INTRINSIC IMPERATIVES OF ISLAMIC CIVILIZATION CONTEMPORARY AND FUTURE DISCOURSES

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 Abstract

This paper explores two significant aspects of Islamic civilization, intrinsic imperatives of Islamic civilization and discourses about contemporary and futuristic approaches of Muslim thought. When the world is becoming a global village, then Islamic civilization in contemporary era is a core issue for not only Muslim but also non-Muslim world from last decade of 20th century and the start of 21st century. As the present situation and the dangers of clash of cultures, Islamic civilization must have to play constructive role with true essence. The true civilization will only survive on the basis of their divine principles and by exploring innovative and modern ideas in the perspective of peaceful co-existence. So, it is inevitable that it should be presented the modern approaches of contemporary Muslim thought who creatively and systematically facilitate rethinking the intrinsic imperatives of Islamic civilization. Readers may move from the abstract to the concrete "real" developing pragmatic proposals for Islamic reform that conserve and preserve the spirit of Islamic principles, and apply the intrinsic imperatives with a futuristic approach while reformulating Islamic practices in contemporary contexts of Muslim thought according the need of present time, Current situation demands to highlight and introduce those attributes which are essential for prevailing the Islamic identity in contemporary world and also will be helpful in future. The analysis of Muslims scholars that how to reconcile their thoughts with the intrinsic imperatives of Islamic civilization in contemporary world? And how can we categorize unity and diversity and investigate the balance approaches in Muslim thought regarding futuristic imperatives of Islamic Civilization.

Keywords: Islamic civilization, intrinsic imperatives, contemporary, futuristic approach, discourses, resurgence, 21st century

1. Introduction

There are two focal points of this paper in the perspective of Islamic civilization. First one is about the intrinsic imperatives of Islamic civilization and second one is about the discourses on contemporary situation of Islamic civilization and how to deals with the futuristic approach and strategies about Islamic civilization.

Each civilization enjoys certain intrinsic imperatives upon which the foundation of that civilization stands[1]. The focus of the study under discussion is to make efforts for examining the intrinsic imperatives of an Islamic civilization keeping in view the teachings of Quran, Hadith and authentic approaches. This paper aims to present an analysis about futuristic approach. It is a common belief of all the Muslims across the world that only Allah Almighty has created this world alone and He has allowed all the human beings to travel, reside and nurture the human generations on different parts of the earth planet. According to Qur'an, Islam encourages the people to construct the earth in various fields, according to saying of Allah Almighty

هوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦۖ وَإِلَيْهِ ٱلنُّشُورُ [2]

"It is He Who made the earth for you – so walk among its slopes and eat of His provision – and to Him is the Resurrection". The Hadiths of the Holy Prophet (PBUH) always insist to work on sustenance for the Muslims to establish an international civilization that ranked them at the top of civilized people. In defining Islamic civilization, different scholars have given different explanations. The Islamic civilization has been practiced by the Muslim community with the passage of time under

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[1].Headley JM. The universalizing principle and process: *on the west's intrinsic commitment to a global context. Journal of World History.* 2002:291-321.

[2]Al-Mulk, 67:15

the teachings of Islam[3]. Islamic civilization does not stand with some static rules of life; rather it attained a glory because of its flexibility of rituals and customs practiced by different ethnic groups, nations and people with different origin and culture. Therefore, it can be argued that the origin and foundations of the Islamic civilization does not merely rely on the common believed thought of piety or a common Muslim fabrication, rather the Islamic civilization is definitely a product that has been developed by a Muslim community which practiced golden principles of a religion.

Accordingly, An Islamic civilization can be divided into three main Geographical sections. According to a study, an Islamic civilization is like an eagle on earth with outstretched wings in the sky. Thus, an Islamic civilization can be defined as eagle body, the 1st geographical section is center and heart of the Muslim territory. The Arabian, peninsula comprising of Iraq, Palestine, Syria and Asia, is the main body of the Islamic world. Asia Minor is head and beak related to the southern part of the peninsula. The extension of right wing from Iran, Turkey, Afghanistan and Indo-Pak Continent heads till Spain and France is the Left Wing[4].

Meaning of Civilization

The 'civilization' means 'to clean, to correct and reform'. According to EB Tailor, culture encompasses knowledge, faith, fun, moralities, law, rituals and any other streams of knowledge and moralities[5]. Likewise, T.S. Eliot stated that culture is comprised of sophistication of literature, which discusses the lifestyle of humans. Keeping in view the detailed definition of culture, the word 'civilization' gives meaning as, 'to refine, to cleanse, to improve, to repair, to educate, and to polish style. The study further revealed there are certain elements including geographical factor, biological factor and ideological factor which actually shape civilization.

According to a definition of civilization given by the Cambridge Dictionary

"The quality of excellence in thought and manners and society in an advanced state of social development with complex legal, political and religious organization at a particular time and place[6]"

According to a famous historian Will Durant "Civilization is a social order promoting cultural creation. Four elements constitute it: economic provision, political organization, moral traditions and the pursuit of knowledge and the arts.[7]"

Definition of Islamic Civilization

The term "Islamic civilization" is derived from two concepts; which are 'Islam and Civilization'. In actual; this civilization is based on Islam and Islam has set some principles for comprehensive way in all aspects of life. Faizi believes Islamic civilization is comprised of three main pillars; (1) the highest philosophical thinking, which can be emerged in any phase of an Islamic rule, (2) the highest scientific achievements i.e., Islam achieved in literature, science and art, and (3) the lifestyle of Muslims i.e., use of language, social rituals and norms. According to Muslim faith, individuals – the Muslims – embraces the concept of oneness of God, accepts the reality and existence of angels, prophets, messengers, divine books and life in hereafter. According to this concept of Muslim faith, everyone in Islam spends life in accordance with the principles and lifestyle of Islam and such state of life is usually called Islamic civilization.

2. Historical Background

According to the findings of a study, Islamic civilization starts from 7th century of the Christian Era. As the Prophet Hazrat Muhammad (PBUH) was born in 571 AD and started his mission in 610 AD. During a short span of time comprising of 23 years, an Islamic revolution emerged and spread over the entire Arabian Peninsula and his (PUBH) soul met to his Creator in (632 A.D).After passing of the holy Prophet (PUBH), the Islamic civilization and its culture started flourishing across the world out of the Arabian Peninsula the era of the pious Caliphs of Islam. Afterwards, Islam flourished encompassing and included the art, culture and science and shaped a refined and civilized Islamic world.

After the era of the pious Caliphs of Islam was over, the Islamic civilization flourished with full swings during the Umayyad Dynasty and touched the peak of glory during the Abbasid Dynasty.

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[3].Uthman IO, Abbas L, Oloso K. Contributions of Islamic scholars to sustainable human and environmental development: Islam Hadhari and future development of Muslim countries. *International Journal of Arab Culture, Management and Sustainable Development*. 2011;2(1):17-29.

[4]Ashimi TA. Islamic Civilization: Factors Behind Its Glory and Decline. *International Journal of Business, Economics and Law.* 2016;9(5):180-4.

[5].Familusi OO. African culture and the status of women: The Yoruba example. *The Journal of Pan African Studies*. 2012;5(1):299-313.

[6]Rubin RE. *Foundations of library and information science:* American Library Association; 2017.

[7]Danielyan EL. The historical significance of Armenian writing: *original and translated literature as an aspect of the dialogue of civilizations1. 21st Century.* 2010(1 (7)):25-35.

Islamic civilization contributed rather benefited other civilization in terms of science, culture, society, social justice, laws, rules and regulations[8].

Although Islamic civilization was splendid and unique in nature and many Muslim scholars were inclined to talk about golden period of the Islamic civilization, however, most of the Islamic scholars have avoided shedding light and examine the factors behind shaping glory of the Islamic civilization. The study stated that Islamic civilization was once unique and followed by tens of millions of the human beings including the Muslims but it has been observed that nowadays Muslims avoid following the golden principles of Islam. Due to poor inclination of the Muslims to follow Islam, the Islamic civilization is declining with each passing day, thus, having great significance to ascertain and examine the factors and imperatives, essential for resurgence of Islamic civilization[9].

3. Intrinsic Imperatives of Islamic Civilization

The question arises here that what can be the intrinsic imperatives of Islamic civilization? First, we need to comprehend the meaning of intrinsic imperatives. The Intrinsic Imperatives of Islamic civilization mean natural and central indispensable and essential things of Islamic civilization. Islamic civilization, its culture, norms and social values are all those essential elements which preserve human sanctity and human decency which directly comes from the holy Quran and Sunnah in the light of the sayings of the Holy Prophet (PBUH). The basic teachings of the holy Prophet (PBUH) provide basic and essential ideas and core values that support Islamic views on progress, poverty reduction human dignity and campaigning. Accordingly, Islamic civilization seeks to describe imperative topics from an Islamic perceptive as well as it further provides an overview of some of the skills, resources and approaches that Islam offers to deal with them[10]. As Quran says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قِيلَ لَكُمْ تَفَسَّحُوا۟ فِى ٱلْمَجَٰلِسِ فَٱفْسَحُوا۟ يَفْسَحِ ٱللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ ٱنشُزُوا۟ فَٱنشُزُوا۟ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ[11]

"Allah will exalt in degree those of you believe, and those who have been granted knowledge, And Allah is well acquainted with what you do[12]"

Islam has its own intrinsic imperative which made humanity alive. Islam has converted different cultural and traditional minds into special righteous path. Islam did not apply its rules functionally, not only at limited places, but also it has a strong effect and long-lasting attributes around the world. According to a study, the Muslims introduced and applied their ideology wherever they went and ruled over. Islamic civilization enjoins ultimate light, truth and guidance for humankind without any discrimination of color, castes and creed. Islam remained the root-cause of all goodness that originated in Islamic civilization and from, which not only the Muslims, but non-Muslims also were benefitted.

Based on Tawheed

Generally, it can be argued that Islamic civilization is unique due to its strong belief on the oneness of Almighty Allah, which means that there is no God but Allah Almighty. Only Allah is the Supreme Power Who deserves absolute submission, honor-ship and absolute obedience. Therefore, it can be argued that this is the base of Islam and Islamic civilization. Tawheed is a grand truth of this world. The concept of monotheism is authentic, outstanding, virtuoso and near to intellect.

Allah Himself states in surah Ikhlas:

قُلْ هُوَ ٱللَّهُ أَحَدٌ ٱللَّهُ ٱلصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ[13]

"Say, the truth is that Allah is One. Allah is Besought of all, needing none. He neither begot anyone, nor was he begotten. And there hath never been co-equal with Him anyone."

In fact, the cradle of oneness of God denotative the universality and vice versa heathenism generates limitations. It's an abuse that we place the creatures on the rank of the Creator. Due to worshipping nature's things, we are facing harsh consequences is that block passage through our

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[8]Hanne EJ. *Putting the Caliph in His Place: Power, Authority, and the Late Abbasid Caliphate:* Fairleigh Dickinson Univ Press; 2007.

[9]Ogan C, Willnat L, Pennington R, Bashir M. The rise of anti-Muslim prejudice: Media and Islamophobia in Europe and the United States. *International Communication Gazette.* 2014;76(1):27-46.

[10]Duderija A, Alak AI, Hissong K. *Islam and gender: major issues and debates:* Routledge; 2020.

[11] Al-Mujadila,58:11

[12]Mukhtar S, Zainol ZA, Jusoh S. Islamic Law and Sustainable Development Goals. *Tazkia Islamic Finance and Business Review.* 2018;12(1).

[13]Al-Ikhlas,112:1-4

progress. The message of monotheism starts with "there is no God" these words clean all thrones and bushes of agnosticism which can be harmful to the crop of monotheism. Then the words like "except Allah" remove all felonious marks from the Islamic society[14]. The essence of Islam is tawhid. According to a study, an Islamic civilization was first global civilization that was pure and strict in nature, which mentions submission, worship and absolute obedience[15].At the same time, we have been called to recognize and defend God's sovereignty and uniqueness (Tawhid), as well as to administer and enforce justice among ourselves and among other species.

Universality

This is quite an interesting fact and one of the unique characteristics of Islamic civilization is a capacity to absorb all the goodness's of other religions and cultures which are not contradict to Islamic teachings. It also invites to all the human beings around the globe without any discrimination of cast, color and race to work for general wellbeing.

Accordingly, an Islamic civilization does not appreciate the geographical and racial aspects but it is generated ideologically and flourishes under the shade of universality. This is the reason which gathered Bilal Habshi (R.A) and Salman Farsi (R.A) on the same board with the great leader Prophet (PBUH). According to a study, the pages of history reveal that there is no discrimination between the Prophet and his followers, Ameer and riot, honor and slave[16]. The study further reveals this is the original Allah's teaching which is best from everything and the Quran presents its proof Quran says as:

صِبْغَةَ ٱللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُ عَٰبِدُونَ[17]

[And say, "Ours is] the religion of Allah. And who is better than Allah in [ordaining] religion? And we are worshippers of Him." "(Our religion is) the Baptism of Allah: And who can baptize better than Allah?

So, Islamic civilization in part was universal civilization. Civilization is global dimension, and it has no relation with geographic region. Allah is the honor of all the creatures, either of happiness or welfare of man[18].

The Dignity of Mankind

The dignity of humankind is the main core of Islamic teachings which are conferred by God on every man as the Qur'an unambiguously declares as:

وَلَقَدْ كَرَّمْنَا بَنِىٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلٍ[19]

"We have bestowed dignity on the progeny of Adam […] and conferred on them special favors, above a great part of our creation".

As a result, everyone, regardless of color, creed, religion, gender, capability, age or economic situation has right to live a life deserving dignity. The divine spirit and dignity are innate in all human and cannot be gained. God blessed mankind with an immense trust of responsibility and appointed human as vicegerents to cultivate a deeper relationship between God. Quran says:

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ[20]

"And I didn't create the jinn and mankind except to worship me".

The belief in God's Oneness and Muhammad (PBUH) is the chief pillar of Islam. Islamic civilization has its foundations in two basic principles given in the following fashion: - 1. Oneness of God 2. Oneness of Humanity. It does not allow any discrimination but emphasis on humanism. It is attributed by will of God and services of mankind.

Justice

The Islamic principle of justice lies at the heart of safeguarding human dignity. Justice is a fundamental principle and a primary purpose of Islam. The importance of justice in the Islamic value system can be truly demonstrated by the Quranic verse Quran says as:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ [21]

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[14]Oloso K, Uthman IO. THE APPLICATION OF AL-UQUBAT (ISLAMIC CRMINAL LAW) IN CONTEMPORARY NIGERIAN SOCIETY: CURRENT ISSUES AND THE WAY OUT. *International Journal of Advanced Legal Studies and Governance*, 2 (1), 57. 2011;74.

[15]Netton IR. *Encyclopedia of Islamic civilization and religion:* Routledge; 2013.

[16]Ali JA. *Islamic revivalism: Encounter the modern world* (A study of the Tabligh Jama 'at): Sterling Publishers Pvt. Ltd; 2012.

[17]Al -Baqarah ,2:138

[18]van Tilborgh Y. Islam, culture and authoritative voices in the UK and the US. *Zeitschrift für Religion, Gesellschaft und Politik*. 2018;2(1):101-34.

[19]Al-Isara 17:70

[20] Adh-Dhariyat,51:56

"We sent our messengers with clear signs and sent down with them book and balance (Right and Wrong) in order to establish justice among the people"

Justice is center of all relation and scripters declared by the holy Prophet PBUH wherein the Prophet said as, "There are seven categories of people whom God will shelter under His shadow on the day when there will be no shadow except His (one is) the just leader".[22] it can be argued that justice is attained through establishing right relationship and balance between created things[23].

It can be said that justice is moral and social idea, which is consistent with the view and not bound by geography or time. Broadly speaking, the concept of justice in Islam is an important factor which has deep rooted lessons and visible impact on an Islamic society where the inhabitants can practice and reside peacefully[24].

Social Justice

According to Islamic point of view, social justice can be defined as balance of duties and privileges liberty and liabilities in a framework of fairness and cooperation[25]. Islamic understandings about social justice are based on liberty human right, democracy and harmony. So, the application of social justice is equality and honesty, because unjust social and economic system, deprive populations resulting is frustration and anger that are source of conflict that's why the concept of justice is a strong pillar of Islamic civilization[26].

Islam stressed upon the rulers to implement judicial system and eradicate unjust values from society and such are the chief responsibilities on the shoulders of the Muslim ruler(s)[27]. The holy Prophet (PBUH) also emphasized on the eradication of unjust practices from the Muslim society. The Muslims have been asked rather directed by the holy Prophet (PBUH) to act against the unjust practices as envisioned in Islam and develop a harmonious atmosphere[28]. Islamic civilization warrants the reflection of brotherhood, cozy and friendly relationship among the Muslim brethren and rest of the people residing in a society.

Human Rights

Human Rights enjoy a special position in the Islamic civilization. Human rights are believed to be the chief tools for gaining justice and upholding basic humanity[29]. According to a study, human rights are inextricably related to liberty, equality human and dignity of the members of the society are the main foundations of human rights, both in Islam and the United Nations through a bill on human rights.

Human rights have always two distinct ramifications in practice. Firstly, all the Muslims believe that only God is the source of human rights which lead towards the understanding of other's rights and obligations. The Muslims further believe that all the human deeds would be weighed on the Day of Judgment. Secondly, the social obligation gives rise to both the people's rights and God's rights[30]. However, in today's era, both the rights of the people and rights of Almighty Allah both are at dire risk in public and private.

Comparison of Islam and UDHR According to a comparative study, the United Nations Declaration on Human Rights prefers to view the government as the primary custodian whereas In Islamic thoughts, the Government has been taken as a guarantor of safety and justice. As a result, the government is the final guarantor of right to warding as the Prophet Muhammad (PBUH) reported to have said: "The sultan [government] is the guardian of he who has no guardian."[31] The studies however

[21]Al-Hadid, 57:25

[22] Bukhari, Muhammad ibn Ismail, *al-Jami al- sahih*, , dar-ul-kutub al-ilmiya, Beirut,1990,
صحيح البخاري كتاب الأذان باب من جلس في المسجد ينتظرالصلاةوفضل المساج،باب: , raqm ul hadith:660

[23]McGregor D. Reconciliation and environmental justice. *Journal of Global Ethics.* 2018;14(2):222-31.

[24]Sutomo I. Modification of character education into akhlaq education for the global community life. *Indonesian Journal of Islam and Muslim Societies.* 2014;4(2):291-316.

[25]Reisch M. Defining social justice in a socially unjust world. *Families in Society.* 2002;83(4):343-54.

[26]Kylasam Iyer D, Tariq F. South Asia and the Future of Pro-People Development: The Centrality of Social Justice and Equality. Available at SSRN 2932080. 2017.

[27]Abbasi AS, Rehman KU, Bibi A. Islamic management model. *African Journal of Business Management.* 2010;4(9):1873-82.

[28]Qadir J, Zaman A. Sustainable development viewed from the lens of Islam. *International Journal of Pluralism and Economics Education*. 2019;10(1):46-60.

[29]Andorno R. Human dignity and human rights. Handbook of global bioethics. 2014;45(45–46).

[30]Gould M. Understanding jihad. *Policy Review.* 2005;129(1):15-32.

[31] Ahmad bin Hanbal, Ahmad bin Hanbal Bin Hilalbin asad, *Musnid-e-Ahmad,* darul Minhaj, 241 AH/855 AD,|musnade Aysha binte saddique aljuz raqm 42: 25326.

revealed that Islam and pure Islamic civilization provides flexible rights to the women through social fairness and social justice. The Muslim countries all across the world have accepted international human rights agreements and they have enforced these covenants in the respective Muslim countries. According to such agreements, any insulting act or violation would be taken as infringement of basic human rights. These rights cover the respect to life, mind, faith, social interaction, religious practices and freedom of expression with a guarantee of the Muslim state.

Equality in Islam

Islam generally emphasizes on human kind's oneness of creation and the core principle of human solidarity, which reinforces the universal rule of equality for all the human beings irrespective of race?[32] Language, religion, gender or social classes have also been discussed categorically in a section of Surah al Hujrat as mentioned in Quran as:

يَٰٓأَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ اَنْ يَكُوْنُوْا خَيْرًا مَّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ اَنْ يَكُنَّ خَيْرًا مَّنْهُنَّ ۖ وَلَا تَلْمِزُوْا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْأَلْقَابِ ۖ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْإِيْمَانِ ۚ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّٰلِمُوْنَ[33]

A study concluded with the support by a Hadith: It is mentioned in Hadith:

يَا أَيُّهَا النَّاسُ أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ وَإِنَّ أَبَاكُمْ وَاحِدٌ أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى أَعْجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ وَلَا أَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِالتَّقْوَى أَبَلَّغْتُ[34]

"Oh People! Your Creator is one, and you are all descendants of the same ancestor. There is no superiority of an Arab over non-Arab or of the black over the red, except on the basis of righteous conduct".

All creatures of Allah are equal in honor, dignity and respect as it has been clarified by Allah Almighty. There is a dire need and a responsibility on the Muslims to spread the true teachings of Islam to other nations and equal treatment with the non-Muslims. Therefore, keeping in view the Quranic and various Ahadith support the Muslim claim that it is binding on the shoulders of the Muslim ruler(s) and common Muslims to treat equally to the non-Muslims without any biasness[35].

Moderate Rationalism

Some of the studies have also concluded that 'Moderate Rationalism' was one of the key intrinsic imperatives which beautifies moderation while neglecting extremism, because its faith is based in rationalism and on sentiments, it disapproves the creepy beliefs and observation but proved both of them respectively. Islam has developed a beautiful balance between materialism and spiritualism. Islam is totally against any type of extremism[36]. It gives the lesson of moderation, reasoning logic, science, and end of superstitions.

Unity in Diversity

Human unity on the other hand is not the same as homogeneity. Islam recognizes diversity in unity. Quran says in verse of Surat Al-Hujrat as

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ[37]

"Oh mankind! We created you from single pair, male and female, and made you into nations and tribes, that you may know on and other."

The people of one generation can be part of various civilizations[38]. However, the people of different generations can be accommodated in a single civilization. Therefore, Umar Farooq Abdullah used the term 'peacock tail' to show the unity in diversity[39]. The reality of tawhid is that is reflects the real meaning of human development and Islamic civilization. The unity principle guides the succession

[32]Sufanti M, Nuryatin A, Rohman F, Waluyo HJ. The content of tolerance education in short story learning in high schools. *Asian Journal of University Education*. 2021;17(1):112-23.

[33]Surah al Hujrat 49:13

[34] Ahmad bin Hanbal, *Musnid-e-Ahmad,* darul Minhaj, 241 AH/855 AD, Musnidul ansar, raqmul hadith22978.

[35]Lamrabet A. *The Shared Responsibility of Men and Women. Women and Men in the Qur'ān:* Springer; 2018. p. 105-14.

[36]Nur I, Nawawie AH, Fajarwati H, Chusna H. Embracing Radicalism and Extremism in Indonesia with the Beauty of Islam. *Asian Research Journal of Arts & Social Sciences*. 2020;10(2):1-18.

[37]Al-Hujrat49:13

[38].Rahman MT, Setia P. Pluralism in the Light of Islam. *Journal Iman Dan Spiritualitas.* 2021;1(2):204-10.

[39]Abd-Allah UF. *Islam and the cultural imperative*. CrossCurrents. 2006:357-75.

of values and principles in Islam by establishing the world view. Hence, Islam entails complete devotion to God in such a way that the person comes to understand the human-to-human interactions[40].

Freedom

Different Islamic scholars have approached freewill from three perspectives in Islamic research. Those involved in philosophy have concentrated on own will (Free choice) and inevitability. According to a study, the wizards or saints who have dedicated their lives to spiritual liberation have right of social freedom in Islam. Mutahari separated spiritual freedom and defined as freedom based on God- Human Relationships that espier to liberate the soul. According to the advocates of this philosophy, the man should spend his life surrounded by the fellow Muslims while contributing to alleviation of their human sufferings instead of spending life along in solitude[41].

Environment Protection

Islam has envisioned the Environmental Protection by defining it with four golden principles given as: -

a) Interconnection of creation in submission to God.
b) Creation of natural pattern in various norms and rules.
c) Maintenance of creation balance.
d) Custodianship of natural variety[42].

The family members are defined as collaboration which encumbered and unified harmonious entity. The role of husband and wife is supported by the education and guidance to develop a strong positive bond. There is a visible system of family relationship based on mutual lover and compassion. The holy Prophet (PBUH) remarked according to Aisha (RA) in Sahih Muslim.

وعن ابن عمر وعائشة رضي الله عنهما قالا: قال رسول الله صلى الله عليه وسلم : " ما زال جبريل يوصيني بالجار حتى ظننت أنه سيورثه".[43]

"Jibril (Gabriel, the angel of Revelation) enjoined me incessantly with the care of my neighbors the extant that I thought that God would grant my neighbors the right to inherit me."

Sustainability

The teachings of Islam have further pained with the balance principle (mizan). Islam has provided three principles of unity (Tawheed), Creation (fitra) and Custodianship (khilfa) as the basic foundations in an Islamic civilization. This civilization has stressed upon the need to understand the relation of human beings with God. There is a direct link between God and the human beings with a lesson that all creation has as inherent pattern and tendency of Islamic civilization[44].

Broadness

According to some western scholars, who have acknowledged theoriginal attributes of Islamic civilization, "Islam (is) personal piety and worship of God in a framework of revealed universal ethical principles which are to be implemented in humane life… Islam in its personal pietism and Quranic ethical universalism is meant to do his". There is a visible diversity in Islamic teaching which is existent in cast, color and creed but there is no concept of superiority based on any sort of discrimination expects piety. According to a study, the first pluralistic society was established in Madina and Non-Muslims were allowed to visit Masjid-e-Nabwi and no marginalization and disintegration in the era of holy Prophet (PBUH)[45].

Brotherhood

Brotherhood is the key element in an Islamic society. Islam does not

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[40].Murtaza G, Abbas M, Raja U, Roques O, Khalid A, Mushtaq R. Impact of Islamic work ethics on organizational citizenship behaviors and knowledge-sharing behaviors. *Journal of Business Ethics.* 2016;133(2):325-33.

[41]Mahmood S. Feminist theory, embodiment, and the docile agent: Some reflections on the Egyptian Islamic revival. *Cultural anthropology.* 2001;16(2):202-36.

[42].Haider N. Islamic Legal Reform: The Case of Pakistan and Family Law. *Yale JL & Feminism.* 2000;12:287.

[43] Ahmad bin Hanba, ,Musnid-e-Ahmad, musnade Aysha binte saddique aljuz raqm 41, 24942.

[44]Salvatore A. *Tradition and modernity within islamic civilization and the West. Islam and modernity:* key issues and debates. 2009:3-35.

[45]Hassan F. Pluralism in Islam: A comparative study with western pluralism. European *Journal of Scientific Research.* 2012;70(2):220-7.

only teach the Muslims to adopt the concept of brotherhood but Islam compels the Muslim ruler(s) and the general followers to adopt and practice the concept of brotherhood[46].The Muslims enjoyed friendly and healthy ties with the non-Muslims in Medina and Mecca. In other words, the non-Muslims felt protected under the Muslim rule without any fear of loss of life or property because the Muslims treated them equally as citizens of the state in Medina[47].

Furthermore, the Prophet further said as, "The similitude of believers in regard to mutual love, affection, fellow felling is that of one body; When any limb of it aches, the whole-body aches, because of sleeplessness and fever."[48] We all are brother and sister in humanity regardless of religious differences, and all the people have been divided into categories for identification! The fourth caliph of Islam Ali ibn Abi Talib said "People are of two kinds either your brothers in faith or you are equal in humanity[49]".

Tolerance

Islam has given a special focus on tolerance. All the followers of Islam – the Muslims – have been compelled to adopt the concept of tolerance in their behavior and practices. A good Muslim is always tolerant in his/ her behavior, practice and deeds. A Muslim cannot be tyrant, aggressive or with angry mood while interacting with other fellow Muslims or even with the non-Muslims. In Quran patience has been guaranteed with heaven. Allah Himself asked the Muslims to observe patience and whosoever shall observance patience during critical phase of life should have faith that Allah shall be with him/her at every stage of life and Allah shall provide him compensation[50].

Commanding the Good and Forbidding Evil

Islam not only educated the followers to adopt a tolerant behavior rather Islam asked the followers to preach for good and forbid in wrongdoings. Islam commands the Muslims to assist others in practicing good deeds and exhibiting good behavior. Furthermore, Islam forbids the Muslims to commit any sort of crime with addition to assist others in forbidding crimes or wrongdoings[51]. According to a study, this is the beauty of Islam which provides guidance to the followers – the Muslims – to always assist their brothers in good and bad.

Well-Balanced Civilization

Islam contains a balance civilization, which encompasses the golden principles of love, care, respect, trust, assistance, cooperation and helping others in the time of need without any discrimination of cast, color and creed. Islamic civilization adopted a moderate path for its followers to adopt a moderate and balanced approach towards social, economic, political and general interactions[52].

4. Future of Islamic Civilization

It can be asserted that Islamic civilization emerged from the flank of an Islamic society flourished on the basic principles of Islam. Islam provided a firm conviction of a single God and this concept empowered the Muslims who conquered several lands in Middle East and established supremacy on the lands which earlier fell under ancient civilizations.

An Iranian scholar Abdol Hossein revealed in his book, '*Record of Islam'* that Islamic civilization flourished universally in terms of ethics, excellent standards of living, tolerance, avoidance of prejudice, human development materially and spiritually, and scientific advancements paved the ways for a modern and civilized world. A study revealed that the Islamic civilization started weakening when the Abbasid Dynasty declined in 1258, because the Muslim thought became stagnant. The Muslim civilization started awakening during the 18th century from long sleep by the efforts of the Muslim scholars for reconceptualization and redesigning the Muslim thought. According to a study,

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[46]Abed-Kotob S. The accommodationists speak: Goals and strategies of the Muslim Brotherhood of Egypt. *International Journal of Middle East Studies.* 1995;27(3):321-39.

[47]Abou El Fadl K. Islamic law and Muslim minorities: The juristic discourse on Muslim minorities from the second/eighth to the eleventh/seventeenth centuries. *Islamic Law and Society.* 1994;1(2):141-87.

[48] Muslim bin al- Hajjaj, *Aljamiu sahih,* Darussalam,1330 AH كتاب البروالصلة, raqmul hadith 2586.

[49]Chahine Y. The Rationale of the Administrative Thought of ALI BIN ABI TALIB and Administrative Schools (A Comparative Study). *Journal of Public Administration and Governance.* 2020;10(1):159181-.

[50]Salman K, Zoucha R. Considering faith within culture when caring for the terminally ill Muslim patient and family. *Journal of Hospice & Palliative Nursing.* 2010;12(3):156-63.

[51]Asmuni A, Hasibuan P, Maswandi M. Criminal Law Study Behind The Polyandri Marriage In Indonesia. *International Journal For Innovative Research In Multidisciplinary Field.* 2020;6(9):110-4.

[52]Haji-Yousefi AM. Iran's foreign policy during Ahmadinejad: from confrontation to accommodation. Alternatives: *Turkish Journal of International Relations.* 2010;9(2):1-23.

Muslim civilization faced several problems and political chaos which resulted into colonization of the Muslim countries by the influx of the western powers in 18th century[53]. Results revealed the Muslim civilization came under suppression of the western powers supremacy until the western rule ended in 20th century. Due to such circumstances, the Muslim scholars made sincere efforts for the revival of the Islamic civilization but the Muslims failed in responding to modern challenges of the technologically advanced society.[54]

The 9/11 incident further deepened the gulf between Islamic and western civilization thus exposing the political instability, economic fragility and a weak governance structure, which collectively failed responding to civilizational challenges originated by the western world. The critical analysis of Ibn Khaldun's work explained general symptoms of decline and disintegration of civilizational strength. As Khaldun spent over 50 years of his life in North Africa during 13th and 14th century and this was the time when Muslim civilization was confronting severe challenges of survival and in Africa the Islamic civilization eventually ceased to exist[55].

The Muslim civilization suffered serious setbacks in later part of the 18th century when the western powers invaded Muslim parts across the globe. The European powers took advantage of the situation and annihilated several smalls Muslim states by manipulating the weak political and complex administrative problems. Results further revealed that although the Islamic states got independence from the iron clutches of the colonial powers but they were poorly prepared to responding to modern challenges, development and refined social, political and cultural growth of the western civilization. The Muslim scholars in 18th century further revealed that Islam safeguarded the researchers, scholars and scientists to engage them in scientific invention, discoveries and exploration by producing research work, translation, writing research papers from different fields of study.

Islamic civilization became the leading civilization with distinction as compared to other cultures and civilizations. The cultural aspect of Islamic civilization can be examined in practical life, interactions, trade and giving honor to the leaders, rulers and citizens of other countries. Different studies have concluded that a comprehensive mechanism and amalgamation of Islamic thoughts, ideological boundaries and practical manifestations evident in Islamic civilization at the same time are non-existent in other cultures and civilizations. Anthropologists believed the men involved in developing tools, boats, arms, baskets, mud, wooden and bricks houses, foods, agriculture and other material artifacts were called as cultured men and such society was labeled as a cultured society[56].

Cultured societies also enjoyed well nurtured faiths, thoughts, beliefs, ethics and religion. The Muslim as well as western scholars believed the pure Islamic civilization contained a rich culture, besides having unique faith, set of beliefs, ideology, effective governance system and trade rules from the point of its emergence.   It is stated in the Holy Quran repeatedly: That the humane being is himself responsible for his downfall. Allah illustrates in Quran: *"Allah does not change the condition of a people until they are change their own inner selves"*[57]

5. Conclusion:

This study concludes that a successful civilization is one, which imparts self-identity of its people, maintains a social cohesion; gives knowledge and social skills to its members to fulfillment of their individual and social requirements effectively.

The findings of a study stated that Islam is the universal traditional and modern religion widely believed across the world. Even the followers of other religions including Christianity, Judaism, Buddhism, Hinduism and others believe Islam is a peaceful, well-cultured and prosperous religion across the world. Islam speaks about the infinity and permanence on the basis of its divinely prescribed truth.

Therefore, it can be argued that the problems lay within the followers – Muslims – not the Islam. The same holds true for the latest difficult problem with regard to the notions of tradition and modernity and what relationship ought to exist between them.

Furthermore, in contemporary Muslim world, there is an intense need of Ijtihad among the Muslims of various schools of thought. In modern era, the actual meaning of Ijtihad in perspective of

[53]Buzan B. New patterns of global security in the twenty-first century. *International affairs*. 1991;67(3):431-51.
[54]Barton G, Weller P, Yilmaz I. *The muslim world and politics in transition: Creative contributions of the Gülen movement*: A&C Black; 2013.
[55]Hernawan W. Ibn Khaldun Thought: A Review of al-Muqaddimah Book. *Jurnal Ushuluddin*. 2017;23(2):173-84.
[56]Wilson JA. *The Culture of Ancient Egypt:* University of Chicago Press; 2013.
[57]al-Ra'd 13:11

Quran is certainly comprised of creativity, critical thinking and innovation, as this holy book is believed to be the basic source to seek original knowledge and its implementation. There is a dire need to develop a strong and beneficial relationship among the rulers and the scholars, because such relationship would determine the futuristic approach for the modern civilization and the modern Muslim thought.

It is also perceived, there is a dire need to develop consensus among various school of thoughts and develop a working relationship among the scholars and this friendly relationship would also be appreciated by the rulers of Muslim world. The rulers of the Muslim countries would also contribute in such sort of consensus and eventually it would lead towards betterment of the entire Muslim Ummah.

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- Al-Isara 17:70
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- Al-Mulk,67:15
- Al-Ra'd 13:11
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