

Lecture No. 23: Islamic Culture & Civilization-I

(Module 1(96): Introduction and evolution of Islamic Culture & Civilization)

The Literal Meaning of Civilization:

(Civilization) تهذيب is derived from the Arabic word Haz'bun (هذب). Its literal meaning is branching, pruning, correcting, purifying, revising, etc.

The Term of Civilization:

Muhammad Iqbal writes: "The apparent side of the life of every nation, which distinguishes it from other nations, is called its civilization." Every nation has its own culture. God says:

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَ مِنْهَا جَاهٌ وَ لَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَ لَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَيْتُمْ فَأَسْتَبِقُوا الْخَيْرَاتِ * (المائدة، 48)

“We have designed for each one of you a discrete law and an all-embracing way of life. Had Allah so willed, He would have made you all one Umma ([Community] agreeing to the same law). But He wants to test you in these (separately given sets of commandments) which He has given you (suited to your respective life situations). So, make haste in doing pious works”

Meaning of Culture:

Culture is an Arabic word meaning wisdom, skills in doing something, civilization, being intelligent, and way of civilization. Allama Zamakhshari (زمخشري) has also explained the meaning of culture, i.e., to teach literature and to make something civilized. The word civilization is also used for culture.

The Difference between Civilization and Culture:

Tehzeeb (تهذيب) is the name of ideas, thoughts and beliefs, under these ideas and thoughts, on the other hand, the actions that appear and the characters that are formed are called Tamaddun (تمدن) or civilization. In this way, Tehzeeb and Tamaddun are synonyms. They both are called culture. In this way, Tehzeeb and Tamaddun are inseparable. They have a body and soul to each other. Tehzeeb is the soul and Tamaddun is the body, Tehzeeb is the original and Tamaddun is its manifestation, Tehzeeb is the heart of man, which is the center of ideas and thoughts, and Tamaddun is the organs of the human body who obey the orders of the heart like faithful and obedient employees.

Foundation of Islamic Civilization, its Origin and Evolution:

Islamic civilization began 1400 years ago with the first revelation sent down to the Prophet (PBUH). He created it according to divine commands. That is, it is based on divine revelation. Islamic civilization is still present in more than fifty-five Islamic countries according to the cultural principles of the Qur'an and Hadith. This civilization ruled the world for a long time and had a very good effect on the world.

(Module 2(97): Distinctive features of Islamic Civilization)

Belief in Monotheism

- The first element of Islamic civilization and culture is monotheism.
- Towhead (توحيد) is the force of Islamic civilization and culture that no faith or ideology or system of life has been able to counter it.
- Monotheism in Islam is not a discrete belief or a concept but a living and dynamic concept of life.
- In The Surah Al-Ikhlās, (الكهف) all the misconceptions related to the belief of monotheism have been removed, which could have been the victim of the human mind.

Faith in Prophethood:

1. Faith is central to the formation of Islamic society and civilization.
2. Social degradation was cured by the divine revelation through sending the prophets who, with the support of Allah and the power of their faith and action, breathed the soul into a dead society.
3. When the prophets, whose preaching was limited for a time had passed, then the last prophet Muhammad (PBUH) was sent with universal prophethood. The Qur'an says:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (سبا، 28)

“And, (O Esteemed Prophet,) We have not sent you but as a Bearer of the glad tidings and as a Warner to the entire mankind, but most people do not know.”

The reference to the socio-cultural and cultural identity of the Muslim Ummah till the Day of Judgment is the message of the Holy Prophet (PBUH).

Faith in the Day of Judgment.

1. No society can become a guardian of healthy traditions unless it has the concept of accountability. The culture of Islam is unique in that sense that the concept of accountability for the actions performed in the worldly life on the Day of Judgment is one of the basic beliefs of Islam, without which the faith cannot be complete.

Equality. Another unique feature of Islamic society is that all the people living in it have equal legal rights irrespective of color, race, caste and family, wealth and social status. The Prophet (PBUH) said: "If my daughter Fatima steals, her hands will also be cut off."

Ameer-ul-Momineen (امير المؤمنين) Abu Bakr (ra) was once seen walking on foot holding the horse of Usama, the son of a slave. A person like Umar Farooq (RA) was seen calling Bilal of Abyssinia as Sayyidina (سيدنا) our master.

Economic Equality: Islamic civilization is the greatest advocate of economic equality. It strongly opposes class divisions and negates the accumulation of wealth in a few hands. Allah says:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَتَّقُونَ اللَّهَ فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ (التوبة 34)

“And those who hoard silver and gold and do not spend it in the cause of Allah, warn them of a grievous torment.”

Peace and Security: The Holy Prophet (PBUH) became the Messenger of Peace and came to the world. The Prophet (PBUH) said: "A Muslim is one from whose hands and tongue other Muslims are safe."

”أَمْسَلِمٌ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ“

Islam also provided security to minorities and did not allow any kind of oppression against them despite being a dominant civilization in its heyday.

Good Manners and Non-Violence: The Holy Prophet (PBUH) taught the believers good morals and gentleness and forbade them from violence and cruelty. Whenever the Prophet (PBUH) sent someone as a governor he advised them, "Provide facilities for the people and do not create problems. Give good tidings to people, do not terrorize them. Live with peace, don't create differences.

Justice: Justice is another distinguishing feature of Islamic society that Islam commands equal justice among all religions, nations, rich and poor without discrimination. Allah says:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (النحل، 90)

Indeed, Allah enjoins justice and benevolence (towards everyone), and giving away to the kindred, and forbids indecency, evil deeds, defiance and disobedience. He admonishes you so that you may remember with concern. At another place it is said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَتَاءُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (المائدة، 8)

O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.

Cleanliness and simplicity: Cleanliness and simplicity are another distinguishing feature of Islamic society. In hadith, cleanliness has been given the status of half faith. Allah says in the Qur'an:

لَا إِلَهَ إِلَّا اللَّهُ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (البقرة، 222)

“Allah loves those who repent much, and He loves those who keep themselves thoroughly pure and clean.”
وَالَّذِينَ إِذَا أَفْسَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا (الفرقان، 69)

Similarly, Islam has also urged simplicity and moderation in matters. Similarly, the Prophet (PBUH) said: One of the things that a believer is honored by Allah is the cleanliness of his clothes and being content with patience (قناعت).

“And do charity, and wear clothing that is not arrogant, and do not spend extravagantly. Verily, Allah loves that the effect of blessing be seen on His servant.”

Respect for women:

Islam not only gave rights to women but also gave dignity and dignity in every form.

The Qur'an says:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ . وَلِلرِّجَالِ عَلَيْهِمْ دَرَجَةٌ . وَاللَّهُ عَزِيزٌ حَكِيمٌ (البقرة 228)

“Women too have rights over men similar to the rights of men over women. Men, however, have an advantage over them. And Allah is All-Mighty, Most Wise.”

The Prophet (PBUH).freed women from the shackles of oppression and gave them the right to live a dignified life in society.

Promotion of Scientific Knowledge:

Islamic civilization has a revolutionary history in the promotion of scientific sciences. The spirit of obeying God's command of the universe is the strongest factor in the creation of various sciences and arts in Islamic thought. The foundation of all physical sciences is the study of nature. The Qur'an emphasizes the study of various manifestations of nature in detail:

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (العنكبوت، 20)

“Say: ‘Travel in the land (to study life in the universe), then observe (i.e., meditate and research) as to how He initiated (the life of) Creation and how He raises and nourishes the second life (passing it through evolutionary stages). Surely, Allah has perfect power over all things.”

The beautiful combination of religion and the world: It is the characteristic of the civilization that flourished in Medina in the Prophet's era that it does not suffer from exaggeration. Matters of religion and the world have been resolved in such a way that neither religious engagements hinder worldly needs nor worldly requirements prevail over religion.

Allah says:

وَاجْتَنِبْ فِيمَا آتَاكَ اللَّهُ الْبَارَ الْآخِرَةَ وَلَا تَتَّبِعْ أَهْوَاءَ الدُّنْيَا وَلَا تَتَّبِعْ أَهْوَاءَ الْفُسَادِ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ
الْمُفْسِدِينَ (القصص : 77)

“And seek the home of the Hereafter with what (wealth) Allah has given you, and (also) do not forget your share of the world. And do (such) good (to the people) as Allah has done good to you. But do not look for (ways to spread) evil and terror in the land (through oppression, accumulation of wealth and exploitation). Surely, Allah does not like those who violate peace”

Module 3(98): Global and intellectual impacts of Islamic Civilization

Islamic civilization and culture dominated the world for 1400 years. It led the world in every way. Its light illuminated the whole world and had a positive impact on the global level.

Inspiration of Knowledge

The intensity with which Islamic culture and culture has inspired people is not found in pre-Islamic religions. In Hinduism, for example, knowledge is monopolized by Brahmins and in Christianity by priests. Even Plato does not consider education necessary for all sections of society. Whereas Islam encourages knowledge for every person. God says: Can those who have knowledge and those who do not know be equal? Similar Prophet (PBUH). said: "It is obligatory on every Muslim man and Muslim woman to archly, the quire knowledge.

Appreciation of Scholars.

In Islam, it is commanded to appreciate the scholars. The Prophet (PBUH) said: The scholars are the heirs of the prophets. 2. A faqih (فقيه) is heavy on devil than a thousand Devoted Worshiper

(عابد).Amin al-Rashid(امين الرشيد) and Mammon al-Rashid(مامون الرشيد), sons of the Abbasid -Caliph Harpoon al-Rashid(هارون الرشيد), competed in lifting the teacher's shoes. In the same way, the Caliph himself used to participate in the teachings of Imam Malik at the time. Muslim

governments made education public without discrimination. India during the time of Banu Umayyad and non-Muslims of Andalusia during the time of Banu Abbas also opened the doors of knowledge. Rich and the poor could participate in the race for knowledge. During the reign of 'Abdul-Malik ibn Marwan (ابن مروان), four of the seven great scholars were non-Arabs. The majority of muhaddiths are non-Arabs.

Free Education:

Islamic governments made education public as well as free. Institutions were established for free education. The scholars used to teach free of cost, but also the expenses of some students. They endured. Apart from this, the wealthy people considered it a matter of pride to spend their money on the educational expenses of the students.

Promotion of useful sciences: The Muslims emphasized the promotion of useful sciences. They condemned non-beneficial sciences such as magic, music, astrology and shirk. So the Prophet (PBUH) prayed: "O Allah! Give us knowledge. He sought refuge with Allah from unprofitable knowledge. Establishment of academic civilization. Muslims established a scientific civilization at the governmental and social level. Educational institutions, mosques, houses, libraries, book markets started endlessly, which gave the civilization of every house a scientific color.

Scientific Experiments:

Science was a theoretical knowledge before Muslims. The Muslims made it a knowledge of experiments. Laboratories and observatories and hospitals were established. From which scientific instruments and inventions came into being. Apart from this, a series of scientists started, which led to a lot of progress in the scientific sciences.

Training with Education:

Muslims emphasized human training along with knowledge. Because knowledge alone does not make a good person unless he has practical training. The Hadith of the Prophet (PBUH) says that there is no better gift for children than teaching of good manners.

Religious and Intellectual Effects of Islamic Civilization: Islamic civilization and culture changed the intellectual angle of the world. Religious intellectuals brought revolution in various fields.

Religious Reform Movements:

Under the influence of Islamic culture and culture, reform movements started in Hinduism and Christianity. People were getting close to Islam. Therefore, these religions saw their existence in danger. Their compassionate people started reform movements. Such as.

- 1- Christian Protestant Movement.

2. Bhakti Movement in India.

Raising awareness of life: Before Islam, people did not have the awareness of the purpose of their lives. Islam gave man the value and gave him the right awareness of life. In which the attribute of god's will and service to humanity was prominent.

Islam invites sight and Prudence.

Observation and experience in the universe are Islam's greatest economic favors that have been bestowed upon man. It was from here that the sources of religious, scientific and former sciences emerged, which put humans on the path of progress. Observation, contemplation opened the door for man to reform in various fields. Which later revolutionized the world.

Change in style of governance: Before Islam, there was a period of monarchy and there was a practice of autocratic rule. Islam gave the system of Khilafah (خليفة) and through the institution of this Khilafah, the system of government started running through consultation with the people. It later took the form of democracy and then the concept of a just collective and welfare state became popular and strong. Today's popular democratic system is actually the result of Islamic thought.

Dignity of human Consciousness:

Before Islam, man was declared a born sinner by Christians and Hindus. Islamic culture restored human dignity in the society. Man became aware of his position and status in society. ALLAH says:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ (بنی اسرائیل : 70)

And we have indeed honored the children of Adam.

Women's Rights:

This class of women was the most deprived after slaves. It was considered to be an instrument of Satan and an obstacle to spiritual progress. Islam took the following steps in this regard: mother, sister, wife and daughter in all cases gave respect and rights to the woman. It gave the right of choice and consent in marriage and set the right of mahr (حق مهر). Fixed share in the property.

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرُ نَصِيبًا مَّفْرُوضًا (النساء: 7)

Men have a share in (the assets) that their parents and nearest kin leave behind, and women (also) have a share in the inheritance of their parents and the nearest kin. Be it small or large, the share has been fixed (by Allah).

It gave the right to knowledge, rather laid great emphasis on women's education. The Prophet (PBUH) said: It is obligatory on every man and woman to acquire knowledge. Then they were given the right to work in different fields and they were given permission to speak and write and other basic rights.

Greatness of Labor:

Islam restored the dignity of the worker. The Prophet said: "The best food is the earnings of one's own hands." In addition, it was instructed to pay the workers on time. The Prophet (PBUH) said, "Pay the wages of the laborer before his sweat dries up." In this way, Islam restored the glory of labor by eliminating the distinctions of wealth, position, property and family status in the society.

Etiquette:

Among the social footprints that Islam has left, etiquette is very important. For example, travelling etiquette, eating and drinking etiquette, meeting etiquette, sleeping etiquette. This created beauty and elegance in social life, which filled the society with love. Surah Al-Hujurat teaches the social orders on which the success of humanity depends. Islam emphasized the physical purity of human beings. For example, bath for worship, and ablution are made mandatory, emphasized cleaning of clothes.

وَيَبَايِكُ فَطَبَّرْ (المدثر: 4)

And (always) keep your (visible and spiritual) attire purified and cleansed (as before).

The Prophet (PBUH) declared cleanliness to be half faith .

الطَّهْرُ نِصْفُ الْإِيمَانِ

Better Treatment of Slaves and Measures for Eradication: The Prophet (PBUH) said: "Feed the slaves as you eat yourself. As you clothe yourself, clothe your slaves." Many slaves of Muslims became the greatest scholars of their time.