

# Example of islam in the modern world essay

[Religion](#), [Islam](#)



In the twentieth century, Islam had a number of journalists, political philosophers, theologians, and revivalists (Ismail 2011). Some of these influential Muslim intellectuals include Hasan al-Banna (1906-1949), AbulA'laMawdudi (1903-1979), and SayyidQutb (1906-1966).

AbulA'laMaududi was a political philosopher in Pakistan, Muslim revivalist, journalist, and a theologian. He founded the Islamic revivalist party. He was also the first person to receive the “ King Faisal International Award.”

QutbSayyid was a theorist of Ikhwan-al-Muslim (the Muslim brotherhood).

The other intellectual, Hasan al-Banna, was the founder of the Muslim brotherhood, an influential revivalist movement during the 20th century (Yilmaz 2009). He was indeed, the most influential Muslim intellectual and activist during 20th century. Hasan Al-Banna contributed a lot to the Islam religion and Muslim society was highly significant.

## **Hasan al-Banna**

Hasan al-Banna was born in 1906 in the Nile Delta. His father was a prayer leader and a teacher of the Koran in a local mosque. He schooled at al-Azhar. He founded the Muslim Brotherhood in 1928. According to James (2010) this was the most influential revivalist organization at that time. The society was political and mass-based. It opposed the Western ideas in the region. The organization believed that, in the modern world, the western ideas would decay the Islamic societies. It advocated that people return to Islam to avoid the ills seen in the Muslim societies. His leadership was crucial to the growth of the Brotherhood between 1930 and 1940s. By 1950, the Muslim Brotherhood had established branches in Jordan, Syria, and Sudan. The influence of this group was felt in the Gulf. It was also felt in Iran, Malaysia,

Pakistan, and other non-Arab countries. Al-Banna was also successful in writing, which helped to expand the movement. Furthermore, his writings were translated into other languages so that it could be understood. All the generations of Sunni activists shaped the writings across the Islam world. Al-Banna's modern education, which he received in an Islamic environment, helped him lead the movement successfully (Moaddel 2002).

At age sixteen, Hasan al-Banna founded Syrian Young Man's Muslim Association (YMMA). This organization was against foreign domination. Islam was decaying morally after Ataturk abolished the Islamic caliphate, in 1924. Hasan al-Banna was a strong follower of Abduh, and Afghan who, too, believed that European was dominating because Muslims had stopped following the right path of Islam. This organization, together with the Muslim Brotherhood movement offered several services to youth. These included religious, fellowship, as well as physical training through camping trip, among other outings (Moaddel 2002).

Al-Banna insisted that rulers ought to be responsible to both God and His follower leaders also were expected to serve the people. He urged the Muslim communities to remain united. This was a principle in Islamic culture. The Muslim were also required to monitor their leaders closely, advice them where necessary, and respect them at all times. Al-Banna wanted democracy in the constitution, but this was not top in the list of expectations. He came up with the slogan ' The Quran is our constitution'. Out of the Muslim Brotherhood society, grew several other extremist movements (James 2010).

While in primary school, Al-Banna was a member of several religious groups that aimed at promoting Islamic moral behavior. At this tender age, he joined Hasafiyya Brothers. This participation and literature reading helped him to grow morally upright. In 1923, he went to Cairo where he joined Dar al-Ulum College. Here, he was exposed to Egyptian politics. He also became aware of the influence of the Western to the Islamic society. He became preoccupied with the young generation forgetting ideals of Islam. He decided to fight for the youth so as to ensure that Islam survived from the Western influence. While in college, Al-Banna would write a lot about the founders of Islam reforms such as Muhammaad Abduh (Ismail 2011).

Al-Banna also realized that Islam civilization was declining, following westernization. He believed that this was reversible by going back to unadulterated Islam that was not diluted; thus spoiling the original message. He further felt that Islam was mainly endangered by Al-Azhar's conservatism. He urged people to reject western notions. He emphasized return to the original Islam that was pure. He had organizational skills that worked to his advantage. He was a brilliant thinker who aimed at contributing to Islamic reforms. Al-Banna wanted to modernize the fundamentals of Islam (Chirot 2011).

At age twenty-one, he was appointed a primary school teacher where he worked as the leader at the Canal Zone occupied by the British. This region also hosted Suez Canal Company's headquarters. The foreigners in this town included employees at the company. British military camps were also in this town. Egyptian workers at the company also lived in this town. Al-Banna did

not like the military occupation in this region. He also resented the economic exploitation, which he saw. The loss of dignity was yet another thing that he disliked. There was also loss of dignity in this region. All these increased his determination to do away with western influence (Langohr 2005).

He engaged himself actively in community work in order to become acquainted and to reach the public. Al-Banna would conduct classes, at night, for both the students and their parents where they would form discussions in the mosque and private homes. The classes would also be conducted at coffeehouses and clubs. His core message was that Egypt's soul had become lost. That it had been subservient, politically. He told them that they had become dependent economically after straying from God's path. He urged them to reassert Islam way of life, since this was the only remedy for the society that was decayed. The Muslim Brothers was formed to help spread this message. Al-Banna endeavored a lot to ensure that the changes he longed for, were forthcoming. His leadership was ideological believing in institutional building. He relied on mass communication and relentless activism (Ismail 2011).

Al-Banna went ahead to form a mass movement that was complex. The movement had governance structures that were sophisticated. The sections helped to further Islam values to peasants, professionals, as well as workers. Certain units were given key functions such as message propagation, message translation, and liaising with the Islamic press. Specialized committees were also available that assisted in finance and certain legal matters. He used social networks, especially those located around mosques

and other Islamic organizations, to anchor the Muslim Brotherhood to Egyptians (Langohr 2005).

His success was rooted in his ability to weave a modern structure with the traditional ties. Businesses and schools also help to preach this message. The Usar (families) helped affiliate members to this movement. New recruits would join the movement through the social support and psychological support provided by these groups. Clinics also helped spread the message. The members were loyal to the movement. The organizational structure in the Islam society helped individuals to distinctly, reintegrate to Islamic setting that followed the society's principles (Bulliet 1993).

Al-Banna's message was rooted in Islam, and it tackled matters to do with colonialism, social inequalities, public health, weaknesses of the Islam, natural resource management Arab nationalism, increased conflicts among Muslims, Marxism, as well as educational policy. This was a unique strategy of attracting large numbers of followers. Under this strategy, he addressed a variety of issues that cut across various constituencies. This is how he managed to recruit several members because they all felt that the issues being addresses affect them in one way, or another. He recruited several Egyptians among them civil servants, professionals, and other employees. These people dominated the Muslim Brotherhood. They served as activists while others helped in decision-making (Yilmaz 2009).

Hasan al-Banna contributed heavily to the Islamic Brotherhood by teaching the jihad version. As a result, the movement had a reputation of violence. He gave primacy to fighting (minor jihad) over spiritual struggle against evil (the

major jihad). Hasan al-Banna collapsed the definition of fighting as defined by the Quran. He defined it as a call to get involved in Holy War against infidels, Christians and Jews. He preached that those who fought Holy War would be rewarded. Jihad was against all non-Muslims. He urged everyone to prepare for Jihad since it was a call from God. No one was to evade this obligation because it would help redeem the Islam morals from collapsing. He encouraged his followers that those who died in the war would get rewards. Again, he added that death is inevitable, and it would happen to everyone. He prepared 'troops for Islam' who would carry out Jihad both physically and spiritually. He taught these men law, how to give first aid, and weaponry. These men were also urged to take an oath of allegiance where they would swear secrecy, holding a pistol and the Quran (Cherot 2011).

Around 1930's, the Muslim Brotherhood movement expanded rapidly. It changed from a spiritual movement to an organization for moral reforms. Later the society changed to an Egyptian political movement that was extremely active. Another transformation happened when some active members in the movement decided to assassinate those who were against the movement.

In 1948, the movement sent some volunteers to engage in the war that was in Palestine. Shortly after this, in 1949, the conflict between the movement and the monarchy heightened and it reached the climax. It was then that the Prime Minister, Nuqrashi because the organization was gaining a lot of popularity. Muslim Brotherhood had also become more assertive, which was also a matter of concern to the prime Minister. Also, rumors had it that the

movement was planning a coup. This made the prime minister disband the organization in the year 1948. He ordered impounding of the movement's assets. In fact, most members were jailed. A few weeks later one member of the Muslim Brotherhood movement assassinated the prime Minister. It was then that the government in 1949 murdered Al-Banna at age 43, presumably. The movement was shaken by the death of its founder, and although it survived, it never recovered fully (Langohr 2005).

However, since then, the movement has been a strong force in most Arab countries. This is either directly, or via other movements that are inspired by the Muslim Brotherhood movement. The movement is mainly favorable to those people who are conservative culturally with an aim of ensuring that their society reflects important Islamic principles. The movement also appeals to those slams who favor the incremental approach and the pragmatic approach in achieving their goals. Therefore, Al-Banna's legacy remains to-date, and will continue shaping the Arab societies in the future (Bulliet1993).

Hasan-Al-Banna continues to be an influential person to the Islam society even after his death. Many scholars quote his work especially regarding the importance and relevance of Islam and Jihad. Following his strong principles and morals in Islam, his work continues being taught in Islamic schools. Jihad wars have continued to dominate in the Islamic communities and they were spearheaded by Al-Bann, who taught that those who engaged in those wars would be rewarded in heaven. In addition, many other movements have come up in support of Muslim Brotherhood. The modern Islamic movements



are very influential in both religion and politics. These include intifada, guerilla movements, and insurgencies. Other modern ideologists and movements include Palestinian Hamas, al-Qa'ida, the Iranian Revolution, Iraq Islamic Groups and Lebanese Hizballahh.

## **Conclusion**

Hasan al-Banna was both an Imam and a schoolteacher. He was a charismatic, sharp-minded person who formed the strong Muslim Brotherhood in Egypt. This was the first Islamic party that was strong politically. This movement challenged the Western ideology that had penetrated the country. He felt that Westernization was decaying the Islamic societies, and this needed to change. His message spread across borders to countries such as Iran, Indonesia, Pakistan, and Malaysia. Al-Banna created a flexible structure that would help make his vision a reality. He was successful in founding several mosques, schools, as well as factories. He attracted several people to the movement, which helped in spreading his message. He wrote several books, which were translated into different languages for easier understanding and interpretation. He also advocated for jihad war, which was meant to fight Muslim's enemies. Those who died during Jihad war were believed to go direct to heaven as a reward from God for fighting a holy war. Hasan al-Banna's message remains to-date, and he remains the most influential Muslim intellectual of the twentieth century.

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