muslims, particularly in the view of the spiritual vacuity and social degeneration witnessed by many of the world societies. We read in history books how Muslim merchants contributed to spreading Islam in those countries where they traveled for trading.

However, to achieve that, Muslims must have the minimum required Islamic knowledge, and interact positively with the non-Muslim communities while preserving their Islamic identities.

- The Muslims of any country are in a better position to understand the non-Muslims in that country, their nature, likes and dislikes, way of thinking, priorities and needs. Those Muslims are more capable to perceive these practical, spiritual and

epistemological aspects of Islam that have more influence over their communities. They are also more capable of talking with them in their first language.

- Muslims in the West enjoy more freedom and possess sufficient resources that make them more capable than others to serve Islam in many aspects through ways that are difficult for us in the Muslim countries.

ISLAM IN THE WEST

"A strategy of cultural work outside the Muslim world" of ISESCO (2009.14-15) mentions: "The Islamic existence has become real and stable in the West and no longer transient or temporary. It has its residential, social, cultural and economic characteristics. Islam has become one of the divine religions in the West, and is almost the second religion in some of those countries. Despite the importance of the human and organizational components, in which the cultural Islamic reality is available in the West, the current situation assures us that there are many challenges and obstacles that would weaken the cultural Islamic work in the hearts of generations of Muslim communities and minorities. It is known that the cultural field is the most affected by the variables and the current international transformations, particularly with the increase of cultural conflict and the domination of global culture in all fields.

If the risk of "Cultural Standardization" threatens the Muslim peoples at home by the globalization of communication, it gets worse when it comes to the children in Muslim communities and minorities living in non-Islamic environment, where the new generations of Muslim children are brought up in institutions not established for them originally.

Consequently, large groups of the third and fourth generations do not master their native language and are in the dark about the principles of faith and the rules of Islamic law. This indicates that the Muslim communities in the West suffer bitterly in the field of upbringing, social care and Islamic education. At a time in which we find that these communities accept the positive integration in Western societies, we find that they persistently refuse to give up identity and assimilate in other societies. However, the maintenance and preservation of that identity need now to bring up a sound Islamic education, and programs designed carefully about awareness, education, guidance and social care from an Islamic perspective."

STRATEGIC RISK

The academic and cultural exchange agreement signed in the early fifties between Soviet Union and US had a very vital role in magnifying American soft power and penetrating the Soviet ideological texture. One million Russians, according to that agreement,

managed to visit the US during the period 1958 and 1988. Many of the individuals on these Russian scholarships assumed advanced positions later on, whether as advisors, secretaries or managers of research and scientific institutions carrying with them the American concepts and values that they had acquired there. Moreover, many of those who went on these scholarships played an essential role after their return in expediting the disassembly of Soviet Union! (Abdul Salam, 2008).

The risk here is that the West would have the same influence on Muslim expatriates via secular values that would later on be promoted in Muslim communities through their contact with these communities or when they return. Accordingly, the West could reformulate the political and cultural life in the Islamic region in whatever manner they want.

This risk is strengthened by the fact that many of those expatriates had bad experiences during their stay in the Islamic world, in addition to the civilized backwardness that the Islamic communities suffer.

ANALYSIS OF THE ELEMENT'S NATURE (THREAT OR OPPORTUNITY)

The facts of this element represent a threat to the realization of Objective Three: "Instilling the Islamic Culture in the Conscience and Behavior of Muslim Communities." It leads to the magnification of the Western soft power through alienating the Muslim

expatriates and leading them to assimilate the Western secular values to promote them afterwards in the Muslim communities.

On the other hand, the facts of this element create opportunities that help in realizing Objective One: "Realization of Islam Universality", Objective Three: "Instilling the Islamic Culture in the Conscience and Behavior of Muslim Communities", and objective Four "Elimination of the Material Backwardness", in terms of that:

- It is an important element to reform the Islamic thought and discourse in its different applications springing from the pulse of life and its daily rhythm,
- It enables us to create a solid, widespread and effective economic and knowledge international Islamic network,
- This distribution has many advantages that contribute in realizing the universality of Islam if we know how to use it appropriately.

PROPOSED STRATEGIC TREATMENT (21)

The following are some proposed recommendations to address the issue at hand:

- To educate and cultivate the migrant Muslim communities in Islamic knowledge to enable them to carry on their life and proceed in the path of Allah through:
 - Spread of Muslim religion scholars and Islamic advocates in all the Muslim communities all over the world to carry out their responsibility in promoting the religion,
 - Extensive religious activities in these communities,
 - Concentrating on celebrating the religious occasions and congregations,
 - Focus on all the cultural and religious activities that deepen the Islamic identity and affiliation in these communities,
- To reform Islamic thought and discourse and manifest the beauty of the Islamic concepts, through realism and comprehensiveness to promote the Islamic concepts in the Islamic and world

21 "A strategy of cultural work outside the Muslim world" of ISESCO tackled this issue in more detailed, comprehensive and mature manner, hence the Islamic activists and other parties that intend to work in the Islamic field outside Islamic world are advised to refer to this strategy.

communities and instill the spirit of affiliation in the Muslim communities.

- To spread the culture of religious education in these Muslim communities, even through electronic education and their effective participation in the process of reforming Islamic thought and discourse according to the mechanism proposed in the division of “The Islamic thought and Discourse” or any other mechanism approved by the well-known religious universities and the Hawzas.
- To illustrate the extent of the severity and depth of the problems, disintegration, contradictions and vacuity that the Western communities live in, and publish it through Mass Media at the level of the international and local communities.
- To create a solid, ramified and effective economic and knowledge international Islamic network built on both the material interest and the spirit of Islamic affiliation.

CRITICAL SUCCESS FACTORS (CSFs)

- Spread of moderate Islamic presenters and reformers in the parts of the Islamic world.
- Islamic studies centers.
- Professional translation institutions.
- Strong internal and external information.

Strategic Positioning

SWOT ANALYSIS

Based on the organization analysis and the environment scanning, the strengths, weaknesses, opportunities and threats (**SWOT**) of the Muslim nation could be identified as follows:

<p>Strengths</p> <ul style="list-style-type: none"> • The deep, rooted and well-firmed Islamic culture, • The swiftness and influence of Islamic thought and concept on humans, • Capability of the Islamic thought and concept of merging and fitting with the different other cultures, • Existence of productive and active religion scholars, • Strong and astonishing aptitude of the nation to rally with the Islamic leadership, • The spread culture of donation, generosity and readiness for sacrifice, • Availability of educated women cadres who are devoted for Islamic work, • Spread of "aware" Islamic communities in most of the world parts, • Availability of place and time for the world Muslims to meet in, • Strong interest of Islam in the human development, 	<p>Weaknesses</p> <ul style="list-style-type: none"> • Civilized backwardness in which most of the Muslim societies and families live, • Rendering void the Islamic values, concepts and practices, • Lack of clarity of distinction between the Islamic and non Islamic issues, • Availability of a group of Islamic fatwa (formal Islamic opinions) and concepts that are not in harmony with the prevailing international culture! • Complexity of modern life and engrossment of men and women in sustaining living, • The Islamic thought and discourse do not match with the needs of the present era, • Internal conflicts, • There is a group of "destructive" clergies, • The Weak Islamic Mass Media with all its Information tools and media, at the internal and external levels, • Neglecting women and children in our activities and interests.
<p>Opportunities</p> <ul style="list-style-type: none"> • Entering the Globalization era, • Entering the knowledge-based economy era, • Information, • Craving of the international community to know more about Islam, • Pressing need of the Western people to the Islamic spirit due to the spiritual emptiness and domination of materialism witnessed by the Western society at large, • Highlighting the state of the severe prejudice suffered by the Muslim societies that are under the American and Israeli colonization. 	<p>Threats</p> <ul style="list-style-type: none"> • Entering the Globalization era, • Entering the knowledge-based economy era, • Information, • Magnification of the Western colonization inclination, • Increase and expansion of the influence of the terrorist and Takfiri movements, • Extreme lack in the field of the Islamic practical culture relevant to the daily life of contemporary man, • Deep rooting and spread of secularism as part of the daily culture of humans, • Spread of all types, tools and means of corruption and immorality in the Islamic world, • Alienation of the Muslim communities over the world.

STRENGTHS

- 1. The Deep-Rooted and Well-Formed Islamic Culture** in a way that covers the daily movement of Muslim individual and community. This is because the terms of Islamic culture are mingled and correlated with one another in a strong and deep way in the being conscience of the Muslim individual and community.
- 2. The swiftness and influence of the Islamic thought and concept on humans** due to its beauty, magnificence and suitability to human at any time and place and its convenience to his nature, soul, reason and material need and to realism.

Islam represented in Holy Quran and noble Hadith and Islamic invocations that consist of and contain concepts, practices, morals and supreme values that shake the essence and conscience of man, render tranquility to his soul, respond to his needs, queries and questions with reason that is based on solid edifice of rational evidence, and embodied in the external reality through thousands of examples throughout the history till date and through epics and realistic heroism and sacrifices stories that are not peered in the history. All that and others strongly attract and connect man by heart and soul to Islam, making him adore it and willing to protect it with all his powers.

3. **High flexibility of the Islamic thought and concept** and its capability of merging and fitting in with the different other cultures, oriental or occidental, while setting up certain limit and controls to this other culture without leading to any serious contradiction between them.
4. **Existence of Productive and Active Religious Scholars** who are representatives of Islam in the view of the nation. They are the proper voice of Islam, its rules, concepts and solutions to life and they are vigilant pioneers who interact intellectually, spiritually and emotionally with Islam and responsible for protecting the Prophet Mohammed's message.
5. **Strong and astonishing aptitude of the nation to rally around the scholar leaders** who make up an open-minded and competent Islamic leadership.
6. **Spread of the culture of commitment, generosity and readiness for sacrifice** and even to martyrdom for the sake of Allah in all the Muslim communities.
7. **Availability of educated women cadres who are semi-devoted for Islamic work** as there are many women cadres in our communities composed of educated and university graduates who are working not for living, but for other goals such as filling a leisure time.

- 8. Spread of “aware” Islamic communities globally**, particularly in Western communities. Therefore, they may represent a center of gravity for any meaningful Islamic (peaceful) civilized movement. These Islamic communities normally include pious human cadres who bear the Islamic thought and affiliation and spread in the different economic locations and speak in the different languages of the world.
- 9. Availability Of Place And Time For The World Muslims To gather In**, such as Haj, Umra, sacred Shrines, Ramadan, two Eids and all the Islamic rituals. These spaces enhance and develop the Islamic identity in Muslims.
- 10. Strong interest of Islam in the human development**, which means the development of man through development and enhancement of his abilities and knowledge and moreover, this is considered the essence of the Islamic message.

WEAKNESSES

- 1. Civilization Backwardness In Which Most Of The Muslim Communities And Families Live** that is represented in the abandoning of the humanitarian (Islamic) values in different areas of life such as the family, work, learning, self-development and others. Further, Muslim communities in general lack professionalism, proper management and strategies.

2. **The Emptying of Islam of its values, concepts and practices** and distorting of them by materialism. To some, the Holy Month of Ramadan, for example, has become the month of enjoying different types of delicious food, impudent evenings, TV series, and entertainment programs, a month of sleeping and lethargy and low productivity. In the same manner, the Haj became a recreational journey (competition over five star services) and the days of Islamic festivals became days of travel, food and new dress.
3. **Lack of clarity of distinction between the Islamic and non-Islamic.** Islamic culture has been mixed with both secularism and oriental cultures in the movement, practices, thinking and conscience of the individual and community. On the other hand, it has been distorted by many of the incorrect concepts that are offered as Islamic ones.
4. **Availability of a group of Islamic fatwa (Islamic opinions) and concepts that are inconsistent with the international culture** prevailing nowadays such as killing the apostate and permissibility of marriage to small girls, among others.
5. **Complexity of modern life and engrossment of men and women in sustaining living:** modern life imposes upon many people to be almost completely preoccupied with sustaining life and acquiring unnecessary material wealth. Many of the

matters that used to be luxuries in the past have become required due to the requirements of modern life! The human's running after these prerequisites and the extent of gratification that they cause to him pushes him towards drudging and developing himself and improving his performance to finally achieve strategic gains to Muslim nation. However, this preoccupation normally comes at the expense of many other priorities, such as raising children, taking care of the family, relations with relatives, attending the mosques and religious occasions, serving religion, society and others.

- 6. Islamic thought and discourse does not match with the needs of contemporary life** due to the inability of scholars and intellectual elites from among our Islamic theorists, in general, to study the evidence and Islamic scriptures in order to respond to the new and ever-changing needs of man at all levels, with the exception of the allegation that Islam is comprehensive for life and capable of running it as best as possible based on belief in the Unseen and the Holy Quran.
- 7. Internal national, sectarian and political conflicts;** Islamic communities suffer the rupture of relationships and internal national and sectarian conflicts in a manner that leads to the weakening of Islamic identity and prevalence of civilization backwardness in Muslim communities and opening the Islamic arena to the Western notions,

treatments and supremacy, wastage of resources and powers available to Muslims.

8. Existence of a large group of destructive clergies spreading among the Muslim communities, deforming the image of Islam and that of all religious scholars by their poor behavior, distorted thinking, backwardness, and foul methods and content when introducing Islam. They use orders and dictation instead of persuasion and dialogue. They view themselves as the absolute spokespeople for Allah and Islam. They consider everyone else who disagrees with them in beliefs and convictions as an infidel and a sinner, who utterly deserves death!

9. The Weak Islamic Mass Media with all its Information tools; except for our relative success in creating “local political awareness”, we have a severe shortage in other information areas such as international political awareness, local and international religious awareness; child and woman information; and cultural; scientific; professional; economic and strategic awareness.

10. Lack of Attention to, and even Negligence of women and Children in our general activities and interests particularly the ones related to development.

OPPORTUNITIES

1. Entering the globalization era, whereby:

- a) It would allow us to win in the clash of civilizations, if we use it well,
- b) It allows us to hold on to the internal Islamic homeland, and to communicate with one another,
- c) It allows individuals the opportunity to develop, to learn and to achieve at many levels, locally and internationally without being linked or limited by the political and economic systems in the countries in which they live,
- d) It technically allows and creates the appropriate opportunity to realize the universality of Islam

2. Entering The Knowledge-Based Economy Era, whereby:

- a) If we managed to compete by virtue of our competitive advantage, we will be able to rank among the developed countries and to disseminate our Islamic civilization,
- b) It allows the Muslims as well as others to develop themselves and their economic, material and scientific positions very independently from the government decisions and policies,
- c) It provides tremendous leisure time which we can use effectively to promote our Islamic thought, especially when minds are fully ready to absorb new notions due to the disappointment and idle state expected to affect the whole of

humanity because of complicated technology, and after Western Capitalism has proven unsuccessful in managing life.

3. **The Media;** as this time might be the most appropriate time for success and rise of Islamic Media, resistance information and independent and constructive information both inside and outside the Islamic community.
4. **Desire of the peoples of the international community to know more about Islam** in terms of creating and augmenting the desire of the peoples of the international community to know more about Islam after the movements that insulted the prophet (PBUH) and after the terrorist acts of which some Muslim terrorist movements are accused.
5. **Pressing need of the peoples of the world for the Islamic spirit,** due to the spiritual emptiness and domination of materialism currently being experienced by the Western and secularism communities at large, and their suffering from familial and social collapse, sexual chaos, deterioration in values, and the spread of different psychological diseases such as anxiety and depression.
6. **Highlighting the state of the severe prejudice suffered by the Muslim societies that are under American and Israeli**

colonization to manifest the Islamic holocaust to the humanitarian communities in the world.

THREATS

1. Entering the Globalization Era, whereby:

- d) It is one of the most important tools used by the West to impose its cultural, economic and political dominance upon us,
- e) Because the West owns and controls the information technologies and its means and tools.

2. Entering the knowledge-based economy era. whereby:

- a) It weakens the relative economic, social and political significance of the raw materials and oil that distinguish Islamic countries in general,
- b) In case we are unable to compete or even keep pace with the knowledge-based economy, this would lead during the next years and decades to an increase in the state of poverty and backwardness and all the political, social, cultural and other consequences,

3. The Media, as we will be exposed, due to the severe shortage that we suffer in information arenas other than creating internal political awareness, to becoming easy prey to the Zionist Western mass media.

- 4. Magnification Of The Western Hegemony** in terms of:
- a) Dominance of American Western soft power,
 - b) Domination of the state of having high opinion and attraction towards Western civilization and feeling great inferiority towards it.
 - c) International information depicts the Islamic world as a vivid example of intellectual idleness, civilizational backwardness and ignorance.
- 5. Increase and Expansion of the Influence of the Extremist and Radical Movements** geographically and politically, as well as the permeation of their doctrines in a manner that weakens the Islamic body and deforms its image among the international community.
- 6. Extreme Lack In The Field Of The Islamic Practical Culture Relevant To The Daily Life Of Contemporary Humans**, as the great majority of people are only concerned with this type of knowledge and if we are not able to attract them to the beauty of Islam then we will be exposing Islam to great danger through pushing them towards other wisdom traditions, particularly that of the West.
- 7. Deep rooting and spread of secularism** as part of the daily culture of humans. This encourages the rise of absolute individualism, and dominance of the concepts of the survival of the fittest, and

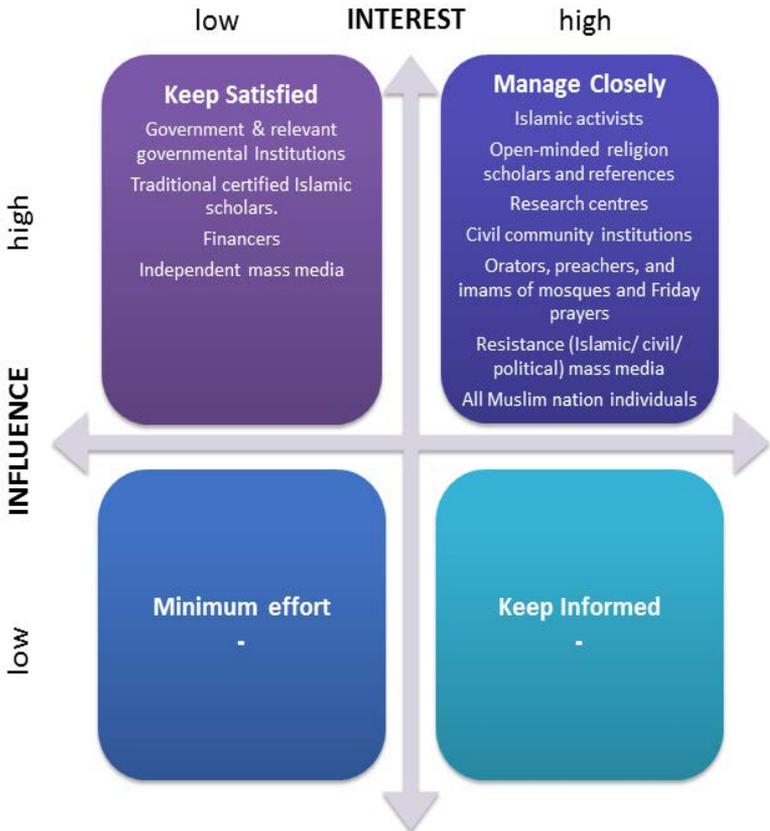
transactional relationships among individuals and indulgence in materialism. Secularism derives its strength from the strength of Western civilization and its cultural dominance.

8. **Spread Of Corruption And Immorality** in all types, tools and means in the Islamic world and spread of temptations to indulge in material life due to the dominance of the capitalist secular system on one hand and the modern telecommunication revolution on the other as well as huge development in means of entertainment and corruption.
9. **Alienation of the Muslim Communities over the world**, as it is feared of such alienation of Muslim expatriates and their absorption of the Western secularist values hence they would promote them afterwards in the Muslim communities through their contact with these communities or when they return to them. Thus they may contribute to magnifying Western soft power.

Strategic Positioning

**STAKEHOLDERS
ANALYSIS**

Analysis of Stakeholders is used to determine the degree of influence that a party or individual has on a particular matter. This influence in turn has a relationship to the success of the strategy being discussed, and its ultimate impact. From there, our goal for this analysis is to generate strategies and execute them, in order to please all those involved.



High Influence, High Interest

These are the partners in implementing and realizing the strategy. Therefore, they must be taken into account and kept updated with all details, as far as possible. Generally, they must be attracted and their support be sought.

Stakeholder	His expectations	How to deal with Him
<ul style="list-style-type: none"> ▪ Islamic activists of different trends and creeds ▪ open-minded religion scholars and Models ▪ Research (strategic, Islamic and others) centers ▪ Relevant civil community institutions ▪ Relevant Islamic institutions ▪ Resistance (Islamic, civil and political) Media 	<ul style="list-style-type: none"> ▪ These parties carry out different Islamic and humanitarian roles, functions and activities with the aim of parrying the risk from Islam and our nation and realizing the Islamic objectives in whatever way. ▪ These parties expect receiving all the possible assistance from the other entities and parties to realize their goals and 	<p>Devising a methodology and mechanism to coordinate these entities and parties and to exchange the resources, information and experiences among them to achieve the mutual goals through electronic website (interactive website).</p>

	<p>there must be a form of coordination among them to achieve the optimum results.</p>	
<p>All individuals of the Muslim nation, in their different trends and functional, cultural, economic, social and political positions.</p>	<ul style="list-style-type: none"> ▪ Generally, they are very interested in any success or accomplishment realized by the Muslim nation and very concerned too about the risks to which they are exposed. ▪ Although they are not presently working and active, they are expected to have a great role in realizing the 	<ul style="list-style-type: none"> ▪ This group must be kept informed continuously on the general developments through the progress reports related to the different Islamic and humanitarian projects in order to ensure their support and make them feel participating and encouraging

	<p>Islamic goals through their ordinary social and functional positions.</p> <ul style="list-style-type: none"> ▪ On the other hand, due to the culture of donation and sacrifice for the sake of Allah that spread in different manners among the Muslim nation in general, they are expected to make positive contributions and practices that would be in favor of realizing the supreme objectives of Islam and maintain the Islamic message. ▪ Though their influence as individuals is weak, given their large volume, it is expected that their general influence 	<p>them to be active</p> <p>Directing their positive contributions towards realizing the supreme objectives of Islam and maintaining the Islamic message.</p>
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	<p>would be very strong in rendering success or failure to the strategy.</p> <p>This group is a source to all the parties in the first group and it incubates environment to the Islamic activity and categories working in it.</p>	
<p>Orators, preachers, mosque imams and orators of Husaini Pulpit.</p>	<p>These are the most important means of information in the Islamic milieu and they expect being provided with oratory materials and clear and specific messages that they would convey to the Muslim communities.</p>	<p>Provide the oratory materials to them through the internet website (interactive electronic website).</p>

High Influence, Relatively Low Interest

Effort must be exerted and serious work undertaken to keep these parties satisfied and, at the same time, not to annoy them with the details.

Stakeholder	His expectations	How to deal with Him
Traditional religion scholars and models	<ul style="list-style-type: none"> ▪ These traditional religion scholars and models are not expected to be interested in this strategy as most of their interest is normally focused on giving Fatwa (formal opinions) and some traditional Islamic activities. ▪ They might be strong supporters and do not endanger the strategy as far as their red lines were not crossed 	<ul style="list-style-type: none"> ▪ Avoid crossing their red lines and do not raise controversial issues with them, as much as possible ▪ Cordial relationships shall be maintained with them and contact and inform them continuously on the positive findings and outputs of the Islamic development projects
Governmental institutions	<ul style="list-style-type: none"> ▪ This strategy concerns the governments and its institutions as it helps them in realizing economic, social and security stability in the 	<ul style="list-style-type: none"> ▪ Activists and workers must maintain amicable and transparent relations with different concerned

	<p>communities and helps in developing them and enhancing the development levels in them</p> <ul style="list-style-type: none"> ▪ They are annoyed by tackling the political issues (in details that varies from one government to another) 	<p>officials in the State to avoid any potential misunderstanding.</p> <ul style="list-style-type: none"> ▪ The activists and workers in the non-political Islamic and humanitarian activities shall not be involved in prohibited Islamic affairs. ▪ Carrying out the Islamic and humanitarian activities within the frameworks allowable in the States and being careful not to infringe the regulations and law.
<p>Financers</p>	<p>In many cases the financers pay funds not for Earthly gains but to get satisfaction of Allah. Therefore, normally their great concern is to ensure spending their funds in the different Islamic and humanitarian aspects effectively, efficiently and economically, and not to squander them on infeasible activities or personal</p>	<p>The activists and workers must submit performance reports and audited financial statements, as far as possible, in respect with the projects that they fund by non-personal financing.</p>

	issues.	
Independent Mass Media	To obtain authentic and attractive information material in the different political, Islamic, cultural and scientific fields.	<ul style="list-style-type: none"> ▪ To avoid behaviors that deforms the image of Islam and Muslims, whether locally or internationally. ▪ To provide the information agencies with the appropriate informative material that serves the Islamic strategic plan.

STRATEGIES

- [Strategies of Islamic Objectives](#)
- [Recommendations to Remedy Weaknesses](#)

STRATEGIES OF ISLAMIC OBJECTIVES

1. Realizing Universality of Islam

It is meant to spread Islam all over the world so that the largest number of people embraces Islam, through peace and willingness, not through coercion and compulsion.

“Mohamed (PBUH) was sent to all humans over all the parts of the Earth” **“We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin)”** (Surah Saba, 28). Islam considers itself as a welfare, blessing and mercy to all creatures. **“We sent thee not, but as a Mercy for all creatures”** (Surah Al Anbiya, 107). The Islamic viewpoint wants all of humanity to enjoy the welfare, mercy and guidance of God. Islam does not want this to be restricted to specific people or race. However, at the same time, Islam does not compel people to embrace it: **“Let there be no compulsion in religion: Truth stands out clear from Error”** (Surah Al Baqarah, 256). Islam wants to let people have freedom.” (Sayyid Qutb, 1980, 98).

1.1. Quotes on Ability of Islam to Spread

“Being amazed and astonished to some degree, Westerners acknowledge the anxiety that Islam is an overwhelming religion with the ever-growing ability to spread. They also find in it a fast-paced spirit and wonderful capability to cover all the corners of the

world. This is demonstrated by some Western strategists. They confirm that Islam is the fastest growing and most influential religion with the largest number of followers. John Esposito, while talking about the roots of the Islam-West conflict said: the great success and widespread expansion of Islam represented a challenge to the West on the religious, political and cultural levels. It formed, moreover, a threat to the Christian West." (Azzuzi, 2010)

"Everywhere on Earth, Islam has crossed borders and spread as it is the sole religion that people are inclined to embrace more than any other one" (Hanotaux, French Ex Foreign Minister).

"We found that the real danger to us exists in Islam and in its ability to expand and overcome and its astonishing vitality" (Laurence Brown).

"What shall I do if the Quran is stronger than France?" (Jean de Lacoste, 1962, French Ex Minister of Marine and the Colonies)

(Quotes of Rivals of Islam on the Unity, Al Wihda Islamic Site)

1.2. Current Strategic Situation

The current situation has many favorable opportunities (22) to make Islamic Universality a reality. It is as follows:

22 For more details please refer to the "SWOT Analysis"

Entering Globalization Era: Globalization is not just a set of tools and means. Rather, it is a general international culture, which big countries have endeavored to implant in the international community through their influence and mass media. This culture requires abandoning partisanship, respect of other opinions, freedom of expression, democracy and many other beautiful concepts advocated by Islam. Such countries did so to promote secularism and Western culture. Nevertheless, the concepts that were greatly instilled by such big countries in the international conscience provided us with the suitable environment to promote our own products without any restrictions, limits or control. It gives a great opportunity to us of which we must avail in spreading Islam.

Entering Knowledge-Based Economy Era: The economy of today is based on human development, growing the knowledge of human beings and their ability to think, understand and achieve. This so that the world can enter into the knowledge-based economy, and people can compete to attain much knowledge, education and ability, which makes them more capable and apt in terms of either cognitive, mental aspects or sentimental and behavioral aspects to understand and perceive the beauties of Islam, its magnificence, accuracy and believe in it.

Decline of the Credibility of Western Mass Media: This also represents a great opportunity to start spreading Islam at the international level, due to absence or weakness of obstacles in its way. The

strongest tool held by our rivals to hinder the spread of Islam is the opposing mass media. But this does not have the ability to stop the spread of Islam.

The opportunities represented in the desire of people in the international community to know more about Islam, the need of Western people for the Islamic spirit, and the great prejudice that Muslim communities suffer from American and Israeli colonization, all of them represent entrances to and needs from the international communities through which we could penetrate the mind and conscience of the public opinion and international temperament to spread the Islamic mission. The set of strengths pointed out in the SWOT Analysis would help in this, particularly the swift and deep influence which Islamic thought and the Islamic concept have over people and the ability of the Islamic thought and concept to merge and blend with the other cultures.

However, in opposition to these opportunities there are certain threats and risks that we face. They are as follows:

Entering the Globalization Era (Globalization of the Western culture): As we mentioned earlier, the disavowal of partisanship as well as the promotion of the concept of listening to others was targeted by big powers mainly to globalize the Western culture. While we are moving to achieve the universality of Islam, we are moving in an area in which secularism and Western culture are deeply rooted. They are

rampant in the daily culture and behavior of man, including the Islamic world. This represents a real threat, not only to the realization of the Islamic universality but, even to the preservation of the foundation of our Muslim people. This is particularly in the view of the serious state of deficiency in the field of practical Islamic culture which is relevant with the daily life of modern man.

The matter becomes more exorbitant because the Western hegemony has exacerbated; the amazedness and attraction, and feeling of strong inferiority, to the Western civilization have overwhelmed the international public opinion; the Muslim world is painted as a true example of civilization backwardness and ignorance; lack of a counter Islamic information media; and the Western cultural mass media is almost dominating the international arena.

On the other hand, so long as the extremists and radical movements increase in influence, geographical and political existence, and penetrate into the creeds and movements, the Islamic body becomes weaker and the Islamic world gets tired with all its resources, powers and potentials, due the internal sectarian conflicts. It also confirms the deformed image that the Western media tries to portray for the Islamic world. It leads, in turn, to the intensification of the Western soft power.

Despite all these threats and risks around us, the set of the weaknesses do not only weaken our ability to

achieve the Islamic universality, but they also effectively contribute in making us lose our Muslim popularity base in favor of the Western cultural globalization and secularism.

To sum up, we may say:

It is obvious that the international environment is very fertile to realize the universality of Islam, because of the Globalization era and knowledge-based economy, decline of the credibility of Western mass media and having many entrances to international communities, which we can access in order to realize universality of Islam.

On the other hand, the inimical world mass media is becoming more insistent and determined to achieve its goals. It has been on the battle ground for centuries, during which it scored remarkable successes. In contrast, our Islamic world is suffering serious backwardness at almost all levels.

Therefore, in theory, the initial general picture seems gloomy with some shining holes here and there that could be used to win this battle. However great the challenge is, divine announcement of the realization of Islamic universality on one side and divine promise to support the workers in the way of Allah on the other side, makes it clear that we will win, whether by ourselves or others.

Almighty Allah says: **“And We wished to be Gracious to those who were being depressed in the land, to make them leaders (in Faith) and make them**

heirs" (Surah Al Qasas, 5). His Almighty also says: **"Before this We wrote in the Psalms, after the Message (given to Moses): My servants the righteous, shall inherit the Earth"** (Surah Al Anbya, 105) and He also says: **"O ye who believe! If ye will aid (the cause of) Allah, He will aid you, and plant your feet firmly"** (Surah Mohamed, 7) and He says: **"We will, without doubt, help our apostles and those who believe, (both) in this world's life and on the Day when the Witnesses will stand forth"** (Surah Ghafir, 51) and says: **"Allah will certainly aid those who aid his (cause);- for verily Allah is full of Strength, Exalted in Might, (able to enforce His Will)"** (Al Hajj, 40).

In reality, this is proven also by the different statistics which show the swift and astonishing spread of Islam in the world, the West included, compared to other religions.

For instance, the site Islam Web states: "the international Christian encyclopedia issued recently says that the percentage of Muslims in the world increased greatly during the last century, while the percentage of Christians slightly decreased. The encyclopedia showed in its statistics that the number of the population of the world was 1.6 billion in 1900, of which Christians were 32.2%, whereas Muslims were 12.3%. It also added that after one century (i.e. in 2000), Christians percentage decreased to 31.2% out of the world population which was 6 billion, while the percentage of Muslims increased to 19.6% (the percentage increased in 2009 to around 21.5%). The

encyclopedia also says: the percentage of those who embrace other religions changed too. But it was in less significant quantity than the change in the number of Muslims. It went so far as to say that one century ago the number of Christians was more than 550 million compared to 200 million Muslims only i.e. at the ratio of 3 to 1 (the number of Muslims increased in 2009 to around 1.5 billion). It has pointed out that a large quantum of total increase in the number of believers in Christianity and Islam is on account of population trends while an important quantum reflects the outcome of the missionary and advocacy to spread the two religions. The encyclopedia pointed out that the Muslims succeeded, in particular, in spreading Islam in large areas in Africa and Asia, where the number of the Muslims was small one century ago."

1.3. Proposed Treatment Strategy

What we need to achieve this Objective "Universality of Islam" at the international peoples' level is represented in the following three axes:

First axis: reaching the stage of professionalism in mass media, whether locally or internationally, and covering all the areas of the world in all vivid languages. Toward this end, we must first have a clear, detailed and realistic strategic plan to comprehensively avail of globalization and telecommunications and information revolution.

Second axis: Reform of Islamic thought and Discourse: though this axis is extremely significant and expected to contribute very effectively in spreading Islam, the “Universality of Islam” does not depend on it and could be realized in its presence or absence! The clearest evidence to this are the statistics mentioned above.

We possess many of the beauties and magnificence of the Islamic thought and discourse that we could present to the world worthily and confidently that enable us to attract the world to Islam. We have the holy Quran, with its full grandeur, noble Hadiths, magnificent Islamic supplications, strong Islamic beliefs based on solid and well-established rational and correct evidence. We also have private and general Islamic virtues, a past and current history that is abundant of heroism, sacrifices and nobleness, and different sentiments and interactions, and humanitarian grandeur in different positions from different people. Further, we have the greatest and historically peerless “Epic of ‘Ashura’”. At present, we have the situation of the Muslim countries presently colonized (Iraq, Afghanistan, Palestine, etc) by Western colonizers and also there are resistance and firmness epics of Omar Al Mukhtar, the Palestinian resistance and “comprehensive” resistance of Hezbollah and others.

Third axis: eliminating our weaknesses and this is discussed in the next section.

1.4. Performance Indicators

- Percentage of increase/decrease in the number of Muslims to total number of world population,
- Percentage of increase/decrease in the countries in which Muslims live,
- Percentage of increase/decrease in the number of Muslim population to total number of the population of those countries,
- Increase/decrease of the percentage of the Muslim population to the total number of the population of the countries, in which Muslims are less than 50%,
- Increase/decrease of the percentage of the Muslim population to the total number of the population of the countries in which Muslims are more than 50%,
- Number of the converts to Islam compared to converts from Islam to other religions.

2. Deepening our knowledge of Islam and its concepts, particularly in respect to human life

This issue is discussed in two elements “the Nation and the Religious Models” and “Islamic Thought and Discourse.” Despite the difference of perspectives, as it was discussed there through the identification of opportunities and threats formed by these elements on the Islamic entity and its spreading, “deepening our knowledge of Islam and its concepts” represents by itself an independent, main strategic objective from the

Islamic perspective, regardless of its effects on the existence or spread of Islam.

2.1. Proposed Treatment Strategy

From a strategic perspective, the procedures recommended there are the same without any change. Thus, we are satisfied with what we have mentioned there (23).

2.2. Performance Indicators

Number, type and quality of the outputs of the different mass media, books, essays, publications in different topics and titles under the different types required for the reform of Islamic thought and discourse.

3. Instilling the Islamic culture and knowledge in the conscience and behaviour of Muslims

This must be achieved through a number of effective and influential methods to shape the Muslim according to Islamic knowledge and improve the way he looks at the universe and life so that his behavior, at all levels, would be derived from the Islamic culture. Almighty Allah says: **“It is He Who has sent amongst the Unlettered an apostle from among themselves, to rehearse to them His Signs, to sanctify them, and to**

23 For more details please see “Islamic Leadership” element and “Islamic Thought and Discourse” element

instruct them in Scripture and Wisdom.....” (Surah Al Jumu’ah, 2) and He says: **“Truly he succeeds who purifies it”** (Surah Ash-shams, 9).

3.1. Current Strategic Situation

The current situation comprises many favorable opportunities **(24)** to realize instilling of Islamic knowledge and culture in the conscience and behavior of Muslims and Muslim communities as follows:

Entering the Globalization Era: as we mentioned when we discussed Objective One, globalization is not only a set of tools and means, but it is an international, general culture that the big, powerful countries strived, through all their influence and information devices, to impose upon the international community. This culture requires disavowal of partisanship, respect for the other opinion and freedom of expression and democracy and many of the other beautiful concepts that Islam calls for.

On the other hand, globalization, through the means and tools of telecommunications and information, greatly facilitates the realization of these large countries’ objectives, for the largest section of Muslim communities.

Entering The Knowledge-Based Economy Era: as we have said before, the economy today is based on human development and developing the

24 For more details please refer to the “SWOT analysis”

ability of man and his capabilities to think, understand and achieve. Therefore, people are more capable and apt whether from a cognitive and mental perspective or from the sentimental and behavioral aspects to understand and perceive the gracefulness, grandeur and accuracy of Islam and adhere to it.

Media: one of the most important pillars on which the colonial project depends in this era is the effacement of the identity of communities and making them adopt Western and secular cultural features. The West has succeeded in doing this in one respect with many other modern civilizations. It has almost been successful in the Islamic world too, and would have been if weren't for the solidity and strength of the Islamic cultural Web **(25)**, established and implanted by Islam to protect Muslim communities throughout time from the different factors of change and deviation, and to preserve them against the strongest tides of identity effacement, as is being done now.

By virtue of this network implanted in the conscience of Muslim communities, the result was greatly counterproductive to the attempts of "globalizing Western culture" in many sectors of Muslim communities. This positively affected the return of Muslims to Islam and the increase of their attachment to it! This led to the rise of an urgent need in all the Muslim communities for constructive Islamic

25 For more details please refer to "The Cultural Web" in "Organizational Analysis" Chapter 2

information (or even independent information) that provides them with the correct information and Islamic-approved entertainment, and helps them to develop and face life. This interprets the change in favor of resistance and independent information.

In the presence of such opportunities are several strengths that the Muslim nation possesses that might facilitate this objective. I would like to mention in particular the swift and deep influence of Islamic thought and concepts on humans, and the productive and effective group of religion scholars.

However, against these opportunities there is a group of threats and risks that threaten our ability to achieve this objective as follows:

Entering the Globalization Era (globalization of Western culture): as we mentioned before, by eliminating the partisanship and implanting the perception of being accepting of and respectful towards others, the big countries endeavor to globalize the Western culture in our Islamic world! They actually achieved huge results in a group of sectors in the Muslim communities and even the matter has nearly been successful in our Islamic world! Therefore, we are moving into an arena in which secularism and Western culture are deeply rooted and spread in our daily culture and behavior! All types, tools and means of immoral decay are rampant.

Difficulty of confrontation will be increased so long as the influence of the extremist and radical

movements increases due to the rapture that they cause in the Muslim communities and alienation of Muslims from each other and even from Islam itself. In addition, there is an extreme lack in the field of practical Islamic culture related to daily life of the contemporary man, the matter that pushes the Muslim nation, and intelligentsia in particular, to the Western thought. This is particularly evident in the growth of feeling of inferiority to the Western communities, and culture and dominance of the Western Media, including its branches that have Arabian and Muslim forms, over the cultural and social information arenas.

Add to that all **the elements of weakness** that we suffer, which are almost capable, if were not for the grace of Allah and the greatness of Islamic culture that is rooted deeply in our conscience, to obliterate our resistance against Western culture. To mention just a few examples: **civilizational backwardness, sectarian and racial conflicts** from which our communities suffer; the emptying of Islamic values, concepts and practices of their substance; **loss of Islamic ideas and vision, and its hanging between Eastern and Western, the detrimental effects of many of the subversive religion scholars; the preoccupation of people with working for a living – men and women – just to get by.**

3.2. Proposed Treatment Strategy

- The proposed strategic remedy to realize this objective is the same as what was proposed to realize the first objective, and it is represented in three axes: reaching the stage of professionalism in media (especially the internal media), the reform of Islamic thought and discourse and eliminating our weaknesses.
- To provide educational courses about Islam to the different cultural sections and categories in international languages,
- To instill a culture of intention in acquiring religious knowledge by Muslim communities,

3.3. Performance Indicators

- Number, type and quality of the outputs of the different mass media, books and essays published in the religious field.
- The demand for acquiring outputs of the different religious mass media and books,
- Percentage of religious programs on TV, attendance at religious lectures, celebrations of religious occasions and attendance at Mosques,
- Percentage of increase or decline in travel to sacred places and Islamic sacred rituals compared to the total travel of Muslims,

4. Elimination of all forms of material backwardness

4.1. Current strategic situation

The international media depicts us as a vivid example of civilizational backwardness, illiteracy, violence and the like. However, the fact is that we are not at the same level of backwardness that is depicted by the world. At the same time, this image was also not far from reality. It is a bitter fact that we live in very blatant backwardness. This condition is apparent in all the aspects of our life, including our culture, knowledge, health, economy or other aspects. What we have discussed in “the economy” elements is a sufficient evidence.

When we talk about the backwardness that Islam aims to eliminate, we do not mean the material one in the areas of economy, health, science and others. Rather we mean all the types of backwardness: material, behavioral and moral.

The third strategic objective is related to elimination of behavioral and moral backwardness. It is presumed that it directly effects elimination of backwardness that our Muslim communities suffer.

The fourth strategic objective that we discuss here is to eliminate all the aspects of material backwardness and achieve the objectives needed to form a normal society and individual, not for the Muslim nation only but for the entire world. This is

based on the position of “the Witness” of the world in which Allah has positioned us.

In this regard, Sayyid Qutb (1980, 100) says: “The task which Allah has assigned to the Muslim nation, is not only guiding people to the welfare brought by Islam and protecting the Islamic faith and believers. It is larger and more comprehensive. It also includes protecting the worshipping and beliefs of all people, protecting the weak people from the tyranny of stronger people and warding off the prejudice wherever it is found regardless of who suffers it, ensuring justice and fairness to all humanity and fighting the evil and corruption on Earth by virtue of the wise custodian that Allah bestowed on this nation when He says: **“Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah...”** (Surah Al Imran, 110) and He says: **“Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Apostle a witness over yourselves...”** (Surah Al Baqarah, 143)

4.2. Proposed Strategic Treatment

The strategy proposed here is the same one that was proposed in the section of “Economy,” Therefore, we are satisfied with what had been stated there.

4.3. Performance Indicators

- Quality of education in Islamic countries,

- Percentage of enrolment in primary/secondary stages.
- Completing the primary stage.
- Continuing secondary stage.
- Percentage of the elderly who can read and write,
- Level of human development,
- Digital access indicator,
- Number of members specialized in the international professional institutions in different areas.

RECOMMENDATIONS TO REMEDY WEAKNESSES (26)

1. Civilizational Backwardness in Most Muslim Communities

This point was discussed with Objective Three, “instilling the Islamic culture and knowledge in the conscience and behavior of Muslim communities” and Objective Four “elimination of the material backwardness.”

2. Voiding the Islamic Concepts and Practices

- This has been discussed in what was suggested by the recommendations concerning the discussion on the elements of “Islamic Thought and Discourse” and Objective Three “instilling Islamic culture and

26 To peruse the details of weakness points please refer to the “SWOT Analysis”.

knowledge in the conscience and behavior of Muslim communities.”

- Correcting the wrong practices and misconceptions in respect to Islamic behavior and due reform of Islamic practices, rituals and worship as understood by Islamic Law.

3. Ambiguity among the Islamic and the Non-Islamic in our Culture

- This has been dealt with by the recommendations made in discussion of elements of “Islamic Thought and Discourse”, and objective three “instilling the Islamic culture and knowledge in the conscience and behavior of Muslim communities”.
- Demarcation and defining lines between the Eastern culture, Western culture and Islamic culture, in respect to the practices, behaviors, concepts, values and the combination of the culture prevalent in the Muslim communities in general.

4. Existence of Fatwas and Islamic concepts which run counter to the common international culture, such as killing of apostates, permission of marrying minor girls and others

- This point was dealt with in discussion of the elements “Islamic Thought and Discourse” and “Nation And Religious Models.”

5. Complexity of modern life and Preoccupation of People with Working for A Living

- We must conduct realistic field study that monitors the problems arising from this new situation, and finds the appropriate realistic and practical solutions to treat them (and maybe to convert them to gains), and then to promote these solutions at the Islamic world level. For instance, instead of depending on foreign babysitters for bringing up our children before they go to schools, professional, specialized Islamic nurseries and kindergartens could be established under the supervision and management of our professional and pious girls.
- We should develop realistic ideas about how to utilize modern technology, media, telecommunications and internet, on the one hand, and religious practices and rituals on the other, to provide and achieve balance in the life of the Muslim. In this way, it is possible to eradicate the confusion and estrangement that the Muslim can experience, due to his immersion in his or her work and materialism. This will protect him from falling victim to the Western cultural invasion.
- We should instill the practical Islamic culture in the daily life of the modern man.
- Moderate and professional Muslim advocates and reformers ought to assist the individuals of the Islamic community in remedying the problems that

they face because of the controversial and complicated reality that we live in.

6. Islamic Thought and Discourse do not keep pace with the needs of the present era

This point was discussed with the elements "Globalization", "Islamic Thought and Discourse" and "Demographic Spread of Muslims."

7. Internal Conflicts

- Consolidation of a culture of unity, tolerance, acceptance of the other, disavowal of partisanship and clashes, and application of this culture to different activities at the Islamic world level.
- To firmly denounce the extremist movements and regard them as an abnormal part of the Muslim national texture, before all local and humanitarian communities.

8. Existence of a large group of devastating religion scholars

This point has been dealt with in discussing the element "the Nation and Religious Model."

9. Weakness of Internal and External Islamic Information

This point has been dealt with under the element of "the Media."

10. Lack of Care, Even Disregard for Woman and Children in our Development, Media and Educational Activities

Forming social (civil) institutions that undertake the responsibility to achieve this objective, including distribution, promotion and instilling the culture of taking care of the development of children and women in our societies. Encouragement of events, activities, programs and social and cultural practices which help to achieve the objective, to coordinate with the different media institutions for this purpose, to assist them in providing the appropriate information material, TV, cinema, etc., to follow up the development achieved by our communities at this level, and then to prepare the applied reports on this development.

PROPOSED ISLAMIC STRATEGY

- [Strategic Direction](#)
- [The Soul of the Strategy](#)
- [Strategic Principles and Guidelines](#)
- [Strategic Procedures and Activities](#)

STRATEGIC DIRECTION (27)

1. The Strategic Vision

Human development in terms of knowledge, will, wisdom, ability, ethics, emotion and relation with Almighty Allah and in all the other ontological attributes aiming to bring humans closer to Allah and to the pursuit of a holistic well-being in this life and in the hereafter.

2. Mission

That Humanity worships Allah through constructing the Earth (succession of humans on Earth) **(28)**. Worshiping means that man shall make all of his conceptions, activities and anything in their life abide by Allah's will, according to Islamic doctrine.

3. Islamic Principles And Values

They mean the supreme principles and values as well as the essential presumptions upon which Islam founds its movement and culture. Here is a range of essential features of Islam that may form the Islamic principles:

27 For more details about the elements of the strategic direction please refer to the chapter 2

28 According to Islamic doctrines, succession and worship of Allah on Earth is manifested in the act of construction and holistic human development

(1) service to and legislation from Allah only, (2) respect of reason, (3) freedom of belief for each human being, (4) preservation of human rights, (5) coordination between formation and legislation, (6) faith in the unity of humanity, (7) humans are the most noble creatures on this Earth, (8) balance and moderation, (9) considering life on Earth a stage in the existence of humanity, (10) social morals and ethics, (11) simplicity and ease, (12) realism, (13) giving heed to intention and objective.

4. Islamic Strategic Objectives

4.1. General Strategic Objective

Promote and instil Islamic culture (with all its components) among all human beings at the level of intellectual perception, heart-felt faith, and practical behavior and practice.

4.2. Detailed Strategic Objectives

Objective One: Universality of Islam i.e. Islam reaches every corner of the Earth, the maximum possible number of humans embrace Islam, in peace and by will, not under duress or coercion.

Objective Two: Deepening our understanding of Islam and its concepts, particularly the one related to the exercise of a one's right to life.

Objective Three: Instilling Islamic knowledge and culture into the hearts, consciousnesses and action

of both Muslim individuals and communities, utilizing all effective methods. This is with an eye to shape the Muslim in tune with such knowledge, to better see the universe and life so that he upholds the standards of Islamic culture.

Objective Four: Elimination of material backwardness such as ignorance, disease, poverty, insecurity, and prejudice, and to achieve the required elements (economic, cultural, health and political) for the formation of healthy societies and individuals in the Islamic region and world.

THE "SOUL" OF THE STRATEGY

The soul of this strategy is "the creation of the phenomenon of human development and advancement according to the Islamic comprehensive and balanced perspective".

Based on the strategy positioning, we can see the most important element in the current era is the competent individual who is well-educated and skilled. This is the crucial element in determining the wealth of a society, its progress and opportunities for the continuity of progress. This element, likewise, is the ultimate goal and strategic vision of Islam!

Therefore, the essence of this strategy is the development of man according to the Islamic comprehensive and balanced perspective, which is concerned with developing all aspects of the personality of man, not to morph into a human

monster. In other words, it is the development of their beliefs, piety, ethics, will and knowledge through instilling Islamic values and principles. This is, in addition, to develop their professional competencies and motivation.

The first axis on which this strategy depends is that the development of humans is our objective and at the same time it is our means. In other words, the effect of any investment and effort exercised to achieve this objective is not confined to specific limits. Rather, its effect automatically multiplies and its scope expands day by day! The more we exert effort towards developing man within the Islamic Perspective, the more such development produces skilled individuals. Such individuals are expected to engage and have a good foot in the Islamic arena as activists, which is meant to perpetuate endeavors towards development of man.

The second axis is the fact that the norm for success of the strategy is not success in developing some people here and there, as it happens and used to happen in the past, but in converting this development into a continual phenomenon at the human level. This is the real challenge.

Practically, it is impossible to achieve that through the traditional way of exercising efforts on each person, on an individual basis. We are trying to create a continual “phenomenon” instead of just developing individuals!

The only practical way to create such phenomenon is through the following two concurrent processes:

- To create the desire and culture of pursuit to change and develop in all human societies in general, and the Muslim Community in particular. However, this should be according to the comprehensive and balanced Islamic perspective. Allah says: **“Verily never will Allah change the condition of a people until they change it themselves (with their own souls)”** (Al Ra’ad, Ayah 11).
- To provide the infrastructure and resources to enable people to convert their efforts and desire towards development into tangible results.

Fortunately, since the ability to create any phenomenon and maintain its continuity is contingent on the extent of its consistency and agreement with the economic, political, social, cultural and technical attributes of the era and the trends towards which such attributes push, the process of creation of such a desired phenomenon will not be difficult because it flows in the same trend of this era.

In other words, this era naturally and abundantly rewards all those who develop themselves either in financial, social, functional or personal rewards. This represents a great incentive for people towards the process of development.

We cite the following example for illustration:

In order to create the university education phenomenon in a country, we need to create the desire and culture of endeavor for university education in that country. Otherwise, people will not try to pursue university studies. However, if there are no universities in that country and there are no other alternatives such as distance learning or E-Learning, the endeavors of people would be futile. Over time, they will stop such endeavors for university studies.

Now let us presume the availability of both factors (i.e. desire of endeavor to university education and availability of universities). Then the result would be graduation of many people from universities. However, let us imagine that there is a trend necessitated by economic and social conditions where university graduates do not find jobs, contrary to artisans who earn a lot and enjoy respect from people more than university graduates! Here we expect that the education phenomenon would decay in that country and the number of those who try to join universities will decrease.

STRATEGIC PRINCIPLES AND GUIDELINES

These principles and guidelines are the frameworks to govern the following proposed “strategic activities and procedures”. They are derived from organizational and environmental analyses conducted in this study and they are of two types as follows:

1. Essential Principles

These are the strategic principles upon which the strategy is founded and cannot be overlooked. It includes the following two principles:

1.1. The strategy of expansion and reformation

The first dimension “expansion” represents the strategic objective of “Universality of Islam.” While “reforming of the internal house” is represented in the remaining strategic objectives **(29)**.

The reason for adopting this strategy is that “restructuring of the internal organization” is an indispensable requirement, particularly when we are facing ferocious attacks that target exterminating our existence. Therefore, restructuring of the internal organization ensures our existence and preserves the Muslim nation.

Likewise, “expansion” in terms of endeavor to universalize Islam is also an indispensable necessity because, in this struggle for survival, we need to expand in order to preserve our existence.

Moreover, the fact that we are in an early Globalization **(30)** and knowledge-based economy **(31)** provides us with ample opportunities to achieve

29 For more details refer to “Islamic Strategic Objectives”.

30 For more details refer to “Globalization” element.

31 For more details refer to “Economy” element.

the two dimensions. These opportunities might not occur again if we do not utilize them now.

In addition, we possess adequate resources and strengths that enable us to achieve the two dimensions, despite the relative weaknesses and febleness that we suffer **(32)**.

1.2. Systematic Chaos Structure

The target candidates to implement this strategy are all the components within the Muslim nation instead of any specific group. Accordingly, to realize this strategy we do not need the direct determined hierarchical organizational structure that we are used to in organizations. Rather, we need the integrated, coordinated structure of “systematic chaos.” This means that instead of a superior control and command, we need a management to facilitate the movement and contributions of different independent parties and individuals toward the Islamic strategic direction. In other words, any interested individual or party of the Muslim nation can move, either independently or in coordination with others, to achieve any proposed project. This strategy can achieve the Islamic objectives to help in the development of the Muslim nation or world in whatever framework. All this must be amicably and peacefully attained, and toward the Islamic strategic direction.

32 For more details refer to “SWOT Analysis”.

Michael Hammer mentions in his book *After the End of Management*: “The traditional model that organizations have used for the last two hundred years is a ‘command and control’ model, which is similar to what was started in the Roman legions. We live in an environment that is bombarded by change –this has become a cliché by now but it is nonetheless true– and we've not even begun to come to terms with what it means. We need a model where management exists, not to direct and control or to supervise, but rather to facilitate and enable” (2004, 96-97).

The reason for such a type of organization to manage the Islamic strategy is essential, not just because it is the best in terms of flexibility, effectiveness and safety, but also it is the sole practical approach for organizing a strategy whose members number approximately one and a half billion individuals **(33)**. Such individuals are independent in their decisions, and movement, and different in their trends, affiliations, thoughts, creeds and dispositions. Further, it is the only way to overcome the strategic obstacles that we mentioned earlier in chapter 1, the introduction to this book.

This strategy –atleast in its overall framework– is the same strategy called for by ISESCO in “Cultural Strategy for the Islamic World.” They call it the strategy of mobilization. It stated: “At the end of 1978,

33 For more details refer to “Demographic Distribution of Muslims” element

the French Ministry of Culture carried out a study through the International Future Society on supervising the future of development. The studies and discussions on the question 'Which culture in the future' led to the conclusion that there were two strategies of culture:

The strategy of the acceptance of reality: This is a strategy in which the masses progressively forego any competition with the elite in the face of continuous changes within society and give up all attempts to control change. This strategy is likely to increase tension in the status quo and enhance the centralization of authority and administration in the hands of the elite. It drowns society under a flood of problems resulting from the negative and untreated effects of change. It leaves decision-making and the determination of alternatives in the hands of an isolated group of actors and decision-makers.

The strategy of change: Under this strategy, all conscious minds in society are mobilized in order to attain a qualitative civilized level. It aims at the actual participation of the individual in shaping his life, caring for his environment and society, contributing to self-promotion and in having a posture bearing on the development and reform of his society.... This strategy allows for the development of a kind of culture which makes it possible to move on from a society with an active majority which states its problems...

Many cultural directorates in the Islamic World remained committed to the first strategy, namely the

strategy of resignation. However, it has become necessary for all cultural institutions and directorates in the Islamic World to resort to the second type i.e. the strategy of mobilization.

It is clear that this second type stimulates and induces potentials to move from a state of ambiguity, negative consumerism and rigidity of thought and creativity to a state of mobilization, collective inventiveness and participation in the process of change by all actors in social life, in a way that may make it possible to develop society's structures in order to preserve its quality, strengthen its identity and relations and promote and develop its thought" (2007, 16).

The systematic chaos strategy can be realized by the following two factors:

- To establish an interactive, independent and unbiased website(s) that aims to facilitate coordinated cooperation between all interested parties and individuals of all faiths and creeds (apart from extremists) to serve the world and the Muslim nation particularly. The sites will facilitate exchanging information and resources.

The distinct feature of these websites is that they are interactive communication tools. Hence, we need them as a minimum requirement to ensure free and effective communication between the interested parties and, accordingly, to initiate the "Systematic Chaos Strategy."

- An individual or a party (or more) who undertakes the role of coordination among the parties, and who is willing to serve the interest of the Muslim Nation. This function comprises managing those websites of strategic coordination (defined above) and facilitating the coordination among, and assistance to, the players and activists in the Islamic arena. It also includes monitoring reality in the light of the Islamic strategy to identify those areas that have been overlooked by players to call their attention to that or to search for players and activists of interest to include them.

2. Guidelines of Effectiveness

They were essentially extracted from “stakeholders’ analysis” (34). However, non-compliance with them would not impede the implementation of the proposed plan.

2.1. Separation of political Islamic activities from other Islamic civilizational activities

It is strongly recommended that those who carry out various Islamic civilization activities whether cultural, social, economic or informative should not be involved in banned political activities. Likewise, those who are engaged in political activities must not be

34 For more details refer to “Stakeholders’ Analysis”

engaged in the other Islamic activities, as far as possible!

No doubt that calling for rational ruling, wide public participation, democracy, preservation of rights, maintaining liberties, administering justice for all humanity, deterring the colonization tendencies and many other political issues is fundamental to the Islamic perspective and must be enhanced by the Islamists. However, this does not change the fact that the political arena has its special characteristics that may adversely affect the Islamic civilization activities.

Personal interests generally dominate political activities and politicians and it is feared that Islamic activities might be misused for the purpose of achieving some political and personal goals. Moreover, Islamic politicians are normally disliked by their own governments or others, or at least on the Observation List. Hence, it is feared that their engagement with other Islamic activities would draw them to the Suspect Activities List by governments.

Therefore, it is preferable, as far as possible, to separate those who undertake the Islamic political activities from those who carry out other Islamic activities, according to the circumstances of each country.

2.2. Non-violation of Laws, Rules and Regulations

Violating laws, rules and regulations applicable anywhere by those who undertake Islamic civilization

activities should be red lines not to be crossed under any circumstances. They must be exercised within the framework of local regulations and laws. Doing otherwise would expose the entire Islamic system of activities to the risk of infuriating governments, and making people dislike and withhold from joining Islamic activities. The consequent political or security threat in the country may be misused and exacerbated by those who seek to disrupt tranquility in our communities. Therefore, damages of carrying out any Islamic activity in violation to the applied law are more detrimental than any instantaneous benefits envisioned.

2.3. Transparency and Clarity

The nature of Islamic activities does not normally require confidentiality. All that we endeavor to attain is human well-being and development, and to introduce the Islamic thought in a manner that keeps pace with the contemporary requirements. Then, they are at liberty to follow it or not **“Let there be no compulsion in religion: Truth stands out clear from Error”** (Surah Al Baqarah, Aayah 256).

Therefore, ambiguity and confidentiality, unlike transparency and clarity, generate worry, fear and alienation among people and governments, as well as creating opportunities for the biased to achieve their personal goals using Islamic activities. This, furthermore, allows our enemies to break through our lines and threaten the stability and security of our communities.

Hence, our Islamic activities should be transparent, clear and overt. We have nothing to hide from people and we do not have hidden agendas!

In more practical terms, Islamist activists have to disclose management and financial reports, as far as possible, at least to the official authorities.

STRATEGIC PROCEDURES AND ACTIVITIES

By merging the proposed procedures and activities throughout this book in order to actualize the strategic Islamic objectives, handle the surrounding critical issues and factors, meet challenges and threats, eliminate the weaknesses and deal with the various stakeholders in the Islamic strategy, we propose four groups of procedures and activities.

1. Group One: Strategic Projects

They mainly aim to develop the capabilities of individuals and other components of the Muslim nation, and to enhance communication among them worldwide and improve our strengths to implement Islamic strategy.

1.1. Islamic Strategy Websites (Enabling Systematic Chaos Strategy)

Establishment and management of interactive, independent and unbiased “Islamic Strategy” websites that aim to facilitate coordination among all interested

parties to serve the Muslim nation, and provide access to all necessary information for serving that purpose.

Why this project?

- This project facilitates and activates the processes of serving the Muslim nation and the World through coordinating the interested parties and reallocating resources more effectively.
- This project is vital to activate the proposed strategy in its four Islamic objectives, ward off dangers to the Muslim nation, and overcome its weaknesses.

Implementation Responsibility

The candidates recommended to take the initiative in implementing this project are Islamic institutions and specialized Islamist activists.

1.2. Web based search engine to provide Islamic scriptures

Establishment of a web based search engine to provide analyzed, classified and interpreted Islamic scriptures i.e. Quran and Hadeeth.

Critical Analysis of Hadeeth (Sunna) means determining the extent of its reliability, whether it is most likely to be correct (Saheeh), or reasonably good (Hasun) or weak (Da'if).

The **classification** of Islamic scriptures means indexing them through a methodology that reflects

subject-wide contemporary divisions of knowledge and studies, and the current issues so that each Islamic scripture can be indexed in one or more of these subjects.

Interpretation means the definition of terminologies, terms and difficult phrases used in such texts in simple and clear language so the text and its connotations might be understood without great difficulty.

Why this project?

- This project would enable Muslims and scholars to research Islamic scriptures to know and understand Islamic doctrine and culture more deeply and extensively **(35)**, particularly the ones related to the conduct of human life. Therefore, it would enable spreading Islam in the world and instilling it in the conscience and behavior of Muslims.
- It would enable substantive interpretation, **(36)** not only of the Quran but of all Islamic scriptures (Quran and Sunna), which would not be possible without this project.

35 For more details please refer to "Islamic Thought and Discourse" element

36 Substantive interpretation of the Quran is the interpretation that tries to make Quranic study of specific subjects in the field of belief, social or universal subject with the objective of identifying the Islamic theory about those issues (Sayyid Al Sadr, 1428 H, 3).

Implementation Responsibility

The candidates recommended to take the initiative in implementing this project are Islamic institutions and Islamic scholars.

1.3. Professional Training/Learning Programs in Jurisprudence (Fiqh) and 'Usool (methodologies and concepts based on how Islamic scriptures get interpreted)

Providing short term, extensive and in-depth professional training/ learning programs, rather than academic ones, **(37)** in both Jurisprudence (Fiqh) and 'Usool to academic individuals and intellectuals to enable them to deal with the Islamic scriptures in a more practical manner.

Why this project?

This project would enable the academic individuals and intellectuals to make use of Islamic scripture more extensively and deeply, particularly the one related to the conduct of human life as well as cultural and behavioral challenges faced by humans nowadays. Hence, this would assist in spreading Islam

37 Professional studies differ from academic ones in that they target developing competencies based on skills, knowledge and practical understanding of the profession, its standards, methods and tools; while the academic studies are more oriented towards the development of theoretical and academic knowledge.

in the world and instilling it in the conscience and behavior of Muslims.

Implementation Responsibility

The candidates recommended to take the initiative in implementing this project are Islamic institutions and Islamic scholars.

1.4. Career Planning organizations

To establish a specialized consultancy organization to spread the culture of career planning **(38)** in Muslim communities and support interested individuals by counseling, providing relevant information and advising them to plan their career through interactive specialized websites.

Why this project?

In this age of knowledge and globalization, the development of individuals' knowledge and professional competencies is the core axis for any endeavor to develop our economies and eliminate material backwardness in our communities. The success of spreading career planning culture at the behavioral level of our individuals and communities would enable

38 Career Planning aims to develop your competencies in terms of knowledge, experience and skills based on understanding yourself and the surrounding environment and benefitting from available facilities in order to achieve the success and the career objective you strive for in your life.

us not only to achieve a paradigm shift in our economies, but also to compete with developed countries.

Implementation Responsibility

The candidates recommended to take the initiative in implementing this project are specialized individuals, civil community institutions, large private business organizations (as part of their social responsibilities).

1.5. International Muslim Economic and Knowledge Websites

To establish international Muslim diversified economic and knowledge websites based on both fiscal interest and spirit of Islamic affiliation that link Muslims of the world, regardless of their faiths and creeds (excluding extremists).

Why this project?

- This project would enhance the spirit of belonging among Muslims in general and strengthen their coherence; hence, it may effectively contribute in protecting the emigrant Muslim communities from alienation and repulsing corrupting influences **(39)**.

39 “Joseph Nye (1990) defines ‘soft power’ as the ability of a specific nation to influence other nations and direct their general choices based on the attractiveness of its social and cultural system and

- This project is expected to contribute in eliminating the backwardness witnessed by our Muslim communities (the fourth strategic objective) and instilling the Islamic culture in the conscience and behavior of Muslims and Muslim communities.

Implementation Responsibility

The candidates recommended to take the initiative in implementing this project are the specialized individuals and Islamic institutions.

1.6. Media Institutions

To establish all types of media institutions including satellite channels, newspapers, websites, institutions for production of animated films, television serials and other multi-media institutions in order to attain the professionalism in media, whether locally or internationally and cover the world, in all languages.

These institutions aim to raise political and religious awareness locally and globally, and to provide wholesome and constructive entertainment to the different sections of the international community and to create cultural, scientific, professional, economic and strategic awareness within the Islamic world.

the group of its values and institutions instead of relying upon coercion or threat" (Abdul Salam, 2008, 9).

Why this project?

Professionalism in media is a prerequisite to implement the four Islamic objectives, mitigate risks facing the Muslim nation and address its weaknesses.

Implementation Responsibility

The candidates recommended to take the initiative in implementing this project are the information institutions, specialized individuals, Islamic activists and Islamic institutions.

1.7. Women and Children Development

Institutions

To establish civil social institutions with the objective of developing the women and children in our communities. This includes the promotion and inculcation of this culture by organizing the events, programs, different social and cultural practices that meet this objective. That would require coordinating with different information institutions to make available the appropriate information, television and cinema materials. Also, this involves following up the developments achieved by our communities in this regard and reporting about it along with other procedures and activities that might be carried out to achieve this goal.

Why this project?

No doubt that women and children have great impact on our communities at present and in the future, and they are the majority. However, they are almost neglected in our development activities and left to the materialism of Western culture and its multimedia.

Implementation Responsibility

The candidates recommended to take the initiative in implementing this project are specialized Islamic activists, religious scholars and Islamic institutions.

1.8. Training Centres for “Islamic Cadres” (40)

To establish training centers to provide professional training courses in the field of management, oration, self-development and computer skills for Islamic cadres of religious students and scholars, Imams of mosques, orators and preachers either free of charge or for nominal charge. These centers should carry out their mission in coordination with Islamic schools, institutions and intellectuals of the Muslim nation.

40 Islamic cadres are those who dedicated for studying Islam, spreading it and instilling its culture and regulations in the conscience and behaviours of Muslims and Muslim communities.

Why this project?

Developing Islamic cadres managerially, professionally and socially will enhance the chances of achieving Islamic strategic objectives.

Implementation Responsibility

The candidates recommended to take the initiative in implementing this project are the Islamic activists and religious scholars who are specialized in training and Islamic institutions.

1.9. Religious Education for Emigrant Muslim communities

To establish Islamic institutions that work on religious education and refinement of the emigrant Muslim communities to revive Islamic cultural events and practices.

Why this project?

These communities represent a double-edged sword. If secular values are instilled in these communities, we fear that they would promote secular values and the Western culture in our Muslim countries as well. However, if they are well-educated and refined in Islam, this can represent a real support to the spread of Islam in the West and assist in achieving the Islamic objectives.

Implementation Responsibility

The candidates recommended to take the initiative in implementing this project are the specialized Islamic activists, religious scholars and Islamic institutions.

1.10. Educational Courses on Islamic Religion

To establish specialized Islamic institutions to provide educational programs about Islam to Muslim and non-Muslim individuals in different international languages everywhere in the world and through various mass media such as satellite channels and websites.

Why this project?

- To respond to individuals' needs of knowing more about Islam.
- This project directly contributes in achieving the goal of spreading Islam (the first strategic objective) and instilling Islamic culture in the conscience and behavior of Muslims (the third strategic objective).

Implementation Responsibility

The candidates recommended to take the initiative in implementing this project are the Islamic activists, religious scholars and Islamic institutions.

2. Group Two- Studies and Research

It is a group of studies, research and plans to be conducted to develop the Muslim nation's competencies, instill the Islamic culture in the conscience and behavior of Muslim communities, reform Islamic thought and discourse, and enhance our ability to withstand Western dominance.

2.1. Solutions to the Complications of Modern Life

The complexity and requirements of modern life require individuals to be almost fully preoccupied with making a living. This normally makes our lives full of complications and challenges especially when balancing other priorities such as bringing up of children, taking care of family, maintaining relations with the relatives, attending to mosque and religious ceremonies and serving the community.

It is required that we:

- Conduct a field study of problems and challenges of today's life in order to find out practical solutions to handle them.
- Devise a realistic vision of how to balance the new technology and mass media, telecommunications and internet with Islamic practices, rituals and concepts.

Why this Procedure

It is a vital to understand the varied aspects of contemporary reality, the challenges it brings about and capabilities it makes available. So, we adapt what we do to this reality to instill Islamic culture in the conscience and behavior of today's human beings and ease the confusion and loss of Muslims due to their indulgence in work and material life. Hopefully, we avoid being ensnared in the clutches of the Western cultural grasp.

Implementation Responsibility

The candidates recommended to take the initiative in conducting these studies are specialized individuals, the Muslim nation's intellectuals, Islamic institutions and centers of studies.

2.2. Differentiating the Islamic Culture from Eastern, and material Cultures

To carry out a study of differentiation and demarcation between the Islamic, Western and Eastern cultures regarding the practices, behaviors, concepts, values and multi-culturalism spreading in our Muslim communities.

Why this Procedure

This study is imperative because of the lack of clarity between what is related to Islam and what is not among the everyday issues experienced by a

Muslim. This is because the Islamic culture has blended with the secular and Eastern cultures in terms of movement, practices, thinking and conscience of Muslims. Also, it is marred by many misconceptions that are considered Islamic. This hampers the realization of the objective of instilling the Islamic culture in the conscience and behavior of Muslims and Muslim communities (Objective Three).

Implementation Responsibility

The candidates recommended to take the initiative in conducting these studies are religion scholars, the Muslim nation's intellectuals, Islamic institutions and Research Centers.

2.3. Correcting Distorted Islamic Concepts and Practices

To correct the mistaken practices and misconceptions in Islam and redirect the Islamic rituals and worship towards their rightfully intended direction in Islam.

Why this Procedure

Due to customs and traditions, passage of time and indulgence in material life, many of the Islamic values, concepts and practices have been rendered void, marred by materialism. This issue hinders the objective of instilling the Islamic culture in the conscience and behavior of Muslims and Muslim communities (Objective Three).

Among the examples of these deviations in concepts and values is the transformation of Ramadan to a month of enjoying different types of delicious foods, a month of TV serials and entertainment programs and a month of sleeping and lethargy. In the same manner, to some, the Haj has become a vacation journey (a competition of five star services) and the days of Islamic ceremonies have become days of travel, food and new dress.

Implementation Responsibility

The candidates recommended to take the initiative in conducting these studies are religious scholars, the Muslim nation's intellectuals, Islamic institutions and Research Centers.

2.4. Writing about Islamic Practical Culture Related to Daily Life

To write about the Islamic culture related to the daily life of modern humans. We mean the culture that addresses human beings, Muslims and non-Muslims, in an easy, direct but very effective language. This will guide them on how to develop themselves and their capabilities, be confident in themselves, gain happiness, deal with and face life, realize their potentials, preserve their families, bring up their children, select their friends as well as other issues related to their daily life. This would guide them to perfect applicable techniques, processes and concepts to assist them to attain the happiness and safety that

they eagerly look forward to. Appropriately, such instructions are based on Islamic beauty, concepts and virtues, and the marvelous daily Islamic practices.

Why this Procedure

This could be one of the most important procedures as the majority of people nowadays are only interested in this part of knowledge. Therefore, the absence of this culture from the Islamic arena might push the intellectual Muslim peoples' base under the wings of Western culture. Fortunately, our ability to manifest what we own in this field might be our strongest tool to realize the universality of Islam (Objective One) and instill the Islamic culture in the conscience and behavior of Muslims and Muslim communities (Objective Three) and even more effectively contribute to the elimination of backwardness in our communities and development of our economies (Objective Four).

Implementation Responsibility

The candidates recommended to take the initiative in conducting these studies are religious scholars, specialized Muslim nation intellectuals, Islamic institutions and Research Centers.

2.5. Writing in The Islamic Thought

To disseminate the Islamic thought and present how excellent, real and comprehensive the Islamic

concepts are by publishing the Islamic social systems, principles and values **(41)**.

Why this Procedure

Deepening our understanding of Islam is our second strategic objective and it is one of the most important steps for realizing the universality of Islam (Objective one), instilling the Islamic culture in the conscience and behavior of Muslims and Muslim communities (Objective Three) and eliminating the backwardness in our communities (Objective Four).

Implementation Responsibility

The candidates recommended to take the initiative in conducting these studies are individuals, religion scholars, specialized Muslim nation intellectuals, Islamic institutions and Research Centers.

2.6. Availing of International Standards in Developing Our Islamic Discourse

In this era, the professional standards, language and styles of discourse related to professions and humanitarian sciences have developed tremendously. Therefore, we have to avail ourselves of these internationally accepted standards and discourse styles in different fields of human resources, education and human rights to develop our Islamic discourse.

41 To peruse these types of writings please refer to "Islamic Thought and Discourse" element

Why this Procedure

Almighty Allah says: **“We sent not an apostle except (to teach) in the language of his (own) people, in order to make (things) clear to them ...”** (Surah Ibrahim, Aayah 4). So that we are eloquent to convey our mission, we should address the world in the language and standards that it understands and accepts. This development will help us in spreading Islam in the world (Objective One) and instilling the Islamic culture in the conscience and behavior of Muslims and Muslim communities (Objective Three) and eliminating the backwardness in our communities (Objective Four).

Implementation Responsibility

The candidates recommended to take the initiative in conducting these studies are religious scholars, specialized Muslim intellectuals, Islamic institutions and Research Centers.

2.7. Monitoring Where the West Moves &

Planning to Avail Ourselves of the Present Situation

As we have entered the globalization and knowledge-based economy era, the international environment has become conducive to realization of all the Islamic strategic objectives. This is due to opportunities offered by this era, diminished Western

credibility and the many needs of the international communities.

However, the determination and insistence of the West to realize its goals, and impose its domination and hegemony over the world has been going on for decades.

Therefore, we need to understand the actions of the West. Moreover, we have to plan perfectly to avail ourselves of the opportunities provided by this era in order to realize the Islamic strategic objectives and mitigate risks facing our nation. **We need to:**

- Monitor and study the movements of the West regarding its domination and hegemony over the world, and particularly over the Islamic world.
- Analyze the options available to the developed countries to solve their problems of unemployment and leisure time, the impact of such problems, and the solutions they set before us in the region.
- Develop appropriate plans to benefit from globalization, and the communication and information revolution.
- Develop appropriate plans to avail ourselves of the international bodies of human rights, professions and information.

Why this Procedure

This procedure is important to realize Islamic goals and mitigate risks facing our nation.

Implementation Responsibility

The candidates recommended to take the initiative in carrying out this project are specialized Muslim intellectuals and Research Centers.

3. Group Three: Media Messages (Internally and/ or Externally)

We mean here all the information, messages, knowledge and thinking and behavior cultures intended to be spread, promoted and instilled whether in local or international communities through the mass media. This includes publishing mechanisms such as personal transmittal and SMS, publications, banners, symposia, seminars and commemoration of religious ceremonies, Haj and Umra, Jumaa Sermons, newspapers and magazines, radio and TV broadcasting, cinema, theatre, audio and video cassettes, CDs, books, all types of arts, cultural programs, animated films, internet, power point presentations and Flash.

This role must be carried out by all the competent and capable elements within the Muslim nation including its institutions, scholars and individuals at their different levels, locations, social and functional positions.

These messages are categorized into the following groups:

3.1. Activating the Islamic Strategy

To activate this strategy, we need the mass media as detailed above.

In this regard, we need to promote the following information messages:

- Promoting and instilling the intended behaviors and practices into our Muslim communities as specified in Group Four of these strategic procedures.
- Motivating and encouraging all the components of the Muslim nation such as religious schools and universities, intellectuals and others to carry out the studies and research specified in Group Two of these strategic procedures.
- Promoting and publishing the findings of the studies and research specified in Group Two of these strategic procedures.

Why this Procedure

Activating this proposed strategy in order to achieve the four Islamic objectives, mitigate risks facing the Muslim nation and address its weaknesses.

3.2. Spreading the Culture of Religious Studies

To create and spread the desire and culture of religious studies among our Muslim communities, including immigrant Muslim communities.

Why this Procedure

It is expected that spreading this culture would effectively and directly assist in deepening our understanding of Islam and to reform Islamic thought and discourse (Objective Two), instilling the Islamic culture in the conscience and behavior of Muslims and Muslim communities (Objective Three) and spreading Islam in the world (Objective One).

3.3. Spreading the Mechanisms to Avail Ourselves of the Age of Globalization and Knowledge-Based Economy

In this particular age, and while entering the era of globalization and knowledge-based economy with all the capabilities and opportunities available, we could develop our economies and eliminate the backwardness that our communities suffer if we can make use of this age. **Therefore, it is required to:**

- Create general awareness and perception among the Muslim communities on how to use globalization in education, development and competition in the globalized economy.
- Promote the culture, methodology and techniques of career planning in our Muslim communities.

Why this Procedure

It is anticipated that the spreading of such a culture will actively and directly help to develop our

economies in a manner that enables us to compete with the developed countries and wipe out the backwardness that our communities suffer (Objective Four). It is also expected that it would contribute to realizing the other Islamic objectives and defy Western dominance.

3.4. Promoting and Spreading Islamic Mission

Abdul Salam (2008) mentions that the international mass media depicts the world of the East, particularly the Islamic world, in comparison to the modern and developed West, as a vivid example of intellectual and historical idleness, and civilized underdevelopment and ignorance.

That is how the feeling of wonder, attraction and extreme inferiority relative to Western civilization was created to the extent that it paralyzed the ability of rational thought and resistance. The sense of constructive criticism was lost by all the peoples of the world, including the Islamic world, and even by some of the educated Islamic elites.

To be able to stand this challenge, it is required to spread the following messages:

- Disavowing extremist and *takfiri* movements before the local and international communities,
- Promoting Islamic concepts and instructions related to the values of international interest in the local and international communities,

- Improving the image of the Islamic community in the eyes of the international communities through spreading positive images about it and clarifying the negative images (if resulted out of misconception or try to get rid of them, if real),
- Promoting the Islamic religion in the world based on the Holy Quran; strong Islamic beliefs based on solid and strong rational evidence; the magnificent and excellent Islamic principles and values; the history that is rich in heroism, sacrifice and noble sentiments, in addition to other beauties and splendors of Islamic thought and discourse. We can offer the world the aptitude and confidence that would enable us to attract the world to Islam, if we promote them in a professional way.
- Providing quick and influential introduction to Islam to the international and local communities that are interested in it (through website/ video clips/ brochures and other media),
- Highlighting the exorbitance and depth of the problems, disintegration and crises that Western communities suffer.

Why this Procedure

It is expected that the dissemination of these messages would help us counter Western soft power and to spread Islam in the world (Objective One) and to instill the Islamic culture in the conscience and behavior of Muslim communities (Objective Three).

4. Group Four: Practices and Behaviors Required from Muslim Nation

These are the strategic practices, behaviors and cultures required for all Muslim individuals and parties, as far as possible.

These practices could be classified into four categories:

4.1. Activation of Islamic Strategy

The results of this category of practices activate the proposed Islamic strategy to achieve the Islamic objectives, mitigate risks facing the Muslim nation and eliminate its weaknesses.

Practices and Cultures in this Scope are:

- Culture of shouldering message dissemination and serving the religion, society and humans in general,
- Culture of strategic planning, contemplation and consideration of matters before the individual carries out any activity, procedures or strategic or crucial decisions in his life; whether at the level of planning professional career or work projects or serving the society and religion or even to his holidays and travels,
- Culture of unity, tolerance, good faith, inclusivity, and disavowal of conflicts. This culture should be activated through different activities and occasions

at the level of the Islamic world in particular, and the whole world in general,

- To exercise the promotion of virtue and prevention of vice, good deeds, and constructive criticism smoothly and amicably to any person without exception even to religious scholars, dignitaries and the rich,
- To support Islamic studies institutions, religious schools and universities and provide them with competent human cadres (students of religion studies) and assist them in developing themselves and their capabilities to be able carry out their role,
- Religious scholars should carry out their duty in leading the Muslim nation through the different functions required to preserve and spread the nation and Islam,
- The activists, intellectuals, general individuals and institutions of the Muslim nation should carry out, jointly, all the functions that the religious scholars are unable or fail to do so as to preserve and spread the nation and Islam.

Why this Procedure

To activate this proposed strategy to achieve the four Islamic objectives, mitigate risks facing the Muslim nation and eliminate its weaknesses.

4.2. Development and Advancement of Muslim Communities

The prevailing concept in the past was that natural resources are the critical factor in determining the wealth of a society! However, this concept radically changed recently. Knowledge and rational thought became the two critical elements in determining the wealth of the society, extent of its development and chances for sustainable development in the present century (Salman, 2009).

Practices and Cultures within the Scope of Development and Advancement of Muslims and Muslim communities are:

- Assistance to the governments in their endeavors to develop and advance their citizens and communities through the different functional and social positions that we hold,
- The citizens of each country should strive to control the critical jobs and decision-making positions via developing their professional and managerial competencies. These positions include recruitment, human resources, finance, and leadership positions,
- Developing digital literacy in the Islamic world particularly and the world in general, building appropriate knowledge contents, spreading education and learning, and urging our communities to adopt them,

- Endeavoring to have the required knowledge and competencies to use and own telecommunication and information technologies and tools.

Why this Procedure?

It is expected that these practices would help us effectively develop the economies of our communities and eliminate backwardness (Objective Four) and also to assist us in instilling the Islamic culture in the conscience and behavior of Muslim communities (Objective Three) as well as to enable us to be more self-sufficient.

4.3. The Islamic Body of Knowledge

Our strategic product that we promote to the world and humanity in general is Islamic thought and knowledge. Our competitive edge is the beauty of this thought and its universal splendor to humanity. The more we understand this matter practically, the more we are able to promote, spread and instill Islam.

Practices and Cultures within the Scope of Islamic Knowledge

- Endeavoring to acquire true Islamic knowledge and culture,
- Endeavoring to apply Islamic thought and discourse.

Why this Procedure?

These practices are expected to effectively help us spread and promote Islam to the world (Objective One), deepen our knowledge of Islam (Objective Two), instill the Islamic culture in the conscience and behavior of Muslim communities (Objective Three), and enable us to counter Western soft power.

4.4. Practising the Islamic Culture

Sheikh Al Mutahary (2000, 15) says: "The objective of sending prophets is making mankind reach the integrity and perfection of nature." This goal could not be attained unless man exercises the Islamic culture in reality.

Practices and Cultures within the Scope of Practicing the Islamic Culture

- To endeavor to become a realistic embodiment of Islam by applying the Islamic culture in all its contents of Fiqh (jurisprudence), Islamic ethics, beliefs, knowledge and concepts, superb values, Holy Quran, Prophetic Hadeeth, supplications in our daily life while living up to them and evaluating the different issues that we face,
- Preachers and reformers should help Muslims to remedy problems and challenges that they face due to the complications of modern life.

Why this Procedure?

These practices would instill the Islamic culture in the conscience and behavior of Muslims and Muslim communities (Objective Three) and help us effectively be culturally independent.

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