

ISLAM IS COMPLETE CIVILIZATION

By

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Abstract

Islam is not only religion and it is not only a system of rigid ceremonial but it is complete civilization. All its laws and injunctions are based on the most equitable and solid moral foundation. The Prophet said, "Acquisition of knowledge is duty incumbent upon every Muslim". Knowledge is the basis of virtuous life. Muhammad SAW burn in Maccah, no name on the bullet, because he is revolutioner in the word. He is a government, an economic, politic, social and general.

Key Word : Islam, Complete, civilization.

A. INTRODUCTION

Islam is not a religion in the usual sense of the word. The view that religion has to do Only with the inner conscience of man, or externally is at the most concerned simply with certain rites and practices, with social conduct, is completely foreign, rather abhorrent to Islam.

Islam is not concerned with only one of the many departments of human life, it covers all the departments, it covers life as a whole lived according to the will of God. It is an all embracing system, a complete code of life, bearing on including every phase of human activity and every aspect of human conduct. All its laws, social, political, and other are religious laws.

They all tend to realization of the one and same ideal, viz, obedience to God, and to his laws. In Muslim countries, Church and state are one indissolubly, and until the very essence of Islam passes away, that unity cannot be related. The law of the land, too is, in theory, the law of the church. In the earlier days (at least) canon and civil laws were out. Thus, we can never say in Islam. "He is a great lawyer; he is a great theologian, he a great statement". One man may be all three, almost the must be all three if he is to be any one".

With the march of time, Islam became in practice of system of rigid ceremonial. The theologian of Islam instead of bringing men to God, scared them away from Him. Religion was losing its hold. There was a sort of religious anarchy all-round. It appeared necessary to rediscover the true fundamentals of Islam to satisfy the yearnings of the mind, which had been caused by the philosophical and skeptical mood of the age. It was at this juncture that muslim came forward to

interpret the true principles of Islam and to re-establish the religious spirit in the hearts of the people. His exposition of religious principles is only an aspect of his ethical system.

B.EXPLANATION

Spiritual and Moral Progress

In fact, no spiritual and moral progress is possible without knowledge. But all knowledge is not virtue. Sometimes, knowledge leads one to vice as well. Now, the knowledge that is a duty relates both to action and to heart.

The knowledge that relates to action is two fold:

1. Knowledge of positive duties, i.e., religious duties which are binding upon every muslim, and also in the business that one is engaged in, so that there may remain no danger of one's committing any act of inequity and sin.
2. Knowledge of duties concerning prohibited acts, i.e., acts which are absolutely forbidden, and those which are relative to the varying circumstances of human life, e.g., if a man is living in the midst of a non Muslim people, he must know which of their acts are forbidden to him.

The knowledge that relates to the heart is also two fold:

1. Knowledge of the articles of faith.
2. Knowledge of the nature of the vices and virtues of the heart, of the causes of their existences and of the ways of eradicating vices and cultivating virtues.

Ignorance of this knowledge is no excuse for negligence of duty. Accordingly, one who renounces the world to devote himself exclusively to religious life without acquiring knowledge, or at least not acquiring as much of it as is within his power, is a grievous sinner for he will always be in danger of going astray.

In other words, acquiring knowledge is an act of worship. One should curtail one's relations

With the world to devote oneself to the attainment of knowledge with undivided attention, and apply oneself diligently to the purification of one's heart. One should not leave any branch of desirable sciences unstudied, for all of them are related and auxiliary to one another. But, one should be clear on the point that the end of Ilmu Muamalah is Ilm Al-Mukashafa.

Since one can't master the whole of every subject, one should acquire that part of a subject which helps in the realization of the ideal. One should at least know the reason why one science is superior to the other. There are two standards of judging this, (a) by considering its ultimate aim, and (b) by the strength and exactness of the arguments it brings in support of its theories. Religions sciences, for instance are two prior physical ones because the aim of former is eternal happiness of the soul and that of the latter the happiness of this life. Mathematics is superior to astrology, because the reasoning in the first is more exact than in the latter.

The immediate aim of a man should be to enrich his mind and to achieve mobility of character, while his ultimate aim should be to seek nearness to God. He should not look down upon the sciences, which he has not undertaken to study. No knowledge is to be looked down upon. Secular knowledge may not be as religious knowledge, yet it is useful in its own way, provided the scholar does not seek only his worldly interest through it. One should view all sciences only in the order of their importance to the realization of the ultimate goal.

There are three grades of knowledge related to the ultimate object of man:

- a. Knowledge of sciences like law, medical, sociology, etc. These sciences are concerned with the physical and social well-being of man, without which his moral and spiritual well-being cannot be realized.
- b. The science of the attitude and inner activity of the soul. This knowledge helps man to purify his heart.
- c. 'Ilm al-Mukashafa, i.e., knowledge of God by direct intuition of the ultimate end and happiness on earth. It is a light, which comes from above as a result of the purification of the heart.

Ilm al-Mu'amala, consist in the knowledge and cultivation of outer and inner virtues, and in the eradication of outer and inner vices. There is no limit to the development of virtues in us.

Ilm al-Mukashafa (intuitive knowledge) is the outcome of ilm al-Mu'amala. It is the ultimate end in this world leading to perfect love of God here and to the realization of His Vision in the next. One who possesses the strongest love will be the most successful in the next world, and the intensity of the love, which depends on the knowledge of God. But, knowledge of God can only enter a pure heart, that is a heart, which after being purged of the vice, has adorned itself with good qualities, in other words, which has completely emancipated itself from the love of

this world. It is then good conduct (al-'Amal al-Salih), which leads to the knowledge of God and is subservient to it. Thus, knowledge is a means as well as an end in itself.

All other ends are necessarily means to the achievement of the knowledge of God. In as much as they are ends and yield satisfaction are called Sa'ada. They are of four kinds:

(i) Fada'il al Tawfiqiya (excellences ingrained in human nature).

This plays a very important part in the ethico-religious system of Muslim, so much so that when he mentions the bounties of God, which man owes to Him, he changes the terms Sa'ada and Khairat into Ni'ma, that is, gifts received from God as a favour.

(ii) Fada'il al-Mutifiya (excellences born of environment).

The excellences of environment are external to the body such as wealth, position, family, pedigree, friends and social status.

(iii) Fada'il al-Badaniya (excellences of the body).

The excellences of the body such as health, strength, long life, and beauty, help in the realization of spiritual perfection and are desirable as ends and means both. Health saves one from depression and despair, and helps one to devote oneself to God with zest and energy.

(iv) Fada'il al-Nafsiya (excellences of the soul).

The excellences of the soul constitute the crown of human efforts. They represent the moral end. The highest excellence of the soul of man is knowledge which has distinctive features. It is the highest sa'ada. For Sa'ada only means the achievement by the soul of perfection that is possible to it. The gradations of perfection are innumerable, but as long as man is in this world he cannot attain to the highest perfection. Human conduct is indissolubly bound up with knowledge. But by means of amal (action) the heart is purified and cleansed to receive the reflection of the true knowledge of God and the higher truths.

Religious Duties

There are a number of religious duties, example: Taharah (purification of the body), Shalat (ritual of prayer), shoum (fasting), zakat (charity-tax), haji (pilgrimage), tilawah (reading of the Quran), dzikir (remembering God), etc. Prayer, fasting, charity-tax, pilgrimage are incumbent (Fardu),

while purification of the body, reading of the Quran, remembering God, etc, are supererogatory (Nafil) duties.

Physical purification is the essential condition of all worship (Ibadah). It is performed by the Muslims before every religious act. Technically, it means the cleansing of the body, clothes, etc, of all external impurities by washing them in a formal manner. It contributes to an symbolities the purification of the heart. The degrees of purification in the order of increasing value, are the cleansing of the body and garments which produces a whole some effect upon the heart, purification of the heart from sins of the senses and vices of the heart, and lastly, purging the heart of the love of all that is not divine.

The Ritual Of Prayer

It washes away sins just as water washes away dirt from the body. The Prophrt said:”He whom this prayer does not save from what is obscene and evil, will recede from God. The ritual of prayer is communion with God therefore, it cannot be performed if one is occupied with other things. Its purport is to realize the presence of God. The object of ritual of prayer is the humble oneself before God and concentrate on Him. The injunction of the Quran, do not go near prayer when you are intoxicated until you know (well) what you say,”is as significant as it is binding.

The word”intoxicated” means not only intoxication of the senses with wine but also the state of being distracted by the thoughts and temptations of the world, so as to be oblivious of one’s duties towards God. One may be unconscious of what he is uttering even without being intoxicated with wine. The Prophet has said that the Ibadat have been ordained only for achieving the remembrance of God, and if this object is not realized, there is no value in ritual of prayer.

If one’s heart is unable to concentrate on God, one can never attain one’s goal. Still, its better to perform it at all, for in the latter case one has, at least made an effort to simulate or imitate its form. One will be greatly helped in attending solely to the words and meanings of what one recites and in realizing the spirit of prayers if one feels the reverence born of the consciousness of standing before the divine being, feeling of owe produced by the realization of his divine majesty and grandeur, and the hope and regret generated by one’s shortcoming. If when a man says,” God is great”, and if there is in his heart the belief that there can be anything greater than God, he is, his a liar. If in his heart there is love or fear of anything but God and if he looks to that object for the

fulfillment of his needs, his faith is not perfect. Mere wagging of the tongue, and the heart should be in complete accord and be supported by consistent action.

If a man repeats the expression, "I take refuge in God from the accursed", without trying to restrain his heart from following evil desires, in spite of his ability to do so, he can't be saved from the machinations of the Satan.

Fasting

According to the Prophet, it is half the patience, and the patience is half the faith. There are three grades of fasting, viz:

1. Abstinance from the satisfaction of hunger and thirst, of which the common people are capable.
2. Abstinance from sins associated with the ear, eye, tongue, hand, which a few are capable.
3. Abstinance from the sins of the heart and mind. This last condition is fulfilled only by the most pious of godly men. All worldly thoughts are to be banished. Only the thought of God should remain. The object of fasting is to achieve mastery over desires and to attain spiritual kinship with the nearness of God.

The Charity-Tax

The importance of charity –tax is evident from the fact that it is almost always mentioned along with ritual of prayer in the Quran. The sentence " And keep praying and pay the poor-rate" occurs again and again in the book. The charity-tax is reckoned as one of the pillars of Islam. Recalcitrants have been warned: "But to those who hoard up gold and silver and spend it not for the pleasure of God, announced tidings of grievous torment.

In view of the fact that wealth is means of enjoying the pleasure of the world and that people find it most difficult to part with money, charity-tax is one of the most crucial tests of a man's real love of God. It serves the two-fold purpose of purifying one's own heart and helping the needy.

Pilgrimage

It is the greatest proof of one's devotion to and love of God, if it is performed in the right spirit one serves for the time being all his connections with the world, settles all his worldly affairs, pays all his debts, makes full provision for his family, and purges heart and mind completely of everything but

God. The money used for the journey must have been lawfully earned. One concentrates wholly on God. Passions and pleasures are all sacrificed for His sake. Only what is indispensable and necessary, e.g., food and clothes, is chosen from amongst worldly things. The procedure and the rites of the pilgrimage are so established as to cleanse the heart completely and make it the abode of God alone.

The Reading of The Quran

It is nevertheless, the source of religious inspiration in every way and is the basis of all religious sciences. Therefore, people regard the more reading of it as a religious act and read the whole Quran even without acting upon its injunctions. The reading of the Quran is one of the best forms of worship, provided one studies it in order to understand and act upon what is enjoined by it. The Prophet said, "Read the Quran if it prevents you, do not read it". If one reads the Quran from beginning to end and does not act upon what it says, he is like a servant who receives a letter from his master, containing certain orders for him, but who instead of carrying out the orders, sits down and reads the letter several times very carefully in a sweet tone pronouncing every word with the greatest care. Such a servant deserves only punishment, since the purpose for which the letter was written is not served.

The removal of hindrances to understanding is another condition. Too much attention to the correct pronunciation of the words naturally hinders the mind from attending to meaning.

Remembering of God

Remembrance of God is the most important form of worship, the cream of all worship. The lips and the heart must be in agreement. Ultimately, it should pervade the whole mind of the devotee, so that everything except God, even the self, is forgotten.

There are other Supererogatory Acts of Worship as well

The idea of Allah is never removed from the mind. People who serve God by serving their fellowmen may be superior to the devotee who works exclusively for the welfare of his own soul.

SUMMARY

Islam is not only a system of ceremonial and theological, but it is complete code of life or all civilization, learning on and including every phase of human activity and every aspect of human conduct. Knowledge is the basis of virtuous life. The knowledge that is a duty relates both to action and to heart. Purification of the body, ritual of prayer, fasting, charity-tax, pilgrimage, reading of the Quran, and remembering God are a number of religious duties for every Muslim.

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