

Q Contemporary challenges of Muslims Ummah and their solutions according to the teachings of Islam.

Ans/

1.

INTRODUCTION

Every religion in the world has been changed or corrupted with the advent of time; let it be Torah or the volumes of Gospel. That is why Islam was revealed as complete code of life for all the humanity. Its dynamic nature is its major characteristic that gives Islam dominance over every other religion. This makes Islam adaptable to changing times. Yet, Muslims are unable to reap the bestowed fruit Allah Almighty has bestowed them with. Due to this, various contemporary challenges had been risen on which Muslim ummah is despair. These contemporary issues can be identified on individual levels, societal levels, state levels, and on moral grounds as well. Such issues have hollowed the faith of believers as they are now ~~not~~ divided between left and right wing to seek their answers; when the book of Allah and guidance of Prophet (SAW) are viable for all. Through pragmatic ways, however, contemporary challenges of Ummah can be addressed, making Islam more than a set of rituals for one's life; rather a blueprint to spend life on.

2. CONTEMPORARY CHALLENGES OF MUSLIM UMMAH

2.1 AT INDIVIDUAL LEVEL:

a. LACKS PURPOSE OF LIFE:

As the world has become technologically advance and arranged humans in rat-race, Muslims specifically finds themselves at the dilemma of choosing Deen or Dunya. This, along with lack of Islamic knowledge, creates the phenomenon for them that life is meaningless. That is why existentialist like Friedrich Nietzsche is praised even by Muslims. Such belief gives rise to suicides in youth followed by emotional imbalance that has become a new normal. Therapies to counter anxiety is a new norm hence, a new business when answers to every problem lies in everyone's home - Quran.

b. REQUIREMENT OF SOCIAL STATUS FOR ONESELF:

To have a social status is considered good in Islam but equal too. While today these status are unjust as they do not bound to egalitarian rules. A politician, bureaucrat is respected like some divine personality or a cult while

a normal citizen earning a just amount merely matters for anyone. The unending lust for materialism in Muslims has made them to give weightage to everything on the bases of material. Therefore, Nikkah has become difficult as it is also been done on the bases of material output for example, the salary of individual. This all makes social status as unjust requirement.

2.2 AT SOCIETAL LEVEL

a. DEARTH OF SOLIDARITY:

Ibn-e-Khaldun in his book 'Mukaddima' has rightly said on solidarity that .."It decrease within a human society as they move more towards individualism and technological advancement." Solidarity is a force that unite a society where one feels for the other and stand with the victim instead of minding own business. In Muslims, to seek the permit of western freedom, solidarity is lost. That is why, crime has become so common and unjust is normalized. This happened as Muslims adopted the mantra: 'that is not my problem'.

b. SURGE OF NUCLEAR FAMILIES AND OWN GOOD:

Collective good is ignored in Muslims societies. The idea of freedom has not only break the concept of extended families but also created religion as a hurdle to their freedom. Nuclear families detach away the cultural transmission the kids might adopt from their grandparents. While, preferring own good over collective made humans egoistic and self-centered.

2.3 AT STATE LEVEL:

a. CONFUSION BETWEEN KHALIFAT VS. DEMOCRACY.

Most Muslims prefer the authoritarian rule, considering it as Khalifat. That is why, there are dictators in most Muslim nations like Egypt. Democracy is considered a western concept in accordance with their tenets. However, Islam itself declares that the will of the people should be align with ruler. This dilemma makes division in muslims unusual that if they choose democracy then they have to be secular like Turkey or Khalifat, if selected, then it's a one-man show. This makes world in Black and White alone while, there lies grey shade too, that is Islamic injunctions.

b. ISLAMIC STATES ARE IN TURMOIL :

Due to non-adaptation of Islamic guidance, almost all Muslim countries are weak in front of West. Let it be economic structure or political polarization, Muslims are in distress. The use of religion should not be done for mere political point scoring but to raise a nation well.

2.4 AT MORAL & ETHICAL LEVEL :

a. IMBALANCE OF DEEN VS. DUNIA

"The grass is greener on the other side," this concept has engulfed Ummah that they have become self-centered. They are not ready to accept Islamic instructions but do what satisfy them in this world. Brain drain is one of its manifestation where, Muslims prefer to leave the land in distress rather than try to mend it. This shows that Muslims as a civilization have failed and merely become a ^{group of} tribes. Muslims, now, do not think of spreading Islam but to make their lives comfortable alone. On this prophet (saw) said, "the greatest fitnah of my ummah is the love of this world."

b. MEDICAL UNCERTAINTIES:

Despite four main sects of Islam, Muslims are unable to answer questions like, are test-tube babies legit as per shariat or the abortion is a right thing to do willingly or against the will? This is because the concept of Ijma and Ijtihad have been abandoned by theological gatekeepers. Critical analysis of an issue undermining sectarian differences has become a utopia to achieve, enabling people do whatever they think as right.

3. REASONS BEHIND THESE CHALLENGES:

The creation of sects, aligning mystical concepts of Islam with superstition, proneness towards western culture, lack of interest to understand Islam by oneself and fall of Baghdad in 13th century became the prominent reasons for the contemporary challenges of Muslims. The lack of flexibility along with intolerance has made Muslims rigid.

For example, the theologian of 18th century opposed Shah Waliullah when he, for the first time, converted Quran into Persian.

The development of wisdom hence, pre-requisite for Islam.

4. WAY FORWARD TO COUNTER CONTEMPORARY

ISSUES OF UMMAH

4.1 ACADEMIC REFORMS:

Islamic Shariat demands a Muslim to know Arabic so that he or she can understand Quran by themselves rather than listening someone's point of view on it. Also, the Quranic tafseer on social issues should be taught with open environment to debate on it. Inculcation of ethics and morals as per Islamic teaching should be instill in the young minds before economic aims. The wisdom or knowledge of Deen and Dunya should be prioritized over every other aspect.

4.2 MASJIDS AS COMMUNITY CENTERS:

The concept of mosque in Islam was on the basis of a community center. In mosque, people used to seek refuge, or rest and talk about daily issues to seek answers. Unfortunately, the lavishness engulfed the healthy purpose of Masjid. Even Abu Huraira (RA) reported that the Prophet (SAW) said, "the dearest parts on the face of the earth to Allah are its mosques..." - Hadith. Yet, a believer urges to head back to home after congregational prayer as soon as he can. Mosques are more than just a place to perform prayers, etc.

4.3

JUST UPBRINGING OF CHILDREN:

Children according to J. Locke are Tabula rasa (blank slate) who can be mould as one wants. Proper time, therefore, should be given for their upbringings. Both of the parents play a significant role in development of ethics and morals, without it life would be meaningless for them. Indeed, this upbringing will make them either the proponents of contemporary issues or the solver of these issues.

4.4

STATE TO CURB SECTARIANISM:

State also needs to play its role through clipping the wings of sectarianism. This will not only exterminate the misconceptions about Islam but also prevent intolerance hence, enable Muslims to live and let live in a society. After all, Islam is spread over its tolerance and simplicity; the same needs to be brought back.

4.5

ALIGN SCIENCE WITH DEEN:

A dogma that has been developed for centuries is that science and Islam contradict each other. If that is so then how both of them tells us the inception of life started from water. Science should not be treated as an opponent of the belief in the unseen but should be a source to prove one's doubts. Restructure of Ummah's thoughts is needed for this so medical and other similar uncertainties can be answered.

4.6 REVIVAL OF SECONDARY SOURCES OF ISLAM:

Alahma Jabal said, "the doors of Ijma were closed with the fall of Baghdad." These secondary sources that include Ijma, Qiyas, Ijtihad should be revived. The resurrection will make Muslims to deal problems independently even. As prophet (SAW) asked Mu'az bin Jabal once that what he'd do on the matters where Quran & Sunnah are silent? He was praised by prophet (SAW) when he said, "I will use my knowledge to interpret (remaining within Shariat)." This not only makes every human equal but also solves contemporary issues of Muslim Ummah.

5. CONCLUSION

To sum up, Surah Nisa envelopes these contemporary challenges as Allah says in it, "...then if you were to dispute among yourself about anything refer it to Allah and the Messenger (Pbuh)." Islam, therefore, is a complete code of life. The dynamic nature of Islam makes Shariat flexible hence, adaptable for any time. All this ummah needs to do is seek answer from the righteous path. The proponents of misconception should be counter at all cost through seeking the light of Islam. This way, all the contemporary challenges of Muslim Ummah will be addressed. Also, it'll leave a path to follow for the younger generation, making Islam a universal religion.