

PART-II

- NOTE:** (i) **Part-II** is to be attempted on the separate **Answer Book**.
(ii) Attempt **ONLY FOUR** questions from **PART-II**. **ALL** questions carry **EQUAL** marks.
(iii) All the parts (if any) of each Question must be attempted at one place instead of at different places.
(iv) Write Q. No. in the Answer Book in accordance with Q. No. in the Q. Paper.
(v) No Page/Space be left blank between the answers. All the blank pages of Answer Book must be crossed.
(vi) Extra attempt of any question or any part of the question will not be considered.

- Q. No. 2. What is the importance of Makarim Akhlaq (noble morals) in establishing social peace? In this background, how did the Messenger of Allah ﷺ complete these morals? (20)
- Q. No. 3. What is meant by Farz Kifayah? What is its religious and social significance? In the present era, which affairs are considered to be included in the scope of Farz Kifayah? (20)
- Q. No. 4. Determine the status of the classist lifestyle in the light of the teachings of Islam and examine its effects on human society. (20)
- Q. No. 5. What are the disadvantages of concentration of wealth? What economic measures has Islam introduced to prevent this? (20)
- Q. No. 6. Discuss the contents of the peace agreements made during the Prophet's era, by determining the parties thereof. (20)
- Q. No. 7. Discuss religious tolerance in the context of post-Prophetic Muslim history. (20)
- Q. No. 8. What views are found in today's Muslim circles about Western Civilization? Identify and analyze them. (20)

URDU VERSION

- (20) سوال نمبر 2: سماجی امن کے قیام میں مکارم اخلاق کی کیا اہمیت ہے؟ اس پس منظر میں رسول اللہ ﷺ نے مکارم اخلاق کی تکمیل کس طرح کی؟
- (20) سوال نمبر 3: فرض کفایہ سے کیا مراد ہے؟ اس کی دینی اور سماجی اہمیت کیا ہے؟ موجودہ دور میں کون سے امور فرض کفایہ کے دائرے میں شامل تصور ہوتے ہیں؟
- (20) سوال نمبر 4: اسلام کی تعلیمات کی روشنی میں طبقاتی معاشرت کی حیثیت متعین کریں اور اس کے انسانی سماج پر اثرات کا جائزہ لیں۔
- (20) سوال نمبر 5: دولت کے ارتکاز کے مفاسد کیا ہیں؟ اسلام نے اس کو روکنے کے لیے کن معاشی اقدامات کو متعارف کرایا ہے؟
- (20) سوال نمبر 6: عہد نبوی ﷺ میں قیام امن کے لئے جو معاہدات ہوئے ان کے فریقین کا تعین کرتے ہوئے ان کے مندرجات کو زیر بحث لائیں۔
- (20) سوال نمبر 7: مابعد عہد نبوی ﷺ، مسلم تاریخ کے تناظر میں مذہبی رواداری کو زیر بحث لائیں۔
- (20) سوال نمبر 8: مغربی تہذیب کے بارے میں آج کے مسلم حلقوں میں کیا نقطہ نظر پائے جاتے ہیں؟ ان کی نشاندہی کر کے ان کا تجزیہ کریں۔

Islamist Studies - Year 2025

Question 5;

Solution;

Introduction:

Concentration of wealth means accumulation of resources in a few hands. It is not accessible to common man. This leads to social inequality, arrogance in rich people, poor treatment of the poor, higher crime rates, social unrest, corruption and injustice. Islam has given a complete set of instructions regarding financial system of a state. Revenue is collected by Zakat which purifies the heart of rich from arrogance and pride, instills brotherhood in the community, increases state-sponsored industrialization and timely justice to all by provision of state-sponsored education, healthcare and other facilities.

Disadvantages of concentration of wealth:

① Social Inequality:

The accumulation of resources in the hands of few elites makes the poor, more poor and the rich, more rich. Deals are done between the elites. Power is transferred from one wealthy man to the other. Scarcity is artificially created to ensure common public is always thinking about getting access to basic life necessities. This will ensure that people never hold those in power accountable. This is against the teachings of Islam as equality, justice, transparency and accountability are the core teachings of Islam. Hoarding is considered a very serious crime in Islam. Each one of us is accountable for the excess resources we own and refuse to share with those who are deserving of it.

"People who keep gold and silver accumulated, but gold and silver will be used to burn them on the Day of Judgement." - Surah Al-Taubah

2) Arrogance and pride in elites:

The wealthy ones of the society develop negative feelings like arrogance, pride, boastfulness etc. They get too attached with their wealth as resources that they don't consider poor one as respectable and worthy as themselves. They are very conscious and are always worried for their wealth to go away. Wealth becomes the epitome of their existence. They go to any lengths to protect it and hide it from others. Allah (SWT) doesn't like anyone who is not mindful of others. He encourages unity in the following words:

"And those who, when they spend, are neither wasteful nor stingy, but choose a middle course between that."
- (Surah Al-Furqan)

3) Poor Treatment of Under-privileged:

Elites and privileged people of the society view poor people as unworthy of respect and dignity that Allah grants a human by birth. The gap between the two classes of the society grows to such an extreme level that there is no interaction between the two. Envy, jealousy and hatred fill the hearts of the people. The under-privileged are offered substandard status and opportunities while the elites enjoy top class education and healthcare facilities. This gap is discouraged by Holy Prophet;

"Nobody amongst you will be a believer until he likes for his brother what he likes for himself."

4) Jealousy among poor people:

Due to the unfair distribution of resources, poor people develop hatred towards those in a favourable position. They tend to catch any opportunity available to them which allows them to acquire monetary benefits, despite the oppor-

activities being unlawful. They desire to have the best as any other section of the society. They get involved in crimes like ~~con~~ frauds, theft, robbery, murder etc. This is not good for the social fabric as it disturbs everything. Holy Prophet has warned about the issues regarding poverty in the following hadith;

"Poverty leads a person to disbelief."

5) Social Unrest and Poor Governance;

Due to the increased crime rates, there will be disruption in the society. Public administrators will be used to contain this unrest. The policy-making will be flawed and in favour of rich & powerful. The rich will be pardoned for every illegal activity they do and the poor will be punished even for a minor sin. This is a serious problem that leads to destruction of Ummah as the previous generations were cursed due to absence of rule of law.

"O people, those who have gone before you were destroyed, because if a noble of high rank committed theft among them, they spared them and if a slave of lower rank committed theft, they would punish them."

- Holy Prophet

Economic Measures introduced by Islam;

1) Circulation of Wealth: Zakat;

Zakat is Islamic collection of taxes. This acts as a revenue collection for the state to manage its financial matters. It is completely fair as it is not applicable to all. There is a specific amount of wealth that if owned by a person, he is obliged to pay Zakat (Nisab). Nisab is 7.5 tolas of gold or 52.5 tolas of silver. Similarly, there are other

tax, too, a cattle and agricultural produce. These are for muslims, for non-muslims there are separate taxes called Jizya. There are 8 ~~people~~ ^{categories} mentioned in Surat Al-Taubah which include people who are eligible for receiving Zakat;

- ① The Poor
- ② The Needy
- ③ The Captives of War
- ④ The Indebted
- ⑤ The Newly Awakened
- ⑥ The Distributor of Zakat
- ⑦ The Traveller
- ⑧ In the Cause of Allah

2) To Instill Humility in Rich;

The worldly attachment to wealth is broke when people give it away. The surplus reaches the needy ones who are in desperate situations and need help as well as assistance. Zakat purifies the heart of believers. It increases Taqwa as a person gives away his beloved fortune to the deserving ones for the sake of Allah Almighty. It is a sincere act of worship which Allah Subhana wa Ta'ala appreciates;

"Receive contribution from our wealth to purify and sanctify them with it."

(9:103)

3) Establishing Brotherhood;

When there is a connection between the upper and lower class of the society, the rich will understand the issues of those who are poor. They will empathize with them. The community will come together to resolve the issues of one another. This will reduce the feeling of superiority from rich ones and the envious feelings from the underprivileged ones.

"It is He who has appointed you vicegerent over the Earth and has exalted some of you over others: rank that He might try you: what He has bestowed upon you."

Holy Quran (6:165)

4) Better Employment Opportunities;

The wealth will not be accumulated and money will keep flowing, the rich will invest in industrial growth in the country. The poor will be treated gently and respectfully. Opportunities will be provided to those seeking employment. Everyone will have access to basic facilities like education, jobs, healthcare, shelter etc. Reducing the jealousy factor is the under-privilege of the society. The crime rates will be lowered as they were in the time of the rightly guided Caliphs such as Hazrat Umar ^(R.A) and Hazrat Usman ^(R.A). The essence of Islam in its true sense will be implemented and Muslims will be together without any community harming or other. The following Hadith emphasises on becoming a true believer by not harming others;

"A muslim is someone whose words and deeds do not harm anyone else."

- Holy Prophet (P.B.U.H)

5) Better Governance;

Better economic condition means better governance in the state. There will be little to no social unrest and animosity among the people as people will be content with the abundance of resources available for them. Public administrators will be fair in their dealings and policies. Justice will be provided timely to all despite their social status. Islam emphasizes justice through multiple

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ayahs of the Holy Quran. Some of them are as follows:

"Be just, it is closer to piety."
(Surah Al-Maidah)

"O you who believe, be persistently standing
firm in justice, witnesses for Allah."
(4:135)

"Do not let hatred of people prevent you
from being just."
(5:8)

Conclusion:

Islam is a complete code of life. It guides to the best solution that is fair and rational. As Muslims, we should follow our religion without being biased due to our own prejudices. It is important to establish a community that is mindful and empathetic towards its members. Islamic financial system offers a holistic perspective that covers all classes of society fairly and equally. As Allah Almighty says in the Holy Quran:

"Allah does not burden a soul more than
what it can bear."

(Surah Al-Baqarah)

Question #7:

Answer:

Introduction:

Tolerance is one of the core principles of Islam. Gentleness, patience, empathy, mutual respect, fairness, quality and transparency are the qualities of Holy Prophet

Muslims consider Holy Prophet as their role model as it is also conveyed in the Holy Quran by Allah Almighty. Holy Prophet (P.B.U.H) has been a peacemaker since his early age. This continued in later part of his life as well when he became a prophet. We have learnt religious tolerance from "Rehmat-ul-Aalam" himself.

1) First Invitation to Islam;

Holy Prophet was known for his diplomacy ^{or} before his prophethood. Role in Sijar wars, fixation of black stone and settlement of disputes are some of the events indicating the tolerant peace-loving nature of the Prophet (P.B.U.H). The first time he officially invited Makkans to Islam was not through force but over a meal. He hosted the people of Makkah in his home and introduced them to Islam and monotheism. Even after becoming the head of Madinah, Holy Prophet never forced anyone to convert to Islam. He used diplomacy like letters, gifts, ambassadors to Egypt, Bahrain, Oman, Rome and Persia to invite people and kings to Islam. Allah (S.W.T) has made it compulsory to not coerce anyone to Islam.

"There is no compulsion in religion."
(Surah A-Baqarah)

2) Journey to Taif and Abyssinia;

In order to propagate the teachings of Islam into the world, it was important to spread Islam into the nearby cities first. Holy Prophet travelled to Taif in order to meet the chiefs of the tribes living in Taif. However, their response was very harsh. They treated Holy Prophet (P.B.U.H) very badly. It is reported that the feet of Holy Prophet were bleeding due to the stones thrown at him by the people.

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of Taif. Hazrat Isra'el descended on earth and asked permission to destroy Taif to which Holy Prophet (PBUH) responded ~~no~~ by ordering against it. Later on, after some generations, the people of Taif accepted Islam. Similarly, in order to escape the hardships faced by early Muslims and to help struggle Muslims against the Quraish, Holy Prophet ordered Muslims to travel to Abyssinia. The Muslims found safe haven in Abyssinia where Najashi, the King of Abyssinia who was a Christian by religion protected the Muslims.

3) Peace: The True Essence of Islam:

Islam itself means 'peace'. It emphasizes on not harming anyone rather than be Muslims, non-Muslims, animals, plants etc. Respect is a teaching of Islam. Accountability for one's action is important. There is no place for extremism and terrorism in Islam. The believers of Allah Almighty are taught to be responsible for their actions and before acting upon something, it is advised to be mindful about its consequences.

"Thus, We have of you an Ummat justly balanced, that you might be witnesses over (other) nations and the Messenger will be witness over yourselves."

: Al-Baqarah (2:143)

4) Jihad against Tyranny:

There is no room for unnecessary conflict in Islam. It is completely unacceptable to harm any innocent soul in Islamic law. There is a common misconception in the Western world regarding Jihad, however it is to be taught that Jihad does not equate to terrorism.

Jihad is ~~do~~ to eliminate tyranny. ~~It is to liberate~~ innocent civilians from the oppression of the enemy. The motive is to establish peace with minimum harm to the people. It is ~~do~~ only when it is extremely inevitable and the threat needs to be contained. It ~~can~~ be ~~do~~ against non-muslims who have not transgressed any limit. This was seen in the Ghazwat fought in the time of Holy Prophet i.e. Battle of Badr, Uhud, Tabuk, Hunain, Akab, Muta etc. This is taught in Holy Quran by Allah Almighty as well.

"Don't transgress your limits. Indeed, Allah ~~prohibits~~ ~~does not~~ like transgressors." (Surah Al-Baqarah)

"If they fight you, fight them back."

(Surah Al-Baqarah)

5) Myiathia to Madiyah;

When it became ~~inevitable~~ ^{impracticable} to live together with non-muslims of Quraish in Makkah, Holy Prophet (P.B.U.H) migrated to Madiyah on the invitation of its people. The first Islamic state was established in Madiyah with the 1st ever Constitution made in the world called 'Charter of Madiyah'. It was made to ensure peaceful relations between the inhabitants of Madiyah, both muslims and non-muslim tribes living together. Political, economic, social and religious rights were given to all, irrespective of their religious affiliations. Islam was not imposed on the Jewish living in Madiyah, even when it was a state ruled by Holy Prophet (P.B.U.H) who was a muslim himself. They were treated with respect and with full freedom to practice their religion. There were separate courts made for non-muslims where their matters were resolved as per their own religion. They used to give tax ~~for~~ in return of full protection of their rights as per the state rules.

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6) Treaty of Hudaibiya;

In 6 A.H, Holy Prophet and 1400 companions went to perform Umrah but they were not allowed to do so by the Quraish. Tensions rose but instead of fighting, Holy Prophet used diplomacy to resolve the issue. Peace was established by signing Treaty of Hudaibiya with the Quraish. This ensured there was no war for 10 years between muslims and Quraish. It was a very significant event in Islamic history as it ensured that Quraish acknowledged muslims as legitimate authority. Initially, it felt like too much of a compromise but it was only for the victory of muslims, as Holy Quran describes it as "clear victory" - Surah Al-Fath.

7) Conquest of Makkah:

Holy Prophet along with 10,000 Muslim soldiers conquered Makkah in 8 A.H as Quraish broke the Treaty of Hudaibiya. There was no violence at all. Holy Prophet ~~the~~ respected non-muslims and ordered peaceful acquisition of the administrative affairs of Makkah. This was done despite the Quraish leaders had treated towards muslims after muslims embraced Islam. Abi Sufyan who was the biggest enemy of Holy Prophet was treated with such dignity and respect that he accepted Islam.

"Whoever seeks refuge in the house of
Abu Sufyan will be pardoned."

- Holy Prophet (P.B.U.H)

8) Strict Prohibition of Disrespect:

Allah Almighty has ordered muslims to treat others with kindness and respect despite their religion. It is emphasized that no one shall disrespect the religious beliefs

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of or another, no matter the circumstance. Even if a conflict arises, it should be resolved with mutual consent and agreement. It is encouraged to be mindful of one's speech and actions even in state of war. Using religion to hurt others was strictly forbidden.

"Don't say bad about their gods for they will say bad about your God in return"
(Surah Al-An'am)

9) Respect for other Prophets:

It is a fundamental belief of Islam to respect other prophets of Allah Almighty. Holy Prophet had taught about multiple prophets that came before him through Holy Quran. Hazrat Musa, Hazrat Eisa, Hazrat Idris, Hazrat Ibrahim, Hazrat Harun, Hazrat Yousaf, Hazrat Yونس, Hazrat Adam, Hazrat Ismaeel, Hazrat Ishaq, Hazrat Yaqaan etc., all have been mentioned in Holy Quran. Holy Prophet taught these stories to inculcate religious tolerance in Muslims.

"This indeed is what is taught in the earlier manuscripts; the scriptures of Ibrahim & Musa."
(87:19-20)

10) Humaneity first:

In Islam, humanity always comes first. It is taught that respecting life, dignity, property and rights of all is obligatory on every Muslim. There is no discrimination against anyone regarding access to resources, rights and opportunities. This was a core principle in Charter of Madinah as well. Allah Almighty has written about saving a life in Holy Quran in the following words;

"Whoever saved life of one person,
it is as if he has saved the whole
humanity."

(Sunn Al-Maidah)

Conclusion:

In a community, there are multiple people living together. It is important to be tolerant towards one another, in order to ensure peaceful co-existence in the society. Allah Almighty has ordered Muslims to be a moderate community. Together, we can establish peace in the society by following a Holy Prophet's administration in Madainah.

Question # 4;

Answer;

Introduction;

Classist lifestyle refers to the organizing of society on the basis of one's social status, lineage, ethnicity, nationality, etc. There is a clear set of instructions given to us by Islam regarding social system. It is important to align our society according to the teachings of Islam in order to ensure a community based on mutual respect, cooperation and justice for all.

1) Identity as per social status;

It was a norm in Arab that lineage and social status determined one's value as a human person. The society was divided into masters and slaves where slave were considered inferior as well as unworthy of respect a master could enjoy. Similarly, it was divided in ranks as per their lineage, the top ones were the leaders of

the tribe and the others were members of the lesser class. However, Islam came and eliminated all forms of discrimination due to one's social status. Hazrat Bilal (R.A) who was a slave is the "First Muazzin of Islam" which is a honour in itself. Allah Almighty does not consider people less due to the labour they do or due to the roles they perform. There is a Hadith ~~about~~ narrated by Holy Prophet (P.B.U.H) in this regard;

~~"We have created you"~~

"Allah does not see your faces and bodies,
He sees your Taqwa."

2) Special Preference to One's Own Tribe;

In Islam, the criteria for superiority is only "Taqwa". Even the head of government, the Khalifa is not superior to any other member of the society. Hazrat Umar and Hazrat Ali have been brought to court for public accountability as well. Giving special treatment to someone or classifying laws only due to a person's caste, tribe, social status is strictly forbidden. The laws should be applied equally and evenly to all despite the social rank they enjoy. Holy Prophet has said the following words in this aspect;

"By Allah, if Fatima, the daughter of Muhammed stole, I would cut off her hand."

- Holy Prophet

"No Arab is superior to any non-Arab and no non-Arab is superior to any Arab. No white is superior to the black and vice versa."

- Holy Prophet during
last sermon

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3) Division of society as per sects:

There is no room for division as per sects, religious beliefs, culture, tradition, home in Islam. Calling a muslim "Kafir" after he/she has accepted Islam is a major negligence in religious duties as per Islamic teachings. Extremism is strictly prohibited. Using hatred and envy to target fellow muslims is extremely unacceptable. Religious tolerance is encouraged and transgressors are held accountable too.

"Do not transgress your limits."
"... (Surah Al-Baqarah)

4) Moral decay and lack of unity in Ummah:

The biases and prejudices that people hold due to their conservative mindsets are detrimental to the society. People do not come to the diplomatic table to discuss and resolve their conflicts, rather they come to solve conflicts through violent practices. Muslim Ummah is divided between groups. The downfall of OIC is a result of this grouping. Identities like language, caste, sect etc. continue to divide people into radical groups that do not want to come together to solve issues like Palestine and Kashmir. This is against the teachings of Islam as mentioned in Holy Quran: "... (Surah Al-Baqarah)

"Indeed, those who have divided their religion and become sects - You (O Muhammad!) are not associated with them in anything. Their affair is only to Allah; He will inform them about what they used to do."

(Surah Al-Imran)

5) Justice compromised.

There is a lack of just practices due to personal biases of the rulers and administrators. Their strong inclination towards a particular belief does not allow them to be absolutely fair and just in their public dealings and practices. Justice is a core principle of Islamic System. Decisions based strictly on merit are the only acceptable according to the teachings of Islam. ~~Holy~~ This is emphasized in Holy Quraan in the following words;

"O you who have believed, be persistently standing fair in justice, witnesses for Allah, even if it be against yourselves or parents and relatives."

(4:135)

6) Decision-making by consultation.

Islam encourages involving people of knowledge in matters of interest. It should be done after consultation with all the relevant stakeholders. Consultation is important as it was encouraged and practiced during the time of Holy Prophet as well. For instance digging up trenches was a suggestion of Hazrat Sa'ad Farsi. Holy Prophet always consulted his companions before making his decision to encourage them to do the same. It is recommended in Holy Quraan as well;

"And consult them in matters."

(Surah Aal-Imran)

7) Leadership crisis;

It is important to have a leader in order to ensure that the resources and energies are directed towards the goals of the society / state. The institution of

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Khilafat offered this opportunity during the time of the Rightly Guided Caliphs. ~~the~~ If the society will be united, only then it can follow directions of a leader. If they are biased towards a leader of their own liking, they will never accept someone else as legitimate authority. Obeying the head of government is a commandment of Allah Almighty which leads to a united Ummah.

"O you who have believed, obey Allah and His Messenger and those in authority among you."

(4:59)

Conclusion

The division of society into classes and assigning value to each class as per one's own desire as well as standards is a highly discouraged practice in Islam. It leads to trouble and disruption in the social fabric. Unity and brotherhood are requirements which are the pillars of Islamic community. We have to remember that to be the essence of Islam and unite people together to ensure a better collaboration and tolerance in the community.

Question 8:

Answer:

Introduction:

Civilization is ~~the~~ a term from a Latin word 'civilis' that means 'city'. Civilization is the process through which a society is organized for its people to live their lives according to their needs. Western civilization has made its way into Muslim societies as well due to globalization and before that, colonialization.

There are multiple schools of thought regarding western civilization and its place within muslim circles. Some of them are against western values completely, others glorify them and aspire to live according to western modern values. There are some of them who are admirers of their technology and social system as well. Lastly, there are those who take inspiration from western culture and incorporate it into their lifestyle.

1) First view: West is Lost;

This group of muslims consider western values to be against the laws of nature. They are against polygamy, secularism, LGBTQ+ community and moral values of the western community. West is considered to be lost in their own imperial mindset. Their problems are too "First-World Problems" that don't align with the issues faced by the rest of the world. The double standards of Western leaders and media are highlighted by them where a life only matters if it is a white person harmed by a muslim. Palestinians muslims getting killed by the Zionist regime don't simply matter. They are advocates of fundamental human rights but they fail to align themselves with people who are actually in desperate need of world's attention and assistance.

2) Second view: West is the Best.

This community of muslims glorify Western culture, norms, traditions, music, art, media, celebrities, clothing, food etc. A political system like democracy, an economic system like capitalism and a society based on HR is their dream. They follow Western trends and have allowed their countries to live a life like that in the west. Religious tolerance is appreciated and right to one's freedom is aspired. They have detached themselves from the society they live in, currently. When these people get a chance or any opportunity to become a part of Western civilization, they avail it at every opportunity.

3) Third View: Middle-Ma Approach:

These individuals do not criticize western civilization openly. Rather they consider it as one of the ways people decide to live together as a community. They neither reject these ideas completely, nor they become their propagators inside their own society. They adopt moderation as the way of moderation is the most recommended practice according to Islam;

"And we have made you a moderate community."
(Surah Al-Baqarah)

4) Fourth View: Takj Inspiration;

This group keenly studies the patterns of both Islamic and western civilization. They take inspiration from western ideas and apply them to their society. For instance, western technology is integrated into muslim countries as well to ensure muslims do not fall behind in any field. They keep in mind the Islamic values as well before taking any further steps. This ensures that the society is not too carried away in western ideology. They make it culturally appropriate to not overwhelm the people living in the society. This is the ideal approach as Allah Almighty has revealed in the Holy Quran and Holy Prophet has taught through his ~~words~~ hadith;

"Adopt the path of moderation and you will reach your destination."

Way Forward:

1) Implementation of Islam is true essence;

Islam is a complete code of life. It is not for a specific time or locality, rather it encompasses every field of ~~the~~ society. It is important to understand that it is the west that has taken core principles of Islamic political and social system as well as the judicial system. Fairness, equality, rule of law, transparency, merit-based

decisions, all are Islamic core values. There is no other need of inspiration. Islam is perfect and practical. Aligning our systems with Islam will automatically transform our state into law-abiding and lawful state. As Allah Almighty has mentioned in the Holy Quran;

"And we have completely our favour upon you and have chosen Islam as your deen."

(Surah Al-Maidah)

2) Collaborations are permissible;

As long as the western ideas do not harm the true essence of Muslim State, it is permissible to collaborate with western countries. It is important to analyze and figure out what aligns with our goals as the representatives of Islam. Anything that leads to immorality, shamefulness, polytheism, Shirk etc. should be eliminated so far as it is highlighted. The use of western technology to create ease for the society is allowed. However, people should be taught to stay mindful of its use. It should not lead to negligence of one's duties as a Muslim. Example of such collaboration is Rilodig Project in Baku where western technology is used to extract gold from our mine.

3) Globalization cannot be reversed;

It is important to understand that we cannot eliminate western civilization from our communities entirely. It is an era of internet, connectivity, Artificial Intelligence, cross-cultural communication and global collaborations. We cannot bar our people from interacting with western values entirely. However, it is imperative that we keep the basis of Islam clear enough so that these western ideas do not carry our minds away. Moderation is important in this aspect. Holy Prophet encourages moderation through his

habit;

"O people! Save yourselves from excess of religion because earlier communities were destroyed due to excess in religion."

4) Close linkage between people and Islamic values;

It is of more importance that we build strong links with our religion. Interpretation of religion should be done on a regular basis and new issues faced by the community shall be solved. Before collaborating with other cultures, we should stay connected strongly with our roots. Muslim Ummah should come together and find innovative ways for social development. This is emphasized by Allah Almighty in the Holy Quran;

"And hold fast all together, by the rope of Allah and be not divided away yourselves."
(Surat Aal-e-Imra)

Conclusion;

If the fast-paced world we live in, it is extremely relevant that we stay connected to our roots while adopting the new technology of the world. Islam does not forbid changing for the better. It allows collaborations and adaptation as per the world order. However it provides some guiding principles to govern the state and the society. Following these Islamic principles should be our main goal, everything else can be built around it.