

What views are found on today's Muslim circles about western civilization? identify and analyze them.

## Views on Western Civilization in today's Muslim circles

The Core idea is that Muslims today have different, strong opinions about western civilization because of history, especially the time when western countries ruled over Muslim lands. This had led to a major argument about how muslim societies should deal with modern life. It manifests across a spectrum that can be classified into three, major, definable schools of thought: the Traditionalist, the Modernist and the Revivalist. These approaches reflect the various ways muslim intellectuals and communities attempt to negotiate the balance between fidelity to Islamic heritage and the demands of the modern world, making the question a central point in the contemporary muslim struggle for identity and autonomy.

### ② The Traditionalist View

This perspective represents the most conservative and resistant end of the spectrum, fundamentally viewing western civilization as a source of moral and spiritual decline and a complete antithesis to Islamic principles. Traditionalists insist on the absolute rejection of western philosophical and cultural tenets, believing they introduce fitna and corrupt the Islamic way of life. They specifically condemn the imposition of Secularism, arguing that the separation of



religion from public life, politics, and law undermines the concept of tawhid and the holistic nature of Islam as a complete code of life. Western ideals such as a complete code of life - western ideals such as excessive individualism, consumerism and moral relativism are perceived as a cultural invasion corrupting the established Islamic social and ethical fabric. The Quranic basis for this view is often drawn from verses that caution against taking non-believers, particularly those viewed as hostile, as intimate allies, extending this injunction to their political & cultural systems: ﴿

"O you who have believed, do not take the Jews and the Christians as allies. They are (in fact) allies of one another. And whoever is an ally to them among you - then indeed, he is (one) of them." (Surah Al-Maidah : 51)

## The Modernist View

Standing in direct opposition, the Modernist view, largely embraced by western-educated elites, advocates for the wholesale or selective adoption of western models as the necessary prerequisite for progress. This school of thought often equates modernization with westernization, arguing that the current decline of Muslim societies stems from internal stagnation, rigid traditionalism and a crippling lack of stable political institutions and scientific know-how.

They commend western achievements in science, technology, democracy and economic structures and argue for their integration. They point out that the foundation of western science was, in fact, transferred



from the muslim world through Bagdad during Renaissance. This perspective finds justification in numerous Quranic verses that command muslims to pursue knowledge reflect, & an study the physical universe as sign of God's existence;

"And say, 'My Lord, increase me in knowledge.'" (Surah Taha: 114)

and

"And He has subjected to you whatever is in the heavens and whatever is on the earth. all from Him. Indeed in that are signs for people who give thought". (45:13)

## The Revivalist View

The most-influential and prevalent contemporary response is the revivalist view, which attempts to forge a synthesis, a middle path, that reconciles timeless Islamic principles with the demands of the modern world through intellectual renewal. This perspective champions selective engagement, advocating for the acceptance of universal benefits like science and technology, which are deemed compatible with Islam, while forcefully rejecting the ~~western~~ west's corrosive underlying materialism and secular metaphysics. They stress that true modernization "does not mean being western". Crucially, the Reformists insist on the renaissance of Ijtihad to interpret the foundational principles of Islam in light of contemporary challenges, arguing that this is necessary to formulate authentic Islamic solutions to modern political and economic problems.

Their approach is rooted in Quranic commands for justice and intellectual inquiry, deriving the



need for ijtihad from verses that encourage to use of intellect and grant wisdom in judgement and supporting engagement based on universal ethical principles:

"He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding." (Surah Al-Baqarah: 269)

## Conclusion

In essence, the spectrum of contemporary muslim views on western civilization reflects a profound negotiation of faith, identity and global power dynamics. Revivalist model provides a dynamic intellectual framework. It successfully grounds the Pursuit of modernity and progress in authentic Islamic principles through the revitalization of ijtihad, allowing muslim societies to pursue technological advancement and self reliance without sacrificing their distinct moral and spiritual heritage.



Q Discuss the Contents of the Peace agreements made during the prophet's era, by determining the Parties thereof.

## Peace Agreement During the Prophet's Era

The very foundation of Islam is rooted in the concept of peace and justice. The life of the Holy Prophet Muhammad (PBUH) is a luminous testament to this principle, demonstrating that diplomacy and peaceful reconciliation were consistently prioritized over armed conflict. As a profound statesman and the greatest peacemaker in human history, his era was defined by strategic agreements that facilitated the survival, recognition and ~~eventual~~ eventual triumph of the Prophet's Peace agreements were not mere truces. The two most significant—Pacts like the Charter of Medina and the Treaty of Hudaibiyyah were pivotal, carefully detailing the rights and responsibilities of the signatory parties thereby laying the groundwork for the ~~multi-religious~~ multireligious, unified political entity.

### The Charter of Medina

Established shortly after the Hijra in 622 CE (1 AH), the Charter of Medina is widely regarded as the first written constitution of the Islamic state. It was designed to end perpetual feuding among the tribe of Yathrib and create a unified socio-political structure. The charter was multi-lateral, inclusive ~~covenant~~ covenant signed between various factions residing in Medina.



Comprising the Muhajireen and the Ansar including Banu Araf, Banu Sa'idah, Banu Harith and Others Jewish tribe, who were granted protection and religious autonomy. The remaining Pagan tribes who accepted the new political arrangement. The key contents addressed Security, Social cohesion and the Supreme authority of the state. Centrally, it stipulated that all signatories constitute one community (Ummah) distinct from other people, establishing a unified Political citizenship framework. It guaranteed Religious freedom, ensuring that all religious groups follow their faith freely, aligning with the Quranic principle:

"Let there be no compulsion in religion" (2:256)

For defense, it mandated mutual Defense, binding all Parties to help each other against external aggression, thereby shifting Security from tribal mechanisms to a unified city-state defense force. Crucially, for Sovereignty and justice, all disputes were required to be referred to Allah and to Muhammad for arbitration, thereby establishing the prophet (PBUH) as Supreme judge and political authority.

## The Treaty of Hudaibiyyah

Treaty of Hudaibiyyah, signed in 628 CE (6 AH) was a Seminal bilateral agreement between the two dominant Powers in Arabia. Holy Prophet (PBUH), representing the Sovereign state of Medina and the Quraysh of Makkah, represented by Suhayl ibn Amr. Despite initial appearances that the terms were unfavorable to the Muslims, the treaty proved to be a major Political triumph. Its key contents secured a ten-year truce between the parties, thereby ending hostilities.



and providing a crucial political space for the expansion of Islam. The treaty stipulated the postponement of umrah for one year but guaranteed the muslims right to peaceful pilgrimage the following year, which implicitly recognized their religious standing and access to the kaaba. A controversial Extradition clause required muslims defecting from Makkah to medinah to be returned, while the reverse was not required. This clause ultimately forced the Quraysh to deal with medinah as a legitimate state. Furthermore, the clause regarding freedom of Alliance allowed tribes like Banu Khuzalah to formally ally with the Muslims, fundamentally altering the geopolitical map of Arabia. This strategic brilliance was divinely validated in the Quran, which referred to the Treaty of Hudaibiyah as a ~~clear~~ clear victory.

"Indeed, we have given you a clear victory". (48:1)

## Conclusion

The Peace agreements made by Prophet Muhammad (S.A.W) were foundational to the development of early Islamic governance and international relations.

The Charter of Medinah created a cohesive, Pluralistic Society by defining shared citizenship and guaranteeing religious freedom among its various Parties. The Treaty of Hudaibiyah, signed between the muslims and the Quraysh, transitioned the Islamic state from regional power to an internationally recognized political entity. These agreements underscored the prophet's unparalleled diplomatic foresight, which secured peace, allowed for the unhindered propagation of Islam.



Q What are the disadvantages of concentration of wealth? What economic measures has Islam introduced to prevent this?

## Disadvantages of Concentration of Wealth

The accumulation of wealth in a limited circle of society has profound negative consequences for the economy, social fabric & political instability.

### 1) Social Disparity and Instability:

It creates a significant gap between the haves and have nots, leading to class conflict, social resentment and unrest. This undermines the spirit of brotherhood and cooperation essential for a healthy society. The Quran explicitly warns against this, stating that wealth should -

"not merely circulate between the rich among you". (59:7)

### 2) Economic Stagnation and Reduced Growth:

Wealthy individuals often have a lower Marginal Propensity to consume, meaning they ~~have~~ save a greater proportion of their income. When wealth concentrates, aggregate demand decreases, leading to slower economic activity and reduced overall growth. It limits the majority's access to capital, education and entrepreneurial opportunities, which are the main engines of broad-based economic growth.



### 3) Political and Moral Corruption;

Concentrated wealth can translate into disproportionate political influence, allowing the elite to manipulate govt policies and laws for their benefit. This erodes democratic principles and fosters systemic corruption. It leads to moral and ethical decay, promoting vices like greed, arrogance and a disregard for social responsibility among the rich, while fostering feelings of helplessness and envy among the poor.

### 4) Perpetuation of Poverty and Inequality;

It creates intergenerational barriers to social mobility, making it extremely difficult for individuals from poor backgrounds to improve their financial standing, thus perpetuating cycles of poverty.

### Economic Measures Introduced by Islam to prevent Concentration of Wealth

Islam's economic framework is designed to promote the smooth and widespread circulation of wealth, ensuring that it remains an instrument of societal welfare rather than personal power.

### 1) Mandatory Distribution Mechanism

- Zakat: The Third Pillar of Islam is a compulsory levy on accumulated wealth and certain assets (e.g., gold, silver, crops, livestock) at a fixed rate (2.5%) after it reaches a minimum threshold. Zakat systematically transfers wealth from the rich to the eight specified categories of the needy, ensuring continuous redistribution.



The Prophet stated that Zakat,

"is to be taken from their rich and given to their poor". (Part of the instruction to Mu'adh when sent to Yemen, as narrated in Sahih al-Bukhari).

- Sadakah/Infag (Voluntary charity); Beyond Zakat, Islam strongly encourages voluntary spending in the way of Allah and charity. This instills a sense of social responsibility and compassion, serving as a flexible, additional channel for wealth circulation.
- Law of inheritance: Islamic law dictates a specific, detailed formula for the mandatory fragmentation of an individual's estate among ~~the children~~ their numerous inheritance numerous legal heirs (children, spouse, parents, etc.). This ensures that the wealth is not passed down intact to a single heir, thus naturally dispersing capital every generation.

## 2) Prohibition of Hoarding and Stagnation

- Prohibition of Hoarding; Islam explicitly condemns that the hoarding of wealth. The Holy Quran sternly warns those who  
"hoard up gold and silver and spend it not in the way of Allah". (9:34)  
Zakat itself penalizes idle wealth annually, compelling the owner to invest or spend it.
- Prohibition of Riba: The ban on Riba is a cornerstone of the Islamic economic system. Riba allows the wealthy to increase their capital merely by lending money, without undertaking any real productive risk.



By Prohibiting Riba, Islam Promotes risk-sharing arrangements like Mudarabah and Musharakah, tying capital gains directly to tangible economic activity, thus distributing Profits and risk more widely.

### 3) Ethical and Regulatory Measures

- Establishment of Bait-ul-Mal: The Bait-ul-Mal functioned as a public welfare and economic stabilization fund, managing state revenue to provide Social Security, healthcare and education to all citizens, particularly the poor and vulnerable.
- Ethical Acquisition of wealth: Islam strictly prohibits all form of exploitation, fraud, bribery, monopolies and transaction involving forbidden goods. This ensures that wealth is acquired through lawful and equitable means, Preventing unjust enrichment at the expense of others. The Holy Prophet (PBUH) emphasize honesty in dealings:
  - "The truthful and trustworthy merchant will be with the prophets, the truthful ones, and the martyrs." (Sunan At-Tirmidhi).
- Emphasis on work and Productive Investment: Islam Praises work and effort, encouraging individuals to generate wealth through Productive ventures that benefit the Community, rather than purely Speculative or manipulative means.

These Islamic economic injunction collectively aim to establish an economic system rooted in socio-economic justice (Adle & nsaat), ensuring wealth circulates freely and benefits the largest possible segments of society.