

*Special Paper***RELEVANCE OF SUFISM IN THE CONTEMPORARY WORLD
AS AN ANTIDOTE TO VIOLENCE & TERRORISM****Masud Anwar Alavi***

We are at the zenith of advancement and expansion of human potentials. Educational developments have opened new vistas of worldwide technology, swift information systems and highly advantageous economic patterns. Man is at the height of power and authority. A worldly superiority has been established with the tools of material, physical and technical abilities, the outcome of the European Renaissance. This led to transformation of consciousness, which according to intellectuals were demonic in nature. We produced giant weapons and toys but we lost the human to pride and prejudice. The relationship between man and nature lost its sacred dimensions with the emergence of the secular human model whose sole references are in this world and no longer in realms of transcendence. For this new type of human, it is not enough to be a manifestation of God and to be in harmony with a nature identified on the macro level as the same form. Presently the entire world is looking for the human. Nowadays radical voices “stop” have begun to emerge. In many intellectual circles in the west returning to ages has become popular. Big companies are sending their workers to meditation programs. Humanity is looking for the happiness it lost.

Materialism and capitalism are on the prowl, hunting us with their attractive and sharp talons. There are wars everywhere. We are using our intelligence to invent ways to kill one another we are using our intellect to devastate culture and humanity, yet we have been granted that intellect in order to find better ways to live our lives. The scene before us is so exasperating that the feeble heart is being tormented every moment. The inhumane atmosphere looking around us has engulfed us in its deadly clutches. All are under the same spell of agony and there is no place to go and seek refuge. All roads to peace seem to be blocked. The evil hands of tyranny are getting stronger day by day. The heart lies dead in the dust, darkened by the setting sun of our moral, into the alleys of fear and turmoil. The heart no more sings to the music of love, seeking the soothing fingers of benevolence and harmony.

No doubt desires are the reason behind man's opulent and selfish behavior. Worldly attraction and material gains have enslaved man to a mere tool in their hands. Thus he indulges in all sorts of unlawful and improper acts which makes him hardhearted, cruel, pitiless, selfish and tyrant and drives him to injustice, violence, bloodshed and carnage. This creates a vortex of anguish and depravity for him in the world. The question arises that in such a grave atmosphere is there any source of relief, especially when man has given repeated trials to all sorts of isms for his survival? Some refuge across the fiery river of his egoistic nature, a realm of peace and tranquility where being a mere human being with very limited powers, in spite of his mastery on the earth he could learn the art to live, serve and survive as goes the popular idiom live and let live! Definitely, if we were to look back the only hope lies in love and devotion, the base of Sufi thought, the rapidly expanding interest in

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Holy Qur'an—the Book of Da'wah and Shari'ah—and to struggle hard to promote the cause of *Da'wah* by means of wise persuasion, honest efforts and patient striving so that no ambiguity and confusion remain left between Falsehood and Truth.

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- **Aamir:** 'One who commands'²³, 'one who hold command, Ruler and learned man'²⁴, 'one who charged with authority'²⁵.

وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ

If they had only referred it to the Apostle or to those charged with authority among them the proper investigators would have tested it from them (direct). (An-Nisa' 4:83)

- **Nahi:** One who forbids²⁶, preventer²⁷.
- **Muballigh²⁸:** One who conveys the message; Informant²⁹.
- **Moos}ee:** Recomender³⁰, One who enjoins or admonish.
- **Hadi:** 'Leader, guide'³¹.

إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

But thou art truly a warner and to every people a guide. (Ar-Ra'd 13:7)

- **Khat}eeb:** 'Speaker, lecturer'³²; one who delivers speech.
- **Mu'allim:** Teacher.³³
- **Muzakkee:** One who purify.
- **Nas}eh:** 'One who counsels or advices, one who acts as a sincere friend'³⁴, 'a good counselor'³⁵, 'one who desires what is good for other'³⁶.

أَبْلَغُكُمْ رَسُولًا لِّي بِيَدِي فَأَنَا كَوْنًا صَاحِبٌ آمِينَ

I but fulfil towards your the duties of my Lord's mission: I am to you a sincere and trustworthy adviser. (Al-A'raf 7:68)

- **Murshid:** 'One who directs aright, one who guides'³⁷.

وَمَنْ يُضِلِلْ فَلَنْ نَحْدِلَهُ وَإِنَّا لَمُرْشِدُونَ

He whom Allah leaves to stray for him wilt thou find no protector to lead him to the Right Way. (Al-Kahf 18:17)

- **Muqri or Qari:** Reciter, Reader.³⁸
- **Raghib:** One who supplicate earnestly³⁹, beseecher⁴⁰.
- **Shaheed:** 'One who bears witness to the truth'⁴¹.

إِنَّ فِي ذَلِكَ لَذِكْرٍ لِّبَنٍ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth). (Qaf 50:37)

- **Shahid:** 'One who is present, or who bears witness'⁴².

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا

We have truly sent thee as a witness as a bringer of Glad Tidings and as a Warner. (Al-Fat}h 48:8)

CONCLUSION

The Prophets and Messengers of Allah ﷻ employed various modes of *Da'wah* such as: bearing of good tidings to the righteous people, warning to the evil-doers as well as admonition and advice to the humble. They presented Allah's message to the mankind in a comprehensible manner. Allah ﷻ continued sending Prophet to various habitants and town in every era. Now, it is the duty of the Followers of the Last and Final Prophet of Allah ﷻ — the Prophet Muh}ammad ﷺ — that they should take guidance from the modes and manners of Prophets that are depicted unambiguously and explicitly in the

يَقَوْمًا يُجِيبُوا دَاعِيَ اللَّهِ وَآمَنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ

O our people! Respond (with obedience) to Allah's Caller (i.e. Allah's Messenger Muhammad), and believe in him. He (Allah) will forgive you of your sins, and will save you from a painful torment. (Al-Ah) qaf 46:31

وَمَنْ لَا يُجِيبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ

And whoso does not respond to Allah's Caller, he cannot escape on earth, and there will be no Auliya' (helpers, protectors) for him besides Allah. (Al-Ah) qaf 46:31

SYNONYMS AND SUBSTITUTES OF DA'EE

Synonyms and substitutes of *Da'ee* are frequently used in the Holy Qur'an as well in Ah}adith for convincing and conveying the message of Islam. These synonyms and substitutes of *Da'ee* are following:

- **Mudhakkir:** 'One who warns or admonishes'¹¹, 'reminder', 'admonisher'¹².

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ

Therefore do thou give admonition for thou art one to admonish. (Al-Ghashiyah 88:21)

- **Munad:** 'Public caller, herald'¹³.

رَبَّنَا إِنَّا أَسْمِعْنَا مَا دُعِيَ بِنَا دِي لِلَّيْمَنِ أَنْ ءَامَنُوا بِرَبِّكُمْ فَتَأْمَنَّا

Our Lord! we have heard the call of one calling (us) to faith 'Believe ye in the Lord' and we have believed. (Aal-e-'Imran 3:193)

- **Wa'iz:** 'One who warns'¹⁴, 'one who exhorts to obedience, one who commands to obey, one who reminds of the results of affairs'¹⁵, 'admonisher', 'preacher'¹⁶.

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعظت أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ

They said: "It is the same to us whether thou admonish us or be not among (our) Admonishers." (Ash-Shu'ara' 26:136)

- **Mubashshir:** 'One who announces joyful news'¹⁷, 'a giver of good tidings'¹⁸.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ

We send the Apostles only to give good news and to warn. (Al-An'am 6:50)

- **Mundhir:** 'Warner'¹⁹, 'exhorter'²⁰.

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَنْ إِلَهٌ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ

Say: "Truly am I a Warner: no god is there but the One Allah Supreme and Irresistible. (S{uad 38:65)

- **Nadheer:** 'Warner, preacher'²¹.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

Verily We have sent thee in truth as a bearer of glad tidings and as a warner: and there never was a people without a warner having lived among them (in the past). (Al-Fat'ir 35:24)

- **Basheer:** 'Bearer of good tidings'.²²

فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ

Now hath come unto you a bringer of glad tidings and a warner (from evil). (Al-Ma'idah 5:19)

SYNONYMS OF *DA'EE* AND ITS VARIOUS ASPECTS IN THE LIGHT OF THE HOLY QUR'AN

Sheikh Muhammad Ishtiaq

ABSTRACT

Allah ﷻ sent Du'at [Pl. of Da'ee i.e., Preachers] amongst all the nations in every epoch and in all lands, for the true guidance of man and persuasion to him to the right path. This is obvious from the verses of the Holy Qur'an:

مَلِكٌ قَوْمِهَا د... وَكَذَلِكَ أَمْرُ رَسُولٍ... ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا... وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

These Du'at were sent in form of *Ambya* عَلَيْهِمُ السَّلَامُ [Pl. of Nabi i.e., Prophets] and *Rusul* عَلَيْهِمُ السَّلَامُ [Pl. of Rasool i.e., Messengers] and also as non-Prophet Reformers.

These *Ambya* عَلَيْهِمُ السَّلَامُ and *Rusul* عَلَيْهِمُ السَّلَامُ left no stone unturned to bring man out from the darkness of ignorance to the light of Truth. After completion of Prophethood and Messengership at Prophet Muhammad ﷺ this responsibility transmitted to Ummah of Muhammad ﷺ.¹

Da'ee plays an active role in establishment of peace and tranquility in human societies. But, for executing this task, *Da'ee* adopts various modes of *Da'wah* [modes of preaching] and due to the fact he is recognized and known with different names which could be regarded as the synonyms and substitutes of *Da'ee*.

This article aims to cast light on and elaborate the various aspects the pivot figure of the Holy Qur'an 'Ad-*Da'ee*', such as: its lexicon definitions; meanings in Islamic terminology and its synonyms and substitutes in the light of the Holy Qur'an—the most comprehensive book of *Da'wah* and the last version of *Shari'ah*.

AD-*DA'EE*

Ad-*Da'ee*, derived from the word Ad-*Da'wah*, is an inviter or a caller to the Religion.

Dictionary Meaning of *Da'ee*

Dictionary meaning of *Da'ee* is 'caller, summoner'⁵, 'convener'⁶, 'inviter'.

Du'at⁷ is the plural of *Da'ee* and *Da'iyah*⁸ is employed for exaggeration.

Definition of *Da'ee*

Da'ee is a person who calls towards a [particular] religion or [specific] thought(s).⁹

Meaning of *Da'ee* in Islamic Terminology

According to Islamic standpoint *Da'ee* is a person who calls or invites to the Religion of Islam.¹⁰

Significance of *Da'ee* in the Holy Qur'an

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا - وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

O Prophet (Muhammad)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner. And as one who invites to Allah by His Leave, and as a lamp spreading light. (Al- Ah}zab 33:45-46)

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5. Find-out relationship between participant decision making and job satisfaction. In this study the enhancement of employee working condition. When an employee participates in decision making, employee feel he/she is important and his/her opinion is important for organization which increase the prestige of employee and also job satisfaction. Employee participant decision making (PDM) influencing more positive outcomes, such as improved productivity, commitment and job satisfaction.

METHODOLOGY

The type of present study was survey research conducted to test different hypotheses formulated by the researcher. Sample of 180 employee was drawn from a universe of 3311 total employees who are working in 180 branches of Habib Bank Limited in Karachi. A serial list of all officers developed and through using systematic sampling formula (N/n) the sample was drawn, when N for total universe and n for the sample size ($3311/180 = 18.34$). Through formula every 18th officers was respondent of the research. In this study researcher used matrix questionnaire having three option (strongly agree, agree and disagree) to rate the statement asked in questionnaire. Researcher used Goodness of fit test for analysis according to the nature of acquired data.

JOB SATISFACTION

	Strongly agree	Agree	Disagree	
High Commitment Environment	13	147	20	180
Corresponding Co-Worker Support	06	157	17	180
Organizational Communication	16	149	15	180
Task Control	13	137	30	180
Participant Decision Making	17	130	33	180
Total	65	720	115	900
Percentage	$65/900 \times 100 =$ 07.22%	$720/900 \times 100 =$ 80.00%	$115/900 \times 100 =$ 12.77%	99.99%

CONCLUSION

In the present study researcher has tried to find-out the relation between job satisfaction and organizational factors like High Commitment Environment, Corresponding Co-workers Support, Organizational Communication, Task control and Participant Decision Making, for testing the job satisfaction among officers of Habib Bank Limited Karachi. The researcher has found that reference to the above table 07.22% of the respondents have been found in strongly agree category, 80% of the respondents have been found in agree category and 12.77% of the respondents have been found in disagree category. Researcher tested five hypotheses respectively and found relationship between job satisfaction and organizational factors which is good for employees and public for availing the better services from the bank which leads to employees and bank client satisfaction. Bank is providing facilities in Pakistani society especially for retired people, businessman, welfare trust and students. Bank employee satisfaction shows the high inclination towards their job, this is in favour of economical growth of society/country.