

## **The Role of Faith in Developing a Sense of Responsibility and Accountability**

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Today, scientific development is on its climax. Knowledge is being spread widely. Unluckily, there is no existence of the creator in this scenario. Materialism took the man away from spiritual beliefs. Though discovery of Universe is essential, but man is going farther from one another. In this scenario there is a dire need of thinking to solve these problems in the light of Bediuzzaman Said Nursi's views and his *Risale-i-Nur*.

No body can deny the contribution of a revivalist like, Bediuzzaman Said Nursi (1878-1960) a great Muslim thinker and theologian of 20<sup>th</sup> century, who inspired the spiritually dead society of Turkey and led his life in the revivalism of Islam.

“Bediuzzaman understood an essential cause of the decline of the Islamic world to be the weakening of its very foundations, that is, weak belief in the basic tenets of the Islamic faith. This, together with the unprecedented attacks on those foundations in the 19th and 20th centuries carried out by materialists, atheists and others in the name of science and progress, led him to realize that the urgent and according need was to strengthen, and even to save, belief. What was needed was to expand all efforts to reconstruct the belief of Islam from its foundations, and to answer at that level those attacks that were put on Islam and its belongings. It is no exaggeration to say that with its conveying the Qur'anic Message in a way that addresses and answers modern man's needs, the *Risale-i-Nur* played a major role in keeping alive the Islamic faith in Turkey in those dark days, and in the resurgence of Islam that has occurred consequently”.<sup>(1)</sup>

In this context it is very important to discuss in the light of Bediuzzaman writings. “The Role of Faith in Developing a Sense of Responsibility and Accountability.”

The paper may be divided into these phases:

### **Faith and its role in Islam:**

Human feelings control all the activities of a man. They make or mar him. These feelings base on some permanent and strong thinking and concepts. These principles are called our beliefs i.e. faith (Eiman). This centre (Faith) gives directions to practise a man, it also creates ends of all

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cheating and black marketing in all classes of society in this region go afar. As education is common and educational resources are much better than the past, some Islamic values are still within us. But unIslamic ethical values are spreading at a much faster pace. The basic reason is that great struggle and energy is required to fight against ourselves in order to adopt Islamic principles which we are not ready to expand. If and when we are ready for this struggle, change will come and only when we want the implementation of Islamic law, the infrastructure for Islamic law would be prepared which could be implemented here.

John Collinson Nesfield prepared a report in 1885. In his report he said the cast system in Hinduism is a group of professionals which is related to marriages.(11) According to this system Shudras were the most inferior. With the arrival of Islam, they wanted to be free of the social boundaries placed upon them. A lot of their members accepted Islam.(12) But the disinterest of the rulers left them ignorant of the true teachings of Islam. The effectiveness of the system depends upon the personal character of its followers. Individuals with high moral values are the basic power of the system. The condition of the newly converted Muslims of the Sub-Continent can be viewed by these words of Gustave Le Bon:

“Even the Muslims are different from Hindus in many aspects, until now Hindus are not as much affected by them as they are affected by the Hindus”.(13)

The place of an Indian woman in the society often depicts the ancient cultural traditions. Women kind has a vital role in the betterment of mankind. The social position that Islam has designated for women is an extremely useful character. In an Islamic society the unit of a family is build on strong foundations. Contrary to this, the west has tried to make women a useful unit of society which resulted in economic development. In Pakistan, the concept that women should play an important role in the financial economic development of the country is strongly emphasized. The woman here hesitates in stepping out of the house and due to the fact that there has been a lack of implementation of Islamic laws since ancient times so there can be seen dreadful results by stepping the mother out from home and not giving attention to children. Islamically in a religious deficient society, ethical thoughts are taking roots. This situation is thought provoking. As a precaution, reformation on purely Islamic grounds is needed. Here, this fact must be headed that morals in an Islamic society are completely different from an un-Islamic and secular society. Striving for un-Islamic principles, in an Islamic society is futile. Therefore monitoring women for achieving secular and un-Islamic motives is utter foolishness.

By the brief summarization of the religious conditions of the Muslims of the Sub-Continent, this truth becomes evident that Islamic values have has little or no role in the reformation of the Muslims. Lack of religion and faith has caused the widespread increase in the secular values. The roots of increase in the lack of observance of veil ignorance, carnage, looting, violence, lies,

“The experience of Prophet Noah (AS) marks the foundation of history as well as oration. These are some effects which have been same in the lines of all Prophets, no matter which land they belong to or what times, the methods of oration, the way the subject matter was described, the details of accusation and objection of their foes, the circumstances of the believes and the heathens were described, the height of trails that the preaches and his followers had to face and at last gruesome fate of the non – believers. It seems that there is a similar regularity in all the oratory activates of all the Prophets. There is a peculiar homogeneity in their languages, style, arguments, behavior and reactions. Even if there is a difference, it is in regional events and characters. Otherwise it seems that history is repeating itself once and once again.(8)

Similarly since of arrival of Islam in the Sub-Continent, the advocacy and many have been preaching and spreading the word of Islam throughout the region. These uncountable personalities have performed momentous work .Sufis and Saints, Fiqh and Hadith narraters,thinkers and the reformers are all amongst them. If by some way these individual attempts would have gained the support of the ruling elite, the map of this area would have been something completely different from what we see of today. But in this scenario, the arrival of Islam and the arrival of Muslim rulers are completely two different subjects. When Islam was the religion of only saints and thinkers, it remained pure and the development of Islamic education was noticeable but when Islam became the official religion, other areas saw much development, but the efforts for the reformation of human character dwindled. Dr Muhammad Umer describes this decline in these words:

“The scholar in the early era considered the propagation of Islam their foremost duty and they sought the help of the ruling elite in this regard but even religious and God fearing rulers such as Sultan Altutmash did not support them in this matter” (9)

Soon the results of Hindu-Muslim cultural merger began to emerge. This too, was seen that the people of lower cast began to adopt the traditions and customs of higher class by forsaking the family’s ancient traditions and theologies in order to amplify or boost their social status. One such example is that if their women did not observe parda or wear veil, they made them wear it only to boost their social status and not as a religious obligation. (10)

In this way the real spirit of Islam with respect to social customs did not remain in the masses. As a result of Hindu-Muslim Cultural mergence, the Islamic laws also began to change. An example of this change is the change in the law of Inheritance. The proof of the lack of Islamic education can easily be observed in the under developed areas of the Sub-Continent even today where Islam is restricted to specific areas of life. Islam seems nonexistent in ancient traditions and culture. About the brief view of the cast system in Hinduism

classes was a common practice. Conversely the elite were treated as gods; they were above reproach and above the law. Pakistan with its adherence to antiquity seems to regard these immoral values a divine law and seems to embrace this tradition of double standards with arms wide open. Those pre-historic practice this joke of a judicial system, because they fear nothing and no one. They have no concepts of answering to a supreme authority. Pakistanis can give no excuse for their atrocious behaviors towards dispensation of justice. Pakistan does not exist in the stone age, it belongs to 21<sup>st</sup> century, its citizens are Muslims. Their honor, their belief in one God Almighty and on the Day of Judgment demands that they shun this abhorrent practice and embrace equality in all walks of life. Sayyed Abu-al-A'laa Muadudi says:

‘ Many scholars described the religious concepts in new manners with deficiency and excess. They have declared these deficiencies and excesses, the base of belief. This is the reason that different groups have been produced and clashes between them have occurred. These religious scholars have damaged the unity of Ummah’. (5).

In this situation, reformation in the believes of these muslims is really needed. As Muhammad Yusuf Farooqi writes:

‘The Holy Prophet started His preaching by the teaching of belief because the belief is the fundamental element upon which religion and society are based. The building of society on religious principles can only be done when the belief becomes mature in the heart. The belief can only guide a man to the right way in his whole life’. (6).

The Qur’an and Hadith have explained in meticulous detail the nuances of humans disposition. They explain that how and when he is at the height of fame and glory be convents with God and how he breaks the condition, alternately when he is in the deep bowels of despair and darkness, he calls out to his “Lord” and how he forgets him. Similarly the sensations of good and evil are explained in great detail. Those events of Bani - Israel which have been narrated in the Holy Qur’an also shown that those chose to be astray after having shown the right path warrant the wrath of Allah. As Allah says:

﴿قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَّمٍ مِّمَّنْ مَعَكَ وَأُمَّمٌ سَأْمَنَعُهُمْ  
ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ﴾

“It was said: O Noah disembark safely from the Ark. Allah’s blessing on you and your people. There will be some who will be given worldly life and then grievous torment will Come on them.”(7)

This verse reveals the fate of those who choose not to accept religion, thus becoming a lesson and a guide for later generations. Dr Khalid Alvi writes about this in such words:

instead narrow mindedness is on a rise. The modern ignorant society is based on degradation while Islamic society bestows upon man a “seraphic honor”. Pakistani society is also based on degradation. Its people have not decided to implement law in the country which should have been done as soon as Pakistan was created even though it is inevitable if the country is to survive and prosper. In fact, a person, no matter which nation is be from, cannot mold his identity to resemble those whom he does not belong to. So, Pakistani muslim has to maintain his identity as if he is from muslim nation. Allah says in the Holy Quraan:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ

أَسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

“There is no compulsion in religion. Right and wrong has been clearly defined. He who has faith in devil and obeys Allah, he has family and grabbed unbreakable anchor. Allah knows and hears everything.”(2)

The way of Islam is evident and clear which does not tolerate any obliqueness. It is made clear by the fall saying of the Holy Quraan:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكِ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

‘Therefore, worship and follow only Allah’s true faith. The upright nature given of by Allah’s to mankind. There is no change in Allah’s pattern. This is surely the true religion, but many do not understand’. (3)

The way which Islam offers to humans is full of strength which is necessary for his reformation so it is the utmost duty of the muslims to make others aware of it. In the Epistle which Hazrat Muhammad (SAW) sent to Hiraql (Caesar), it was written:

﴿فإني أدعوك بدعاية الإسلام أسلم تسلم وأسلم يؤتك الله أجرك مرتين وإن توليت فإن عليك إثم الأريسيين﴾

“I extend to you the invitation to accept Islam. Embrace Islam and you will be safe. Accept Islam, God will give you double the reward. And if you turn away, upon you will be the sin of your subjects.”(4)

In the light of this narration where on one hand this principle seems obvious that the beginning of dawa should be done from the elite class and on the other hand this also seems explicit that immoral practices spread from the top to the bottom of the social ladder and thus, for its rectification, the same order should be adopted i.e. elite class should be preached and reformed first for the efforts to be really fruitful. In the primitive ignorant society cowering and thereafter inflating heavy fixes and corporal punishments on the inferior

“On one hand these were those who were not Indian natives, no matter how good their intentions were trying to expose the weak parody of British educational system on the Sub-Continent and on the other hand there was public wish to create such a system which could solve their problems keeping in view their specific needs. In the first part of the 19<sup>th</sup> century, the field was dominated by the traditional educational system, soon the Christian missionaries started encouraging and propagating western sciences as well as English languages and literature. Government officials as well as some literal minded Indians who had studied under this system, all had become its admirers supported them. In this way the educational system started by the combined effort of these three types of people.”(1)

This behavior made the people suffer from a conflict of ideology . This disfiguration of their ideas went a long way in corrupting their actions, until the time came for the people to shout out the need for the division of the Sub-Continent to the skies, this we know as “The two Nation Theory”. In this instance, muslims were united under one banner by emotional unity and harmony. Those who suffered from required mental maturity, suffered from many difficulties while trying to sum the newly run state of Pakistan. One of the greatest example is making of constitution.

. On the basis of “Two Nation Ideology” the muslims of Sub-Continent demanded a separated state and at last Pakistan came into being. Pakistan has always suffered from political instability. The people who had been enslaved since generations failed to plan social development on the basis of Islamic principles. Two generations who have grown up under the flag of Pakistan have always been unable to decide from which part of the world to adopt to ensure their survival. Those who have struggled their own survival are unable to form the long term planning. In this situation the Pakistani culture seems to be an interwoven tapestry of two cultures as the first, the ancient Hindu traditions which we seemed to have reviewed in ourselves and secondly the modern European culture from which we seemed to be awestruck. Islamic teachings have indirectly been involved in the social reformation of the Sub-Continent. That is why the contribution of these two ignorant societies has been proving to be a threat to its future. One of the most important values of the modern society, materialistic thinking, has dropped the ranks of social classes from the sky to the deep bowls of the earth. The bond between the ruler and the subjects , the tie between the parents and children, a connection between a teacher and his students and the magnitude of familiar togetherness are all being measured on the scales of materialism.

The vain man of the ancient Hindu society who was conceited and was enslaved in class discrimination could not be removed from Pakistani society, due to which laws for collective welfare, moral laws have not been formed,



## Social Betterment of Man in Pakistan and Islam

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It is necessary to analyze the process of rise and demise of a society for the social betterment of man. Whenever a social study would be carried in Pakistan, in this respect, it would be observed that the people in this place share the common character from generations to generations. The aspect, through which this homogeneity of the character is depicted, is of special importance. These are the aspects on which the ruling class always has a strong hold and tried their best to forbid the public to think about them.

The social system of the Sub-Continent has been subjected to darkness since before and after the creation of Pakistan. The element of this ignorance is prevalent in the rulers and subjects, families and unit of families, economics and principles of earning incomes, moral inclinations and their applications, cultural demonstrations and relations with other countries. The customs of the ignorant Hindu society that had been present before the arrival of Islam in the Sub-Continent are still prevalent in different incarnations. Ignorance is evident from believes as well as ceremonies. For the likelihood of success, populace mostly follow those trends which can bestow upon them social superiority without the expenditure of money or their sweat.

The masses of the Sub-Continent have been convinced that they are the subjugated ones either before the advent or after the spread of Islam. The masses of the Sub-Continent have never achieved Muslim identity. Islam has never tolerated ultimate sovereignty. The masses in such a society are not aware of the shackles of slavery, but this true picture of Islam had not been practiced in the Sub-continent by Muslim rulers. Special emphasis was put upon implementing those laws for the public which did not allow them to attain mental maturity. One of the best examples of this situation is the disuse of the education for the progress. In the same way, we can take the example of subjugated classes, such as women whose rights are ignored. As a result the people were unable to get the mental maturity which would enable them to find solutions of the financial problems which had started to raise their heads. Instead on an individual level people started trying to find shortcuts to alleviate their problems.

Syed Noorullah has written about the educational condition of Sub-Continent in such words:

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