



THE PROPHET'S *SUNNAH* AS THE NORMATIVE MATRIX OF ISLAMIC CULTURE AND SOCIETY

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A B S T R A C T

The *Sunnah* is the essential perennial source of Islam. It is inseparable from, and integral to the Qur'ān as its explanatory and applied part. Since it is another form of revelation in its own right, it is at once a parallel and complimentary source of authentic, ideal and pragmatic pattern of Islamicity. Its record has been meticulously preserved in history. The Prophet (peace be on him), being the Prime Source of all revealed knowledge, wisdom and guidance, his oral teachings and practical instructions and precedents gave rise to the universal Islamic culture and civilization unfolding in history and leaving a deep imprint on the consciousness and behaviour of a vast segment of humanity. This paper attempts to highlight the normative value and authenticity of the *Sunnah*. This fact has been testified by the declarations of the Qur'ān as well as established in the reliable corpus of *Ḥadīth* literature. It seeks to bring to the fore those aspects of the catalyst process performed by the Prophet (peace be on him) in the spiritual, moral and socio-political order of Madīnah that make it the normative matrix of the Islamic Culture and Society.



PLANNING IN THE ISLAMIC TRADITION THE CASE OF *HIJRAH* EXPEDITION

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A B S T R A C T

This paper describes the origin of planning as a managerial function emphasizing the contribution of Islam in this process. The term scientific management though was first floated in 1911, this paper argues that management principles existed in some form, from an Islamic point of view, since the inception of humanity as they were, in some shape, part of the knowledge of all things which Allah taught to Adam (peace be on him) and they were practiced by the Prophet Muhammad (peace be on him) as well when Islam re-dawned on the soil of Arabian Peninsula.

Taking *Hijrah*, one of the major events in the life of the Prophet Muhammad (peace be on him), as an exemplar to illustrate the notion of planning and execution by the Prophet (peace be on him) as a strategy to achieve his objectives, this paper attempts to apply Weihrich and

Koontz's planning model to evaluate the Prophet (peace be on him)'s strategy to leave securely from Makkah and to reach Yathrib safely. The present authors contend that *Hijrah* expedition when studied in the light of modern Management Sciences perfectly conforms to the management model propounded in the 21st century. However, the facts remained hidden in the pages of history, which this paper attempts to unveil.



THE ROLE MODEL

A FEW GLIMPSES FROM THE LIFE OF THE PROPHET

(PEACE BE ON HIM)

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Introduction

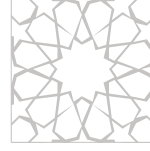
The Qur'ān says indeed the best role model for you O mankind is in the life pattern of the Messenger of Allah (Muḥammad), for every one among you who seeks (the pleasure of) Allah, (success on) the Last Day and remembers Allah the most.¹

Never had there been a community except that there had been raised among them Prophets as guides and role models to guide its people towards the truth and to lead them from depths of the darkness of ignorance to the light of Islam.² The Prophets of Allah (peace be on them all) received the message and directions from Allah that enabled them to counsel their contemporaries, through the ages, as they were the divinely appointed role models for their people so that the people may imitate and follow them.³ This process of selecting

1. See, the Qur'ān 33: 21.

2. See for example, the Qur'ān 13: 7; 15: 10; 16: 36; 35: 24.

3. See, the Qur'ān 4: 64 states: "We sent no Messenger but to be Obeyed by Allah's Leave." English translation of the meaning of the *āyāt* of the Qur'ān in this paper is mainly based on Muḥsin Khān and Taqī al-Dīn, Hilālī, *Translation of the Meanings of the Noble Qur'ān* (Madinah: King Fahd Complex, 1419 AH), however, this author has made modifications at times, for the sake of clarity.



CONTEMPORARY CHRISTIAN EVALUATIONS OF THE PROPHETHOOD OF MUḤAMMAD (PEACE BE ON HIM)*

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Introduction

The question of the status and prophethood of Muḥammad (peace be on him) has been one of the most crucial and controversial issues of Christian-Muslim relations ever since the advent of prophethood of Muḥammad (peace be on him). So, in almost every Christian-Muslim encounter, the issue of Christian acknowledgement of the prophethood of Muḥammad (peace be on him) has been and still is

* “Peace be on him,” is the English parallel of the formula, ‘*alayh al-salām/ṣall Allāh ‘alayh wa sallam*, by which a Muslim invokes the peace and blessings of the Creator, Allah the Exalted, whenever the name of a true Prophet/Messenger of Allah is mentioned. It is added, throughout this paper, by the editor.

** This article is based on selections from chapter five “Contemporary Christian Evaluations of the Prophethood of Muhammad” of Mahmut Aydin’s work, *Modern Western Christian Theological Understandings of Muslims Since The Second Vatican Council* (Washington, DC: Council for Research in Values and Philosophy, 2002). The present article argues that shunning away of the prejudices and the negative characterizations of Muḥammad (peace be on him) which were current in the Christian world of the medieval times and affirmation of the Prophethood of Muḥammad (peace be on him), though in a Christian framework, by a number of Christian scholars in the second half of the twentieth century was a healthy foundation for development of better Christian Muslim Relations. The publication of the set of twelve cartoons depicting the Prophet Muḥammad (peace be on him), by the daily Danish newspaper



CURRENT FINANCIAL CRISIS AND ISLAMIC ECONOMICS*

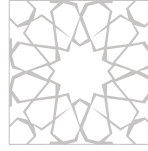
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Introduction

The current crisis emanating from US financial markets and spreading to other developed and fast developing countries like China, India and Brazil, is threatening a global meltdown leaving the entire world poorer and full of forebodings regarding future. It started as a credit crunch due to highly over-stretched leverage, was aggravated by the complexity of the products and reached its zenith

* This article is based on a lecture which the author delivered on October 31, 2008, at Aligarh, India, which is available at: <<http://www.siddiqi.com/mns/CurrentFinancialCrisisAndIslamicEconomics.htm>>.

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FROM JUDAISM BACK TO ISLAM

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Introduction

Margaret Marcus (Maryam Jameelah) was born to a Jewish family in New Rochelle, NY, on May 23, 1934 [1353 AH]. She grew up in a secular environment of an “assimilated,” “reformed” Jewish home.¹ She, however, had a keen interest in religion since her childhood and unable to find spiritual guidance in her immediate environment, in her adolescence, she looked to other faiths. Her search eventually brought her in contact with Islam around the year 1373/1954. She was then greatly impressed by *The Meaning of the Glorious Koran*² by Muhammad Marmaduke Pickthall (d. 1355/1936) and by the works of Muhammad Asad (d. 1412/1992), who himself was able to make his way from Judaism back to Islam in 1345/1926. She embraced

1. Reformed Jews, according to her, “did not call their houses of worship “synagogues” but rather, “temples.” Reformed temple services were patterned after the Protestant Christian denominations with a trained, professional mixed choir of men and women (some of them Christians) who sang the well-known melodies of Christian hymns set to different words which would not offend a Jewish audience. Our services at the reformed temple were almost entirely in English with very little Hebrew. None of the laws which the Orthodox deem so essential were binding upon us as they were scorned as antiquated by the reformed leaders and no longer of any value in modern life. Our home was likewise indistinguishable from those of our Christian neighbours and we felt as remote from Orthodoxy as they. The only thing which kept our family from losing their Jewish identity entirely was the amazing fact that as “assimilated” as we were, there were no inter-marriages with Christians. Social intercourse was likewise restricted to our own kind.” Maryam Jameelah, “From Judaism to Islam” in her, *Islam in Theory and Practice*, 7th edn. (Lahore: Muhammad Yusuf Khan & Sons, 1990), p. 3.

2. It was first published as: [Mohammed] Marmaduke William Pickthall, *The Meaning of the Glorious Koran* (London: Allen and Unwin, 1930).



DR KHALID ‘ALAVI (1940–2008)

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One who is born has to leave this world sooner or later since livelihood for everyone on the earth is for an appointed time (al-Qur’ān 2: 37), but memorable are those who leave their imprint behind. One such mortal was the late Dr. Muhammad Siddique Khalid, commonly known as Dr Khalid ‘Alavi. He died in the evening of the 18th November 2008 in Islamabad. The next day his funeral prayer was offered in north-western lawn of the Faisal Mosque and the dead body was taken to Lahore where it was placed for eternal rest in the graveyard of the Punjab University after second and third funeral prayers, attended by hundreds of his colleagues and other admirers coming from far and near.

Dr. Khalid ‘Alavi was born on November 16, 1940 in Dhāk, a small village of District Khushab (Punjab) in an A‘wān family. The A‘wāns trace their lineage to ‘Alī b. Abī Ṭālib, the fourth rightly guided caliph (36–40/656–661). That is why he had a suffix of ‘Alavi [‘Alavī] in his name.

Dr. ‘Alavi’s father Ghulām Muḥyī al-Dīn was a highly religious fellow with *ṣūfī* leanings. He was formally initiated in the Qādiriyyah Order and had a circle of his affiliates. In the native village he was known as the Miyān Ṣāhib due to his piety and religious observances. Miyān Ṣāhib wanted to see his son as an ‘*alim* (religious scholar),



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ISLAMIC DEMOCRATIC DISCOURSE:
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Islamic Democratic Discourse attempts to study the development of the gradually emerging philosophical and theological discourse on Islamic democratic theory. This wide-ranging set of essays explores the multi-faceted relationship between Islam and democracy. Making a systematic effort to link contemporary Muslim ideas on Islam and democracy with classical Islamic theories and profound theological concepts and issues, it opens new avenues to seriously build authentic Islamic theory/theories of democracy.

The book comprises of Eleven (11) Papers, divided into three sections, viz: *Classical Perspectives on Islam and Politics* (3 Chapters); *Regional Debates on Islam and Democracy* (4 Chapters); and *Global Discourse on Islam and Democracy* (4 Chapters), which are preceded by a Preface and Introduction and followed by the Index and Notes about the Editor and Contributors.

The Editor, M.A. Muqtedar Khan—a Political Scientist with expertise in Political Philosophy, Islamic Political Thought and International Relations—examines how Muslim thinkers have and are trying to formulate systems for good and ethical self-governance