

Speech delivered by

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Praise be to God and Peace and Blessings be upon His Messenger.

Royal Highness, Prince Nayif bin Abd Al-Aziz,
Your Highnesses, the Princes
Your Excellences, the Ulema
Eminent Assembly,

Peace and God's Mercy and blessings be upon you.

It is my honour to avail myself of this esteemed occasion, to express my thanks and gratitude to the Kingdom of Saudi Arabia represented by its King, government and people, for the unsurpassed hospitality extended to me in this esteemed country.

I, also, extend my gratitude to the prize corpus for their recognition of my book, "Curriculum of Islamic Education" in its two volumes; which is one of my most endeared books to myself. I am most honoured by the committee's appreciation of it. This book has a story behind it: I still remember the days when I used to pursue my lessons in the subjects of education and psychology at the "Senior College for Teachers"; the masters there, use to deliver us theoretical lectures on both subjects where I found myself not satisfied with, because they were procured from an environment which is not ours, and based on values and principles contrary to ours, but, at the time, I had no alternative with which I could subdue my feeling towards what might be called "intellectual invasion" launched by the occidental countries.

I had spent ten years brooding on Islamic alternative in the subject of education and psychology of our own; I had compiled outlines with which might have helped me in formulating an Islamic theory in both these subjects. I had included my discovery in the first volume of my book "Man between materialism and Islam".

However, my persistence in research work had not ceased. Our educational institutions in the whole of our Islamic world were, still, instructing their student's western theories in the field of education and psychology, disregarding any Islamic attitude towards these theories, as well as the Islamic alternative which might have helped us to do without them altogether. I was too keen on laying my hand on that alternative and introduce it to those in it, from the Islamic point of view.

At last-and after the elapse of ten years – I published the first volume of my book "Curriculum of Islamic Education" which discusses the theory, whereas ten years later, I published the second volume of the book which depicts the practical side.

Notwithstanding myself, and my humble efforts in this field, which I pray it to be acceptable to the Almighty at the Day of Judgement, I judge the issue from a wider angle – the angle of the need of Islamic Nation to procure its thought, knowledge and its entire living from its Pristine Divine path, to enable it free itself from the whirlpool of its life during the past two centuries; particularly the last one, to restore its becoming position, to restore God's guidance, once bestowed upon it, when it was following the righteous path,

in accordance to His everlasting promise:”

God has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion – the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: They will worship Me (alone) and not associate aught with me”. (Nur : 55).

It is essential for this nation, to return, faithfully, to its religion and follow its provisions in its daily life. It is vital for it to live all its life as procured from Islam and on which it relies.

We might find ourselves wanting many things in our material life, i.e. science and technology which we are to import from the west. As a result, no harm is done, until we restore our civilized and scientific senses which our forefathers had once, owned, and which we had lost much of them in our backwardness... however, we will never be, then, in need of importing values, maxims, principles and doctrines from the Non-Islamic world which is, itself, fumbling in all these fields, whereas, we ourselves possessed this great wealth in those fields that are represented in divine path procured from the Holy Qur’an and Sunna of His Prophet – May God bless Him and grant Him salvation. We will, once, we follow the righteous path, be capable to offer the confused mankind, what was lost, and now in need of religious, intellectual and spiritual senses which would relieve it of its confusion and perplexity and guide it to the righteous path. It is only then, that we fulfill the message delivered by God to this nation as He says in the Holy Qur’an. “Thus have we made of you an Ummat Justly balanced, that might be witness over the nations and the Apostle a witness over yourselves”. (Baqara: 143).

To conclude, I repeat my thanks to the Kingdom represented by its King, government and people. I, also, extend my gratitude to those in-charge of the prize. I pray for God Guidance.

Professor Muhammad Qutb Ibrahim Hussein

Shathly