

Science, Secular Education, Islam and Making of Humanity

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Abstract—Science and secular education have brought revolutionary change in the life of human beings. By virtue of them, man of present age explains heredity of human beings in chemical terms, identifies crime and criminals with biological, psychological and social characteristics. Science made man Ruler of Earth and the Conqueror of Space.

Man of present day is flying in the air like birds and swimming in the oceans like fishes. But; Question arises: Does man of the present age learn how to walk upon earth like a human being!

Study of crime reports, budgets reserved for explosive weapons and demands for stress relief medicines in developed and developing countries ascertain that man of the present age does not know: how to walk upon earth like a human being.

In the light of above discussion finding of the real conception of human progression and explanation of the function of Religion in this regard, are the aims of this article.

Keywords component: science, logic, philosophy, religion, Islam, secular Education, prosperity, humanity.

I. INTRODUCTION

Who am I? Who is my creator? What is the higher objective of my life? Who rules the world? What is my role in this world? Is there any ethical code besides the physical laws in this universe? If yes; then, what is this code? How much this code is influential on human behaviour and achievements? What happen and would happen if these codes are not abided by human being and vice versa?

Prosperity and tranquillity cannot prevail in human society unless man comes up with the satisfactory replies to these questions. These issues cast deep impression on human thoughts and behaviour which reflects ultimately on society.

Science and Secular Education are assumed to be the solution provider for all human ills in the light of their achievement. But, fact is running against—because, they are not formulated for this purpose. Definitions of Science and Secular Education as well as their branches are ample testimony to this claim.

Science and its branches such as: Physics, Mathematics, Geology, Climatology, Computers science, Medical science, Biology and Biochemistry etc., have their specific areas of studies that have no concerns with the abovementioned issues.

Amongst all the branches of science and secular education following five branches deal comparatively closer with the said issues; that are: social science, sociology, philosophy, psychology and anthropology. But, these are also ineffective and unsuccessful to find solution of raised questions due to some reasons.

Question arises: why Science and secular education are ineffective and unsuccessful to provide accurate solutions to the said questions as compared to Religion? Curt and categorical answer to this question is that ‘science and secular education are based on intellect while intellect is dependent to weak faculties’. Due to this fact, end results of all efforts by these means go far away to the expectation.

In fact, function of the faculties of Intellect [i.e., Sense Organs] is to receive outside information for evaluation and response. Aristotle classifies these sensual organs in five senses—hearing, sight, smell, taste, and touch; the last of which has a multiplicity of subdivisions. Though scientists have determined the existence of as many as 15 additional senses but these five organs have continued to be regarded as the basic five senses.

Intellect cannot work unless data is stored in the mind through other faculties which are weaker and lower than it. Conclusions and decisions of intellect are based on the observation, experience and information of simple sensory perceptions. If, the simple faculties—sense organs—through which information reached to the mind, unable to perform their function, the results of intellect will be doubtful and erroneous. Results of intellect based on weak and imperfect faculties can never be perfect. Can a person, who is known for his intelligence, differentiate between the colours, if his eyes are closed?

Nicolas Malebranche expresses: ‘The main reason for our mistake in this regard is the erroneous belief that the senses, which have been given to us to serve practical ends, are also capable of revealing to us the nature of things.’¹

Another Philosopher, Michel De Montaigne, expounds: ‘Knowledge of man is extremely imperfect and his senses are uncertain and erring. We can never be sure that what they impart to us is always true. They merely show us the world as conditioned by our own nature and circumstances. Not external objects, but merely the condition of the sense organs appears to us in sensuous perception. In order to be able to place implicit faith in the senses we must possess an instrument that can control them and, then a means of controlling this instrument, and, so on.’²

Hence, if the aforementioned questions, such as—what are the attributes of the Creator and what he requires from man?—is asked from intellect; it will be failed to give any reasonable and satisfactory reply, because, it will strive to collect data about it from the sensual organs and they cannot help it out because it is out of their reach. This question is insoluble because the Creator and His demands from man are intangible—cannot be known through sense organs.

Science and Secular education do not have tools to deal with the said issues. They are deserved to be regarded in this field like a blind-man, who is not given right to deny the observations of the person whose visual faculty is strong. Blind-man can blame his deficiency of sight rather than to enter into an argument with the person-of-sight. If the blind-man raises edifice of any system on the basis of his speculation, he must wait for its ultimate destruction.

History of mankind too manifests that the edifice of civilizations which were raised on the basis of pure intellect became more and more destructive with its apparent glory. In the words of Mr. Northrop: 'Ours is a paradoxical world. The achievement which are its glory threaten to destroy it...It would seem that the more civilized we become the more incapable of maintaining civilization we are.'³

Science and secular education on the basis of pure intellect leads man, consciously or unconsciously, to the negation of the Supremacy of God and hence deprived man of his inner satisfaction.

Belief in pure intellect, tangibles and analytically understandable thing give a free hand to the bodily desires and rejection of everything beyond the ken of human senses. Being the first naive materialist Greeks were the pioneers of this system while the West is the champion of it since the Renaissance of Europe. This philosophy of life on the basis of pure intellect made moral values meaningless, deprived man of his inner satisfaction and seized of his criterion approach between the right and wrong.

In the contemporary world, Western culture is the fine example of a society that has been raised on the pure intellect. Today's West is heading towards its own destruction despite of its glorious achievements in the fields of science and technology. Marks of disintegration of sexual morality, mental disorder and emotional insecurity are manifest there. Dr. Asad depicts picture of Western civilization society as: "...a manual worker or an intellectual—knows only one positive 'religion', and that is the worship of material progress, the belief that there is no other goal in life than to make that very life continually easier or, as the current expression goes, 'independent of Nature'. The temples of this 'religion' are the gigantic factories, cinemas, chemical laboratories, dancing halls, hydro-electric works; and its priests are bankers, engineers, film-stars, captains of industry, record-airmen. The unavoidable result of this craving after power and pleasure is the creation of hostile groups armed to teeth and determined to destroy each other whenever and wherever their respective interests come to clash. And on the cultural side the result is the creation of a type whose morality is confined to the question of practical utility alone, and whose highest criterion of good and evil is material success. ...

Consequently, the Western father daily loses more and more authority over his son, and quite logically the son loses his respect for the father. Their mutual relations are being slowly overruled and – for all practical purposes – made obsolete by the postulates of a mechanized society which has a tendency to abolish all privileges of one individual over another, and – in the logical development of this idea – also the privileges due to family relationship. Parallel to this goes the progressive dissolution of the 'old' sexual morality. Sexual fidelity and discipline are quickly becoming a thing of the past in the modern West, because they were mainly motivated by ethics: and ethical considerations have no tangible, immediate influence on the material well of society.⁴

Chaos and confusion emerged throughout modern world lies in the utilitarian, relativistic concept of morality adopted by the West for the consideration of political and social problems, in preference to moral obligation that arises from a permanent, absolute moral law provided by Religion. 'For reasons of their own, the people of the West have become disappointed with religion, and this disappointment is reflected in the ethical, social, and political chaos now pervading a large part of the world. Instead of submitting their decisions and actions to the criterion of a moral law – which is the ultimate aim of every higher religion – these people have come to regard expediency as the only obligation to which public affairs should be subjected; and because the ideas as to what is expedient naturally differ in every group, nation, and community, the most bewildering conflicts of interest have come to the fore in the political field, both national and international. For obviously, what appears to be expedient from purely practical point of view to one group or nation need not to be expedient to another group or nation. Thus, unless men submit their endeavours to the guidance of an object, moral consideration, their respective interests must clash at some point or other; and the more they struggle against one another, the wider their interests diverge...'⁵

In a system which is based on pure reasoning the terms 'right' and 'wrong' have no real validity of their own rather they are supposed interests of different groups and nations depending on their materialistic approach and preferences.

Unlike, contradictory and ambiguous postulates on the basis of imaginations and speculations by the philosophers and mystics, the message of Religion is plain and practicable; free from contradiction and ambiguity; provides directives in all aspects of human life including in those field in which human reasoning is failed. It constructs a healthy and balanced society and saves humanity from disintegration and degeneration.

As compared to Science and Philosophy, Religion is brought by the men who claimed that the Creator and Sustainer of the universe had given them insight into the secrets which are hidden from the common people.

That world is kept in curtain for the common people as this world is invisible for the blinds. These special people claim to have received guidance from their Creator in all that facets of human life that may have concerns with the

prosperity of humanity. They play a role of intermediaries between the man and God. They told the likes and dislikes of God to the humanity on the bases wah{i i.e., Revelation. These pious personalities are ‘Prophets’ and ‘Messengers’ of God; they answered satisfactorily to the questions that were remained unsolved by science and philosophy. Distinctive feature of these personalities are following:

They are noble and generous.⁶ Their moral conduct are above reproach.⁷ They are sane and sound in their intellect.⁸ Except the matters of guidance through revelation they never claim any distinctive characteristics in comparison to other mortals.⁹ They are themselves bound to follow the command received from their Lord.¹⁰ They have no authority to change the Divine instructions on their own accord.¹¹ No contradiction and incongruity are found in their teachings.¹² They present satisfactory and perfect answer of all human affairs concerning all aspect of human life i.e., belief, worship, morals, dealings, social and political system etc.¹³ People who embraced their creed are known in the history as distinctive and superior to their contemporaries in character and behaviour.¹⁴ They never claim that they have answers to every question on their own accord; rather they wait for revelation from their Lord for enlightenment.¹⁵ Sometimes supernatural phenomena appear by them to establish the truth of their message; but they never claim that they have any control over such things nor did they cause them to occur on demand of public.¹⁶

Parable of ‘Prophets’ and ‘Messengers’ of God is like a person who stands on a hill, observes the events of the both sides and brings news of the backside to the people standing in front. At the same time he witnesses the position and condition of people standing ahead better than them.

Religious Leaders in form of Prophets and Messengers were shown the conditions of both worlds by their Lord and they were made responsible to inform the people of this world about the next world and are also taught the way to solve unsolved issues of human being in a best way. Since, anyone who can’t reach the position of Prophethood has no right to challenge the knowledge of Prophets on the basis of his guesses and conjectures.

Intellect of persons even if sane and sound cannot apprehend the knowledge bestowed on Prophets. Last Revealed Book describes this fact as: *‘And they have no knowledge thereof. They follow but a guess, and lo! Guess can never take the place of the truth.’*¹⁷ *‘They know but the outer (things) in the life of this world: but of the end of things they are heedless.’*¹⁸

Religion gives satisfactory answers to all above questions. Extracts of the answers of abovementioned questioned are presented below from the Last and Final Revealed version – the Holy Qur’an – the repository of all that was revealed in the previous Revealed Books.

A. Creator of Man and His Attributes

Allah is He Who created you and then sustained you.¹⁹ (Pickthal). Allah! There is no Allah but He, the living the Self-subsisting Eternal. No slumber can seize him nor sleep.

His are all things in the heavens and on earth ... He feeleth no fatigue in guarding and preserving them. For He is the Most High the Supreme (in glory).²⁰ (Pickthal). He is Allah, than whom there is no other God, the Knower of the invisible and the visible. He is the Beneficent, the Merciful ... the Sovereign Lord, the Holy One, the Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partner. He is Allah the Creator, the Shaper out of naught, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifieth Him, and He is the Mighty, the Wise.²¹ (Pickthal). He is Allah the One and Only; Allah the Eternal Absolute; He begetteth not nor is He begotten; and there is none like unto Him.²² (‘Abdullah). If there were—as some people assert deities side by side with Him, surely they would have to strive to find a way unto Him Who is enthroned on His Almightyness. Limitless is He in His Glory, and Sublime, Immeasurably exalted above anything that men may say [about Him].²³ (Asad).

Creation of Man by His Lord

Has there not been over man a long period of time when he was nothing, (not even) mentioned?²⁴ (‘Abdullah). Verily, We created man from a product of wet earth; then placed him as a drop in a safe lodging; then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh, and then produced it another creation. So blessed be Allah, the Best of Creators.²⁵ (Pickthal). He created you (all) from a single person: then created of like nature his mate.²⁶ (‘Abdullah). It is He Who has created you from dust then from a sperm-drop then from a leech-like clot; then does He get you out as a child: then lets you (grow and) reach your age of full strength; then lets you become old, though of you there are some who die before...’²⁷ (‘Abdullah). Allah is He who shaped you out of weakness, then appointed after weakness strength, then, after strength, appointed weakness and grey hair. He createth what He will. He is the Knower, the Mighty.²⁸ (‘Abdullah).

B. Purpose of the Creation of Universe

And We created not the heaven and the earth and all that is between them in vain.²⁹ (Pickthal). Does Man think that he will be left uncontrolled?³⁰ (‘Abdullah), Did ye then think that We had created you in jest and that ye would not be brought back to Us (for account)?³¹ (‘Abdullah). Blessed is He in Whose hand is the Sovereignty, and He is Able to do all things. Who hath created life and death that He may try you, which of you is best in conduct.³² (Pickthal). Lo! We have placed all that is in the earth as an ornament thereof that we may try them: which of them is best in conduct.³³ (Pickthal). And We created not the heavens and the earth, and all that is between them, for

mere play. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not. Verily, the Day of Judgment is the time appointed for all of them. The Day when a near relative cannot avail a near relative in aught, and no help can they receive. 34 (Muh{sin})

C. Status of Man in the Universe

Surely We created man of the best stature.35 (Pickthall). Behold thy Lord said to the angels: 'I will create a vicegerent on earth'... And He taught Adam the nature of all things...And behold We said to the angels: 'Bow down to Adam'; and they bowed down...36 ('Abdullah). Verily We have honored the children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment. 37(Pickthall). Lo! We have placed all that is in the earth as an ornament thereof that we may try them: which of them is best in conduct.38 (Pickthall). And I created not the jinns and humans except they should worship Me (Alone). 39(Muh{sin})

D. Code of Life

Thy Lord hath decreed, that ye worship none save Him, and (that ye show) kindness to parents. If one of them or both of them to attain old age with thee, say not 'Fie' unto them nor repulse them, but speak unto them a gracious word. And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little. Your Lord is best aware of what is in your minds. If ye are righteous, then lo! He was ever Forgiving unto those who turn (unto Him). Give the kinsman his due, and the needy, and the wayfarer, and squander not (thy wealth) in wantonness. Lo! the squanderers were ever brothers of the devils, and the devil was ever an ingrate to his Lord. But if thou turn away from them, seeking mercy from thy Lord, for which thou hopest, then speak unto them a reasonable word. And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded. Lo! thy Lord enlargeth the provision for whom He will, and straiteneth (it for whom He will). Lo, He was ever Knower, Seer of His slaves. Slay not your children, fearing a fall to poverty, We shall provide for them and for you. Lo! the slaying of them is great sin. And come not near unto adultery. Lo! it is an abomination and an evil way. And slay not the life which Allah hath forbidden save with right. Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! he will be helped. Come not near the wealth of the orphan save with that which is better till he come to strength; and keep the covenant. Lo! of the covenant it will be asked. Fill the measure when ye measure, and weigh with a right balance; that is meet, and

better in the end. (O man), follow not that whereof thou hast no knowledge. Lo! the hearing and the sight and the heart – of each of these it will be asked. And walk not in the earth exultant. Lo! thou canst not rend the earth, nor canst thou stretch to the height of the hills; the evil of all that is hateful in the sight of thy Lord. This is of that wisdom wherewith thy Lord hath inspired thee. And set not up with Allah any other god, lest thou be cast into hell, reprov'd, abandoned.

40(Pickthall)...Let not some men among you laugh at others: it may be that the (latter) are better than the (former): Nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong...avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other nor speak ill of each other behind their backs. 41 ('Abdullah). ...Give thanks to Allah; and whosoever giveth thanks, he giveth thanks for (the good of) his soul. And whosoever refuseth — Lo! Allah is Absolute, Owner of Praise... Ascribe no partners unto Allah. Lo! to ascribe partners (unto Him) is a tremendous wrong — And We have enjoined upon man concerning his parents... Give thanks unto Me and unto thy parents... But if they strive with thee to make thee ascribe unto Me as partner that of which thou hast no knowledge, then obey them not. Consort with them in the world kindly, and follow the path of him who repenteth unto Me. Then unto Me will be your return, and I shall tell you what ye used to do...Lo! though it be but the weight of a grain of mustard seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Allah is Subtle, Aware...Establish worship, enjoin kindness and forbid iniquity, and persevere whatever may befall thee. Lo! that is of the steadfast heart of things. Turn not thy cheek in scorn toward folk, nor walk with pertness the land. Lo! Allah loveth not each braggart boaster. Be modest in thy bearing and subdue thy voice. Lo! in harshest of all voices is the voice of the ass.42 (Pickthall). Help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment.43 (Pickthall)

E. Consequences of Good and Bad Deeds

Lo! those who believe and do good works, for them are gardens of delight, Wherein they will abide. It is a promise of Allah in truth. He is the Mighty, the Wise.44 (Pickthall). Whosoever surrendereth his purpose to Allah while doing good, he verily hath grasped the firm hand-hold. Unto Allah belongeth the sequel of all things. And whosoever disbelieveth, let not his disbelief afflict thee. Unto Us is their return, and We shall tell them what they did. Lo! Allah is Aware of what is in the breasts. We give them comfort for a little, and then We drive them to a heavy doom.45 (Pickthall). If any do wish for the transitory things (of this

life) We readily grant them—such things as We will to such persons as We will: in the end have We provided Hell for them [transgressors]: they will burn therein disgraced and rejected. Those who do wish for the (things of) the Hereafter and strive therefore with all due striving and have Faith they are the ones whose striving is acceptable (to Allah). Of the bounties of thy Lord We bestow freely on all these as well as those: the bounties of thy Lord are not closed (to anyone). See how We have bestowed more on some than on others; but verily the Hereafter is more in rank and gradation and more in excellence⁴⁶. ('Abdullah). By the night enshrouding. And the day resplendent. And Him Who hath created male and female, Lo! your effort is dispersed. As for him who giveth and is dutiful (toward Allah), and believeth in goodness; Surely We will ease his way unto the state of ease. But as for him who hoardeth and deemeth himself independent, and disbelieveth in goodness; Surely We will ease his way unto adversity. His riches will not save him when he perisheth. Lo! Ours it is (to give) the guidance. And lo! unto Us belong the latter portion and the former. Therefore, have I warned you of the flaming Fire; which only the most wretched must endure, he who denieth and turneth away. Far removed from it will be the righteous, who giveth his wealth that he may grow (in goodness), And none hath with him any favor for reward, Except as seeking (to fulfil) the purpose of his Lord, Most High. He verily will be content.⁴⁷ (Pickthall)

The socio-ethical view-point imparted by Religion of Islam through Wah'i [Revelation] is the mainspring of guidance which establishes a healthy and balanced society and saves humanity from disintegration. Islam—the Religion based on Revelation—provides directive in those facets of human life with which science and secular education do not deal.

No facet of human life—major or minor, crucial or trivial, public or private, communal or individual, performed overtly in the day-light or covertly in the darkness of the night—is in the dark in Islam. The manners of life—walking, talking, travelling, sitting, sleeping, reclining, waking, speaking, eating, drinking, dressing etc.; modes of worship—praying, fasting, performing of pilgrimage, slaughtering of animals etc.; morals and conduct—with the wives, children, friends, followers and foes etc.; managements—in journeys, camps, cantonments and battlefields; etiquettes for fulfilling necessities of life—taking bread, soup and meat etc., passing of excretion and spiting of phlegm, cleansing of body and washing of clothes, taking of bath and performing of ablution; supplications—before and after eating, drinking, sleeping, praying, fasting, etc.; habits and style—wearing of shoes, clothes and rings, combing and anointing of hair; applying of hair-dyeing and perfumes etc.; are all in safe records through most reliable resources in great detail.

Words and works of Prophet Muh}ammad ﷺ are easily available in form of thousands of Books and are observable [either in fragments or as a whole] in the lives of millions of his followers living in every nook and cranny of the world.

Ramakarishna, states: Muh}ammad...every event of whose life has been most carefully recorded and even the minutest details preserved intact for the posterity. His life and works are not wrapt in mystery. One need not hunt for the accurate information and embark on arduous expeditions to sift the chaff and husk from the grain of truth.⁴⁸

Simple, practicable and easily available teachings of Islam produce remarkable results. Islam teaches man how to walk upon earth like human being.

Lives and achievements of Companion of Muh}ammad ﷺ are the manifest proof of this claim. This religion has generated amazing change in the life and behaviour of wild Arabs. It produced incredible attributes in them; such as—honesty and loyalty, self-criticism and selflessness, fairness and equality, dedication and determination, sympathy and compassion, true knowledge and sense of responsibility, implicit surrender to the Will of True God and rare courage against power of evils. These treasures of human character could not be brought out by the Philosophers, Rulers and Intelligentsia of any time in the entire history of mankind.

The mighty revolution based on Religion brought by the Prophet Muh}ammad ﷺ among the Arabs which through them produced a new and lasting impression upon all the nations of the globe, was unique in all respects. The impacts and fruits of this revolution are being depicted in the following lines.

F. Self-sacrifice

Companions of Muh}ammad ﷺ in general, were poor and needy but even then they preferred others over themselves. Once, one of them received a goat's head as a gift from his neighbour. He deemed that his other neighbour, who had a larger family, was in greater need of it than him. Hence, he sent it to his neighbour. This neighbour assumed the same and sent this present to another neighbour. In this way the goat's head changed hands no less than seven times and at last came back to the first one.⁴⁹

They sacrificed for others even at the time of death, when a person seldom has the sense to do so. H{arith bin Hisham, 'Ikramah bin Abu Abi-Jahl and 'Ayyash bin Ali Rabi'ah severely injured in the battle of Yarmuk. H{arith asked for some water when water was presented to him, he observed that 'Ikramah was gazing at water, hence he asked to give water to Ikramah; when water brought to 'Ikramah he observed that 'Ayyash was looking at it, hence he forwarded it to 'Ayyash but, before the water was carried to him he passed away. When water was brought to 'Ikramah and H{arith, they had also died thirsty.⁵⁰

G. Fairness and Equality

H{amzah, uncle of Prophet Muh}ammad ﷺ got martyrdom in the battle of 'Uhad and was mutilated. H{amzah's sister, Safeeyah brought a couple of sheets for his shroud. When S{ah}abah took the sheets and had begun to cover the body with it, they found body of another Companion in a same condition. So they decided to

use one sheet each for the two bodies. Since, one sheet was bigger than the other, they drew lots. Bigger came to the lot of Ansari, hence, they covered body of Hamzah with small one. This sheet was too small to his body that if head was covered the feet remained uncovered, and when it was pulled down to cover the feet, the head was exposed. Muhammad instructed: Cover the head with the sheet and put leaves on his feet.⁵¹ Can there be a better example of fairness, equality, impartiality and justice?

H. Dethronement of Dummy-Gods

On request of Rustam, the C-in-C of Persian army, Sa'd sent Rabi for telling the purpose of their visit to Persian land. When he visited Rustam he noticed that Rustam's court was well-decorated with gold cushions, silk rugs, glittering diamonds and precious stones, and other fascinating decorations. He was wearing a precious crown and costly robe, and was sitting on a gold throne.

Rabi entered the court in a condition that he was putting on torn clothes, having a sword and a shield, and was riding a small mare...The courtiers asked him: 'For what purpose you people have come here?' Rabi replied confidently: 'We have been sent by Allah so that we may emancipate slaves from the lordship of the slaves and to put them to the Lordship of their Real Lord and to deliver them from the narrowness of this world to the vastness of the Akhirat... We are trying to introduce Allah's religion among men...Rustam asked: 'Are you the chief of Muslim nation?' Rabi replied: 'No; but I am one amongst them. All the Muslims are like a single body. The lowest of them can take decision on behalf of the highest of them. After his return Rustam consulted with his commanders and the chiefs and said: 'Have you ever heard anybody talking more boldly, and carrying greater weight than his talks'. But the courtiers said: 'Are you inclined towards him? ... Have you not seen his [worthless torn] clothes?' Rustam said: 'Woe to you! Don't look at his clothes; look at his vision, way of conversation and character.'⁵²

I. Piousness and Piety

Business of Abu Bakr was enough for his family needs.⁵³ When he became Khalifa and he could not run his business, it was decided by Companions that he would be granted an allowance equal to that usually paid to an average Muslim. His wife saved a little money in many days and asked him to make purchases for the sweet dish, he said: 'It seems that we are receiving extra amount than our need' and deposited the saving in the public treasury and cut down his extra allowances.⁵⁴

When Abu Bakr was about to die, he said to his daughter: 'I did not like to take anything from the public treasury but I had left no choice. Now deposit my such and such garden in public treasury, in return for what I have received.'⁵⁵ It is also reported that Abu Bakr did not have any gold or silver at the time of his death.⁵⁶ Things he left were: a she-camel, some bedding, a sheet and a bowl.

J. Sympathy and Compassion

Ibne Ja'far, while he was passing through a forest, came across by an orchard where an Abyssinian Muslim boy was working. Someone brought him his food and, at the same time a stray dog came into the garden, and stood by him. The boy threw a loaf of bread to the dog, which ate it but did not go away. The boy threw it a second loaf and third one, thus letting it eat the whole of his daily provision of food, keeping nothing back for himself. Ibne Ja'far, who was observing this, said to the boy: 'How much bread do you get as your daily ration of food?' The boy said: 'I get three loaves every day, as you have just seen. Ibne Ja'far asked: 'Then, why did you prefer a dog to yourself and feed it all the three loaves?' The boy said: 'There are no dogs living around here. The poor creature must have travelled a long distance to reach here and it must be feeling very hungry. So, I felt ashamed to send it away, without serving it sufficient food.' 'What will you have for food today?' Ibne Ja'far asked. The slave-boy said: 'I shall go without food for a day, which I do not mind.'⁵⁷

K. Respect of Women

Women had no right in inheritance in pre-Islamic Arabia and were treated like chattels passing on from one hand to other. Man could marry women as much he wished. Cruel custom of female infanticide was so rife that one out of every ten men was guilty of it. In the midst a voice raised: Women are the trusts of God in the hands of men; wives have rights over their husbands, as the husbands have their rights over their wives. The caller was Muhammad, the Prophet, who emancipated women from cruel system.

In his farewell sermon he reminded: 'O people! Fear Allah concerning women. Verily you have taken them on the security of Allah and have made their persons lawful unto you by Words of Allah! It is incumbent upon them to honour their conjugal rights and, not to commit acts of impropriety.'⁵⁸ Ramakarishna expounds: "Islam gave women, centuries ago, the right of owning property. Yet it was only 12 centuries later, 1881, the England, supposed to be the cradle of democracy, adopted this institution of Islam and an act was passed, called 'The Married Women's Act'."⁵⁹

L. Sense of Responsibility

'Umar, during his Khilafate visited the city by night. Once he saw a distant fire in the desert and reached there with his assistant. They found an old lady there with her children who were crying due to hunger. 'Umar returned to the city immediately and filled a sack with flour, dates, fat and clothes, and drew some money. When the sack was ready, he carried the sack on his back refusing the offer of his assistant by saying: 'Will you carry my load on the Day of Judgment? I must carry this bag, for it is I who would be questioned about the woman and children.' 'Umar carried it with a swift pace right to the woman's tent. He himself prepared the food and served it to them.'⁶⁰

M. Truthfulness and Trustworthiness

On an extremely hot day, in a shadeless desert where scorching wind was blowing, Ibne Umar ؓ came across a goatherd with flock and invited him to dine with him; but he excused him saying that he was fasting. At this, Ibne Umar ؓ asked: 'You are fasting in a shadeless desert, on such a hot day when a hot wind is blowing!' He replied: 'I urge to get reward in the Hereafter.'⁶¹ Ibne Umar ؓ asked him as trial: 'We want to buy a goat; tell us price and we shall pay it. We shall then slaughter it and give you too of its meat.' The goatherd said: 'I am but a trustee.' Ibne Umar ؓ said as a trial: 'How can your master know? You can tell him that a wolf devoured a goat.' At this, the shepherd pointed to the Heavens above and said: 'What about Allah?'⁶²

N. Peace and Harmony

Practice and preaching of Islam set an environment of piousness and peace in the city of Madinah. No police or intelligence systems were required there for the security of the life and property of people. Committing of evil in that society had become more difficult than the performing of good deed. If anyone ever fell into indecencies, even though not noticed or caught by others, he would make a confession thereof straightaway before the head or community or judge and got ready to suffer the pain of penalty to save himself from Allah's displeasure and punishment after the death.

Once a man came and said: 'O Allah's Apostle! I have committed a sin; please inflict the legal punishment on me.' But, the Prophet ﷺ did not ask him what he had done. Then the time for the prayer became due and the man offered prayer along with the Prophet ﷺ, and when the Prophet ﷺ had finished his prayer, the man again got up and said: 'O Allah's Apostle! I have committed a sin; please inflict the punishment on me according to Allah's Laws.' The Prophet ﷺ said: 'Haven't you prayed with us?' He said: 'Yes.' The Prophet ﷺ said: 'Allah has forgiven your sin [on account of your good deeds].'⁶³

O. Competition in Righteousness

Having known the real purpose of life and true conception of religion, Companions of Muh}ammad ﷺ were seized by an over-mastering urge for self-effacement and self-examination. They had fervent desire to win the everlasting rewards from their Lord by performing the best.

Once, Muhajireen [Emigrant-Companions] came to Prophet ﷺ and said: 'O Messenger ﷺ! We have not seen a nation better than one whom we have migrated in nice treatment. They do not forget us even in small things and spend their wealth abundantly for us. They do not let us work with them but make us equal partners in their income. Now, we fear that they will earn all the virtues.'⁶⁴ Jabir ؓ narrates: 'After plucking the dates, Ans}ar [Helper-Companions] used to divide them into two heaps. One heap was smaller than the other. Then they mixed branches of

date trees in the smaller heap [so that it would seem bigger than the other one]. Then, they let the Muhajireen choose one of them. [Muhajireen chose the smaller one and left the bigger one for their Ans}ar brother; but in fact] Muhajireen picked up the bigger heap and the Ans}ar received the smaller one.'⁶⁵

P. Democracy under Divine Law

Islam established the democratic spirit that has emancipated weak from the bondage of man-made gods. It teaches that all men have come from the same essence, possess the same soul and have been equipped with equal capabilities for intellectual, spiritual and moral attainments.⁶⁶

Khalifah 'Umar ؓ, Ali ؓ, Mansoor and other Rulers had to appear before the judge as ordinary men in Islamic courts. A woman from the tribe of Makhzum, who committed theft, brought to Allah's Apostle. She sought refuge [intercession] from Umm Salamah, the wife of Allah's Apostle. Thereupon Allah's Apostle said: 'By Allah, even if she were Fatimah [my beloved daughter], I would have punished her.'⁶⁷

Q. War Ethics

When, repeated attempts for conciliation did not work and circumstances dragged Muh}ammad ﷺ into battlefield; he changed the strategy of the battlefield. He taught lesson of humanization even in Battle fields. He issued strict instructions to the warriors: 'not to cheat, not to break trust, not to mutilate, not to kill children or women or aged-person, not to hew down trees nor burn them, not to cut down fruit bearing trees, not to molest monks and persons engaged in worship nor demolish their worship places.'⁶⁸

The agreement reached with other communities by Muh}ammad ﷺ was retained with full regards by his successors; that contained: 'Their places of worship shall not be demolished. No building or place shall be harmed where they take refuge in times of war. They shall be allowed to ring their prayer bells. They shall not be stopped by taking their holy cross out on their religious festivals.'⁶⁹

R. Bouquet of Humanity

Islam demolishes all color and cast barriers and forms a bouquet of humanity. Everyone is given right of respect being a member of human society. Righteousness is the standard for honor and dignity in Islam; as it was announced categorically in the Sermon of Hajj: '*O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that who is most righteous and God-fearing.*'⁷⁰

During Prayers Muslims gather in Masjid without cast difference and during Hajj world witnesses the wonderful spectacle of international exhibition of Islam in levelling all distinction of race, colour and rank.

Rank and status of Mu'adhhdhin [caller] is distinctive in Muslim Community. In the battle of Qadsiyah when

Mu'adhhdhin was injured seriously and was unable to call Adhan; people rushed to get this opportunity so much so that they were about to fight. Eventually, Commander of Muslims, had to draw lots for them.⁷¹ This great office was offered to a Negro slave, Bilal ؓ, by Messenger ﷺ only on the basis of his righteousness and devotion. When he used to come in assembly of Khalifah 'Umar ؓ he leave his place for him and would exclaim: 'Here comes our master!'

In a nutshell, never ever indeed had a more harmonious body of men appeared on the face of earth like this band. It was a genuine mine of talent and an essence of humanity. It was constituted of wise rulers, honest administrators, impartial judges, tender-hearted leaders, devoted worshipers, thought-provoking scholars and indomitable commanders.

This speaks of itself that Islam has potential to empower man to walk upon earth like human beings, has ability to heal all ills of humanity, has power to establish peace in human society and has strength to raise man to the pinnacle of grandeur and glory.

S. Conclusion

Science and Secular Education that are believed to be a panacea of human ills, could not play significant role in 'Making of Humanity', in real terms. Most possible reasons of their failure could be their weak faculties on which they rely upon or due to the reason that they do not have concerns with human societal ills.

On the contrary, Religion particularly Islam that bases upon Revelation has proved enormously numerously that it has potential to ameliorate human societies by bringing revolutionary change in thought, character and behaviour of human beings.

In the light of antithetic results of the two sources of knowledge: (i) Scientific, and (ii) Religious, it can be inferred that there is something besides and beyond 'matter and materialistic world' that accounts for the lives of human beings and affects the system of universe.

Unless man of the present materialistic and scientific age surrenders to this reality, efforts and attempts on the basis of science and technology for 'Making of Humanity' will remain unproductive.

¹ Nadvi, Abul-Hasan., 1970. *Religion and Civilization*. India: Academy of Islamic Research and Publication. p 15.

² Ibid.

³ F. S. C. Northrop., 1946. *The Meeting of East and West*. New York: The Macmillan Co. p IX.

⁴ Muh}ammad Asad. 2003. *Islam at the Crossroads*. Lahore: Talh}ah Publication. p 29-30.

⁵ Muh}ammad Asad. 1961. *The Principal of State and Government in Islam*. California: University of California Press. p 4-5.

⁶ Bukhari, Muh}ammad bin Isma'il. (n.d.). S{ah}ih} Bukhari. In [CD-ROM]. ed., 2003. 'Alim: S{ah}ih} Bukhari. vol VIII, H{adith 625.

⁷ Bukhari., ibid. In [CD-ROM]. 'Alim: S{ah}ih} Bukhari. vol VIII, ibid. H{adith 625.

⁸ Al-Qur'an: Saba 34:45.

⁹ Al-Qur'an: Kahf 18:110. Al-Qur'an: Ra'd 13:38. Al-Qur'an: Furqan 25:7.

¹⁰ Al-Qur'an: Ah}qaf 46:9.

¹¹ Al-Qur'an: Yumus 10:15.

¹² Al-Qur'an: Nisaa' 4:82.

¹³ Al-Qur'an: Jumuh 62:2.

¹⁴ Kandhalvi, Muh}ammad Yusuf. 1999. H{ayat-us}-S{ah}abah. Lahore: Kutub Khana Faizi. vol I, p 956.

¹⁵ Al-Qur'an: An'am 6:50.

¹⁶ Al-Qur'an: Ankaboot 29:50. Al-Qur'an: Ra'd 13:38.

¹⁷ Pickthall, Muh}ammad Marmaduke. 1373 A.H. *The Meaning of the Glorious Qur'an: Najam 53:28*. Karachi: Taj Company Ltd.

¹⁸ 'Abdullah, Yusuf 'Ali. 1989. *The Holy Qur'an Translation and Commentary: Al-Qur'an: Rum 30:7*. Maryland USA: Amana Corp.

¹⁹ Al-Qur'an: Rum 30:40.

²⁰ Al-Qur'an: Baqarah 2:255.

²¹ Al-Qur'an: H{ashr 59:22-24.

²² Al-Qur'an: Ikhlas 112:1-4.

²³ Asad 'Ali., (n.d.). Translation and Commentary of the Holy Qur'an. In [CD-ROM]. ed., 2006. 'Alim: Al-Qur'an: Translation and Commentary of the Holy Qur'an: Isra' 17:42-43.

²⁴ Al-Qur'an: Insan 76:1.

²⁵ Al-Qur'an: Mu'minin 23:12-14.

²⁶ Al-Qur'an: Zumur 39:6.

²⁷ Al-Qur'an: Mu'min 40:67.

²⁸ Al-Qur'an: Rum 30:54.

²⁹ Al-Qur'an: S{ad 38:27.

³⁰ Al-Qur'an: Qayamah 75:36.

³¹ Al-Qur'an: Mu'minin 23:115.

³² Al-Qur'an: Mulk 67:2.

³³ Al-Qur'an: Kahf 18:7.

³⁴ Al-Qur'an: Dukhan 44:38-42.

³⁵ Al-Qur'an: Teen 95:4.

³⁶ Al-Qur'an: Baqarah 2:30-34.

³⁷ Al-Qur'an: Isra' 17:70.

³⁸ Al-Qur'an: Kahf 18:7.

³⁹ Al-Qur'an: Dhariyat 51:56.

⁴⁰ Al-Qur'an: Isra' 17:23-39.

⁴¹ Al-Qur'an: H{ujrat 49:11-12.

⁴² Al-Qur'an: Luqman 31:12-19.

⁴³ Al-Qur'an: Ma'idah 5:2.

⁴⁴ Al-Qur'an: Luqman 31:8-9.

⁴⁵ Al-Qur'an: Luqman 31:22-24.

⁴⁶ Al-Qur'an: Isra' 17:18-21.

⁴⁷ Al-Qur'an: Layl 92:1-21.

⁴⁸ Ramakarishna, Rao., 2004. *Muh}ammad—The Prophet of Islam*. Houston: Islamic Society of Great Houston. p 2-3.

⁴⁹ Ibne Qad}i Khan, (n.d.). Kanz-ul-'Ummal, vol III, p 176. In M. Yusuf, Kandhalvi. H{ayat-us}-S{ah}abah. Ibid. vol II, pp 205.

⁵⁰ H{akim, Nisapuri, (n.d.). Mustadrak 'Ala S{ah}ih}ain, vol V, p 310. In M. Yusuf, Kandhalvi. H{ayat-us}-S{ah}abah. Ibid. vol I, pp 322.

⁵¹ Kandhalvi, Zakariyah. H{ikayat-us}-S{ah}abah. In A. Arshad. *Stories of S{ah}abah*. Ibid. pp 85.

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- ⁵² Ibne Kathir, Ad-Damishqi., 1932. *Al-Bidayah wan-Nihayah*. Ibid. vol VII, p 38.
- ⁵³ Ibne Sa'd, Muh}ammad, Monai', Al-Zuhri., 1377 A.H. *T}abaaqat Ibne Sa'd*. Bairut: Dar Bairut, vol III, p 131.
- ⁵⁴ Kandhalvi, M. Zakariyah. H{ikayat-us}-S{ah}abah. In A. Arshad. *Stories of S{ah}abah*. Ibid. pp 54.
- ⁵⁵ Ibid. p 34.
- ⁵⁶ Ibne Qad}i Khan. *Kanz-ul-'Ummal*. vol II, p 132. In M. Yusuf, Kandhalvi., 1999. *H{ayat-us}-S{ah}abah*. Ibid. vol II, pp 353.
- ⁵⁷ Kandhalvi, M. Zakariyah., *Fad}a'il-e-S{adaqat*. In Abdul Karim. ed., 2003. *Fad}a'il-e-S{adaqat*. 2nd ed. Lahore: Kutub Khana Faizi. vol II, pp 656-657.
- ⁵⁸ Mubarakpuri, S{afiy-ur-Rah}man., (n.d). Ar-Rah}eeq Al-Makhtum. In Issam Diab., 2005. *The Sealed Nectar*. Riyadh: Maktabah Dar-us-Salam, p 299; transmitted through Sahih Muslim.
- ⁵⁹ Ramakarishna. *Muh}ammad—The Prophet of Islam*. Ibid. p 7.
- ⁶⁰ Kandhalvi, M. Zakariyah. H{ikayat-us}-S{ah}abah. In A. Arshad. *Stories of S{ah}abah*. Ibid. pp 36.
- ⁶¹ *Al-Qur'an: H{aqqah 69:24}*.
- ⁶² Kandhalvi, M. Zakariyah., 1980. *Fad}a'il-e-S{adaqat*. In Abdul Karim. Ibid. vol II, pp 645.
- ⁶³ Bukhari, Muh}ammad bin Isma'il., (n.d.). S{ah}ih} Bukhari. In [CD-ROM]. ed., 2006. *'Alim: Sah}ih} Bukhari*. H{adith 8:812.
- ⁶⁴ Ibne Kathir, Ad-Damishqi., 1932. *Al-Bidayah wan-Nihayah*. Ibid. vol III, p 228.
- ⁶⁵ Haithmi. *Majma'-uz-Zawa'id*. Ibid. vol X, p 40.
- ⁶⁶ Ramakarishna. *Muh}ammad—The Prophet of Islam*. Ibid. p 7.
- ⁶⁷ Nisapuri, Muslim bin H{aj}aj, Qashairi., (n.d.). *S{ah}ih} Muslim*. In [CD-ROM]. ed., 2006. *'Alim: S{ah}ih} Muslim*. H{adith 786.
- ⁶⁸ Ibne Qad}i Khan., (n.d.). *Kanz-ul-'Ummal Fi Sunan Al-A'qal wal Af'al*, vol II, p 295. In M. Yusuf, Kandhalvi., 1999. *H{ayat-us}-S{ah}abah*. Ibid. vol I, pp 288.
- ⁶⁹ An-Nadvi, Moin-ud-Din, Shah., (n.d). *Khulafa-e-Rashideen*. In Anon., 2003. *The Ideal Caliphs of Islam*. Karachi: Darul Ishaat. p 59; transmitted from: *Kitab-ul-Khiraj* by Imam Yusuf. p 2.
- ⁷⁰ Muh}sin., Taqi-ud-Din, Hilali. Ibid. *Al-Qur'an: H{ujrat 49:13}*.
- ⁷¹ Kandhalvi, M. Yusuf. *H{ayat-us}-S{ah}abah*. Ibid. vol III, p 759.