

Name: Saneela Baloch

Subject: Islamic Studies

Batch: 91 (CSS-2027)

Question

What is Islam? Elaborate the salient features of Islam.

start with the summary of the answer as introduction...

Answer

1. Meaning of Islam

1-1: Literal Meaning of Islam

The word Islam is derived from the root of Arabic word SLM (سلم) which means peace, submission and surrender.

1-2: Contextual Meaning:

Islam, an Arabic word that denotes submission, or surrender

and obedience. So, As a religion,
Islam mean to enter peace by
submitting to the will of Allah.
Allah says in Surah Ghafir (44)

”سَلَّمَ إِلَى اللَّهِ“

He committed his cause to
Allah.”

2. Elucidation of Islam in light of Quran:

In Surah Baqrah Ayat (256)
Allah proclaims

”لَا إِكْرَاهَ فِي الدِّينِ“

”There is no compulsion in Deen”

In Surah ^{Al-}Kafirun (6) Allah

”لَكُمْ دِينُكُمْ وَلِيَ دِينِ“

For you is your religion, and for
me is my religion.”

3. Illuminating Islam In View of Hadith:

Holy Prophet (PBUH) declared in Hadees-e-Jibrael:

Islam is built on five pillars: the testimony that there is no god but Allah and that Muhammad (PBUH) is his last messenger, establishing prayer, fasting, giving zakat, and performing Hajj to the Ka'bah if one is able.

4. Scholarly Concept of Islam

4.1. Dr. Muhammad Hamidullah:

Dr. Muhammad Hamidullah a renowned scholar of Islam ~~said~~, defines ^{that} Islam is a monotheistic deen revealed upon prophet Muhammad (PBUH).

4.2: Imam Ghazali:

Imam-al-Ghazali was a preeminent synthesizer of Islamic law, theology and Sufism.

He defines Islam as the combination of the rights of Allah (Huqooq-ul-Allah) and the Rights of people (Huqooq-ul-Ibad).

5- Characteristic OF Islam as a Universal Deen

Islam is a universal deen because its message means message of Allah is for all mankind and Prophet Muhammad (PBUH) is the messenger for the whole mankind. Similarly, Islam all are equal regardless of color, language, race and nationality. It addresses itself to the conscience of humanity and banishes all false barriers of race, status and wealth. There is no denying the fact that such barriers have always existed and continue to exist today, but Islam removes all of these impediments and proclaims the ideal of the whole of the

humanity being one family of Allah. Moreover, Islam is neither confined to a specific period nor limited to a specific region because its core principles such as Tawhid, Justice, equality and morality are adaptable any time across diverse geographies and eras. Prophet said,

"All creatures of God form the family of God and He is the best loved of God who loves best His creatures. Lord of my life and of everything in the universe I affirm that all human beings are brothers to one another."

6. The Salient Features of Islam

6.1: The Unique Concept of Tawhid (Oneness of God)

The bedrock of Islamic belief is called Tawhid, means belief in

oneness of Allah. It is the essence, foundation and core belief of Islamic teachings. It means there is only one supreme Lord of the universe. He is the Omnipotent, Omnipresent and the Sustainer of the world. This uniqueness is highlighted in Surah-Al-Ikhlâs, which states that,

قل هو الله احد
الله الصمد
لم يلد ولم يولد
ولم يكن له كفوا احد

Scholarly Reference:

To emphasize the importance of Tawhid, Allama Shibli Nomani in his book "Seerat-un-Nabi", quotes two Hadith:

1. "Prophet said Tawhid is the first Chapter Islamic Syllabus."

2- Prophet stated that Islam is like a foot and the gate of it is Tawhid.

6.2 Belief in Prophethood and Finality of Prophet

The second belief in Islam is the belief in Prophethood, which forms the second part of Kalimah. This signifies that ~~Allah~~^{Allah} has not left man without any guidance for the conduct of his life. He has revealed his guidance through his prophet, and Muhammad was the last prophet. To believe in prophet means to believe in revelation that ~~Allah~~^{he} has sent, received, to accept the law that was transmitted and to follow the code of conduct that he was instructed to pass on to humanity. It is stated in Surah Al-Ahzab, He (PBUH) is not I'

"He (PBUH) is not the father of any of you, but he is the messenger of Allah and the last prophet"

Moreover, He (PBUH) acts as a ^{humanity to} Last Liaison to teach divine Law (Shariah), to translate it into practice in their own lives and in the Society.

The prophet (PBUH) said

The example of me and the example of the prophets before me is like that of a man who built a house but left one brick missing. I am that brick, I and I am the seal of the prophets

(Sahih-Bukhari)

Thus, the second postulate of Islam is to believe in the prophethood of Muhammad, to accept the religion he presented and to follow his commands and examples.

keep the description of a single argument a bit brief.....

6.3 Dignity to Mankind

Historically, no civilization like Romans and Greece have not given ^{as} much dignity to human beings as Islam has. God has created man as His representative (Khalifa). God has ~~made~~ ^{in universe} anything ~~evolving~~ else subservient to man. God has endowed man with reason, physical and intellectual capabilities, knowledge and other sources. The dignity of man is highlighted in Surah At-Tin,

”لقد خلقنا الإنسان في أحسن تقويمه“

In another place Allah refers the honour to ~~Adam~~ children of Adam by saying that,

”وإذ قلنا للملائكة اسجدوا لآدم“
(Surah-Al-Baqarah:34)

6.4 Islam: A Complete Code of Life:

Islam is not a religion in a narrow and distorted sense. It does not confine to a scope to one's private life, rather it is a complete code of life. as it is present in every aspect of ^{human} life. Islam guides provides guidance for all spheres of life - individual, social, material, moral, economic, political, legal, cultural, national and international affairs.

In individual life it teaches truthfulness, loyalty, tolerance which are the basic principles of a peaceful society.

It ~~mandates~~ delivers a comprehensive societal framework, including a social system, political system, justice system, and guidelines for tribal affairs.

|| This day I have perfected for you your religion and completed my favour upon you and have approved for you Islam as religion
(Surah Maidah: 3) ||

6.5 Promotion OF Humanity:

Humanity is defined as fulfillment of human rights and the exhibition of positive natural instincts like love, mercy, tolerance and Justice etc. Islam strongly promotes humanity, compassion and service to all mankind regardless of religion, race, or status. It teaches that serving human beings is a noble act and a mean to attain the pleasure of Allah. As Allah states in Surah-Al-Maidah Verse 32

||Whoever saves one life, it is as if he had saved all mankind||

Moreover, Allah mentions in Quran that ~~charity~~^{Zakat} is the biggest charity in the way of Allah

||True Righteous involves those who give Zakat||

(Surah-Al-Baqrah: 177)

Prophet said

The best of people are those who are

most beneficial to others"

6.6 Establishment of Justice as a Cornerstone of Society:

Justice (Adl) in Islam is a fundamental value that ensures balance, fairness and accountability in all aspects of life. It is essential for good governance and social stability, requiring Muslims to uphold justice even against their own interests. It has been ordained in Surah An-Nisa - 58

"Indeed Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice!"

The Holy Prophet (PBUH) also highlighted the importance of Justice by these words,

"Had Fatimah daughter of Muhammad (PBUH) committed theft, I would have cut off her hands"

(Sahih-Bukhari)

6.7 Spirit of Brotherhood and Social Cohesion:

Islam creates a strong bond of brotherhood among believers, promoting unity, cooperation and mutual care. This sense of solidarity eliminates division and strengthens social fabric. Thus, this mutual cooperation and brotherhood leads to a harmonious balance between rights and duties, results in constructive interaction between individual and society. This value of brotherhood is mentioned as

Surah Al-Hujrat (10)

|| "That believers are but one brotherhood
So make peace between your
brothers" ||

Establishment of Mu'akhat-e-Madina:-

One of the most remarkable examples of the promotion of brotherhood by the Holy Prophet was the establishment of Mu'akhat-e-Madina (brotherhood) between the Muhajirun and the Anasir, giving a symbolic practical

example of brotherhood of different communities.

6.8 Dual Concept of Accountability

Islam instals a strong sense of dual accountability by emphasizing life after death. every human being is accountable to Allah (Divine ~~society~~ accountability) and to ~~society~~ (social Accountability).

Divine accountability ensures as can not hide deeds from Allah. Social Accountability ensures that one's action does not harm others, maintaining justice, social harmony and fairness. All states in Surah Ibrahim, 42,

"And do not think that Allah is unaware of what the wrong-doers do. He only delays them for a Day when eyes will stare in horror."

end the answer with conclusion.

work on the structure of the answer.

the length is more than it should be but the no of arguments is not enough.....