

## CONTEMPORARY ISSUES OF THE MUSLIM UMMAH AND THEIR SOLUTIONS ACCORDING TO THE TEACHINGS OF ISLAM :

### INTRODUCTION :

The Muslim Ummah today stands at historical crossroads, once united under Tauheed and guided by Prophetic Sunnah, it led the world in governance, science, and justice. Today, however, it faces fragmentation - spiritually, intellectually and politically. The contrast between its glorious past and its turbulent present demands critical reflection and decisive reforms.

The root of this decline lies in estrangement from authentic Islamic teachings. The Holy Quran, once the ~~heart~~ of societal transformation, is often recited without implementation. The Sunnah is viewed more as form than

function. The five pillars of Islam - meant to shape not just individuals but communities - are reduced to rituals. Foundational doctrines like Tauheed, Risalat, Akhira, Emaan and Imaan are mis-understood or neglected, leading to confusion and moral disarray.

keep the intro a bit brief.

### CHALLENGES :

#### 1 DISUNITY AND SECTARIATISM :

A primary affliction of the Muslim Ummah today is internal disunity. Despite shared beliefs, Muslims are fractured along sectarian, ethnic & and political lines. This fragmentation weakens collective strength and makes Ummah vulnerable to both internal decay and external control.

The Quran cautions :

"إِذَا قَرَأْتُمُ الْكِتَابَ فَلَا يَنْدَعُوكُمْ إِنَّمَا يَنْدَعُوكُمْ أَنْتُمْ تُفْسِدُونَ"

"And to hold firmly to the rope of Allah all together and do not be divided" (3 : 103) .

The Prophet (Pbuh) also stressed this unity in his Hadith : "The believers are like one body ; if one part suffers, the whole body suffers." (Bukhari, Muslim).

keep the description of a single argument a bit brief

Classical scholar Ibn Taymiyyah emphasized that true unity arises from adherence to Qumm and Sunnah - not sectarian loyalty. Today's divisions, often exacerbated by geopolitics and historical grievances, require collective humility, open scholarly dialogue and initiatives that prioritize shared Islamic identity over difference.

## 2 MORAL AND SPIRITUAL DEGENERATION :

Despite outward religiosity, many Muslim societies face moral decline. Corruption, dishonesty, consumerism, and the erosion of trust have become widespread, signalling a deeper spiritual crisis.

The Quran warns :

وَمَنْ يَعْمَلْ مِنْ حُسْنٍ يَرَهُ وَمَنْ يَعْمَلْ مِنْ ظُنْنٍ يَرَهُ

"Woe to those who pray, but are heedless of their prayer - those who make show (of their deeds)" (107:4-6)

Imam Al-Ghazali, stressed that the health of the heart determines the health of a society. True Islamic reforms begin with inner transformation. Without internal awakening, religious rituals become hollow, and societal decay persists.

### 3 POLITICAL OPPRESSION AND INJUSTICE:

Many Muslim-majority countries are plagued with authoritarianism, repression and the absence of justice. The Quran commands:

وَمَا أَنْهَاكُمْ عَنِ الْمُحَاجَةِ إِنَّ اللَّهَ يُحِبُّ الْمُحَاجِةَ  
وَمَا يُنَهَاكُمْ عَنِ الْمُحَاجَةِ إِنَّ اللَّهَ يُحِبُّ الْمُحَاجِةَ  
"Indeed, Allah loves those who..."

"Indeed! Allah commands you to render trusts to whom they are due and when you judge between people, judge with justice" (4:58)

Islam emphasizes Shura (consultation),

Istiqamah (Justice), and Amanah (Trust) as governance principles.

Al-Mawardi outlined accountability and service as obligations of Islamic leadership. Imam Abu Hanifa's refusal to work under unjust rulers exemplifies Islamic resistance to tyranny. Today, justice must be institutionalized through law, transparency and civil society participation - not mere slogans.

#### 4. ECONOMIC EXPLOITATION AND RIBA:

Muslim economies, though rich in resources, remain dependent on global financial systems steeped in riba (usury), which Islam explicitly forbids:

"..... لَمْ يُرْبِدْ لَهُ جِيلٌ"  
"Allah has permitted trade and forbidden riba" (Q: 275)

Shah Waliullah advocated for a just Islamic economy that

eliminates exploitation, ensures wealth circulation, and institutionalizes Zakat. Modern scholars like Maulana Maududi and Dr. Nejatullah Siddiqui contributed frameworks for Islamic finance and banking. However, implementation remains superficial. A truly Islamic economic revival must integrate ethical investment, transparent Zakat systems andriba-free finance as practical policy.

5

## ISLAMOPHOBIA AND CULTURAL ALIENATION:

Globally, Muslims face discrimination, negative media portrayals, and cultural marginalization. This breeds both external hostility and internal identity crisis - especially among Muslim minorities and youth. The Quran warns:

"لَا يُؤْمِنُ بِرَبِّهِمْ الْجِئْنُوْلُ" "Never will the Jews and Christians

be pleased with you until you follow their religion" (2: 120).

The Prophet (Pbuh) resisted cultural compromise even under pressure. Scholars like Dr. Ismail Al-Faruqi emphasised rooted, confident Muslim identity. Combating Islamophobia requires assertive narrative building, effective media presence and unapologetic presentation of Islamic values.

## 6 DECLINE OF KNOWLEDGE AND EDUCATION:

The once intellectually vibrant Muslim world now struggles with poor literacy rates, underfunded universities and a divide between religious and worldly knowledge.

The Prophet (Pbuh) declared: "Seeking knowledge is obligatory upon every Muslim" (Ibn Majah) and the first Quranic command was "Read".

Ibn Khaldun observed that

intellectual decline precedes societal collapse. Reviving knowledge means developing institutions that integrate Islamic and empirical sciences, valuing both tradition and innovation. Such institutions must foster ijtihad, critical thinking, and leadership, free from ideological extremism or intellectual laziness.

### THE TRANSFORMATIVE ROLE OF PILARS OF ISLAM:

The five pillars - Shahadah, Salah, Zakat, Saum and Hajj - were revealed not merely for private worship but for societal transformation. Each pillar instills discipline, purpose and community responsibility.

The Shahadah is a declaration of sovereignty - Allah alone is to be worshiped and Prophet (Pbuh) is his final messenger. It rejects all false allegiances and centers identity on the divine truth. Salah

builds moral discipline, humility, and unity. Congregational prayers foster social bonds and breaks down class distinctions. Zakat, when institutionalized, purifies wealth and alleviates poverty. It is a social contract, not a voluntary act. Saum trains restraint and empathy, reminding the privileged of the hungry and reawakening tagwa. Hajj physically manifests global Muslim brotherhood, reinforcing equality and unity beyond borders.

Together, these pillars reshape not only the soul but the society - if practiced with depth and sincerity.

### FOUNDATIONAL DOCTRINES AS ENGINES OF REFORMS:

Islam's intellectual and moral foundations - Tauheed, Risalah, Alhira, Emaan and Aqeedah - are not abstracts but active forces

relate your headings and arguments to the qs statement.

DAY: \_\_\_\_\_

DATE: \_\_\_\_\_

for change.

Tauheed declares Allah's exclusive authority over life, law and ethics. Ibn Taymiyyah emphasized that Tauheed eradicates oppression by rejecting any authority above Allah. Risalah ~~at~~ confirms that Prophet (Pbuh) as a complete guide for both individual conduct and public affairs. Imam Al-Shafi asserted that no Islamic ruling holds weight unless it reflects the Quran or Sunnah. Akhira reminds every person of divine accountability. The belief in being judged fuels ethical governance, fair trade and just law. Emaan motivates sincerity, sacrifice and purpose. The Prophet (Pbuh)'s companions were not driven by wealth or power but by conviction in truth and reward. Aqeedah preserves doctrinal clarity, protecting the Ummah from

distortion. Imam al-Tahawi's creed stands as a bulwark against extremism and innovation, anchoring Muslims in balanced belief.

### SOLUTIONS :

Reviving the Ummah requires comprehensive, actionable reforms.

discuss this part by giving subheadings.

1 The first step is educational revival. Schools and Universities must bridge religious and modern sciences, producing scholars who can think critically within an Islamic worldview. Institutions like Al-Azhar once did this; the model must be reclaimed and localized.

2 Economic revival demands implementation of Islamic finance systems. Transparent Zakat institutions, riba-free banks, ethical investment models and fair trade policies are not just utopian ideas - they are practical imperatives. Countries like Malaysia offer blueprints.

but the challenge lies in authentic, large-scale application.

3 In governance, Islamic ethics must guide leadership. Shura, justice and public accountability should define policies - not authoritarianism cloaked in religious rhetoric. Civil institutions and public discourse should be informed by Quranic principles of justice and mercy.

4 To combat Islamophobia, Muslims must reclaim the narrative. Media platforms, writers, and artists rooted in Islamic ethics must engage global audiences. Pro-active storytelling, effective public relations, and digital da'wah are tools of cultural survival.

5 The youth instead of being merely taught should be mentored. Programs in leadership, service,

add and highlight references/examples against these arguments.

DAY: \_\_\_\_\_

DATE: \_\_\_\_\_

and identity development must be established through mosques, communities and schools. Early exposure to the Seerah, Quranic reflection and identity real world application builds resilience.

6 Global collaboration among Muslim countries should go beyond politics. Shared initiatives in technology, humanitarian aid, and education must be grounded in Islamic values. ~~Transnational~~ councils of scholars should guide contemporary ijtihad on ethics, environment, and policy within a unified Ummah vision.

#### CONCLUSION:

The Muslim Ummah faces deep but not irreversible challenges.

Islam offers not just spiritual guidance, but a complete framework for personal, social and political reform. From its foundational beliefs to its daily

practices, Islam holds the keys to revival. The Quran reminds us:

"إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِالْأَرْضِ إِلَّا إِنْ يُغَيِّرُ أَنفُسَ النَّاسِ" (١٣: ١١)

"Indeed, Allah will not change the condition of a people until they change what is in themselves" (13: 11).

This inner and collective change begins with sincerity, deepens through knowledge, and flourishes through action

The time for revival is now - not through nostalgia or imitations - but through conviction, clarity and the courage to live by the truth we already possess.

good attempt. but the answer is lengthy and might affect your time management,

so shorten it a bit.