

Question No. 2

INTRODUCTION

Salah is basic and obligatory pillar of Islam. It distinguishes between believers and non-believers. It is the practice of embraced conviction. Socially, it promotes community-building and solidarity through congregational prayers. Morally, it perfects an individual by refraining him from harmful desires of souls. Spiritually, it revives the spirit of God-consciousness and self-discipline of soul by remembrance of Allah and the notion of dual accountability.

The Concept

Of Salah

Meaning of
salah

Salah is an arabic word which means 'To pray'

Salah can be obligatory and optional. However, the purpose of both is to practice the conviction one embraced through proclamation of the article of Islam.

TYPES OF Salah

① Obligatory Prayers

* Five times prayers a day within fixed time

② Optional Prayers

Can be offered any time within the bounds of legal time. There is exception of Awkat-i-Makrha.

SOCIAL IMPACTS

OF SALAH ON

INDIVIDUAL'S LIFE

- ① Promotion of Community-bonding:
The congregational

prayers offer a unique opportunity to human beings to develop a strong bond of meet-and-greet situation. Such principles promotes social cohesion.

(ii) Promotion of social solidarity and cooperation

Prayers are advised to be offered at Mosques. The purpose is to develop a sense of social caring and solidarity. Concept of solidarity, according to Ibn Khaldun, promotes social cooperation and strengthen social bonding

(iii) Promotion of classless Society:

Islam forbade [Forbids] ranking individuals, based on their class, wealth, and races, in society. Thus, praying in mosque eliminate the concept of privileged and unprivileged by placing them in one and similar rank.

Date: _____
Promotion of Social Equality
Islam promotes social equality by commanding individuals to worship only one God: Allah. The poor and rich becomes equal when they know they worship and equally access one Allah without any regard for intermediaries

MORAL IMPACTS

OF SALAH ON

LIFE OF INDIVIDUAL

(i) **Self-discipline and self-control,**

Salah promotes righteous life of an individual by making him bound to self-discipline and preventing from harmful desires

ان الصلوة تنهى عن الفحشاء والمنكر

"Indeed prayer prevents from evil and vulgarity."

(ii) **Distinction between believers and non-believers**

Salah is an indication

of the practice of Islam, because Quran mentions Salah as a distinctive feature of believers.

وَيَقِيمُونَ الصَّلَاةَ

"And they offer their prayers" similarly, the Prophet (S.A.W) said,

"Salah creates distinction between believers and non-believers."

iii) Moral Uprightness

Salah elevate the moral standards of human being by identifying the right and wrong. Hence, it prevents human from evil. As Quran says:

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ

"Repel the evil with what is better."

M T W T F

SPIRITUAL IMPACTS OF INDIVIDUAL'S ON LIFE OF 1

(1) Strengthen God-Consciousness

Salah strengthen God-consciousness and promotes pure life of an individual by reducing the gap between God and humans, leading to Taqwa

ان اكرم عند الله اقم

"Indeed, the dignified one ^{among you} to Allah is with Taqwa."

Source of help-seeking

Muslim seek help from Allah in times of difficulty, indicating spiritual relations with Allah

استعينوا بالصبر والصلوة

"seek-help with patience and prayers."

Pleasure and Satisfaction to heart

In materialistic society, prayers are source of self-satisfaction, because it instills hopes in every aspect of life.

الاية كرا لله تطمئن القلوب

"Beware, with the remembrance of Allah, (there is) satisfaction to hearts."

The Philosophy of Salah

Salah is a philosophically valid conviction because of three reasons:

- ① Unite humanity during prayers
- ② No intermediaries require to practice it
- ③ Removes distinction of rich and poor by promoting same worship making it universal

feature of Islam.

Conclusion

In short, Islam holds unique feature of salah which promotes community-building by educating individual about right and wrong in the society. Thus, it acts as social control for an individual's behaviour, leading one to taqwa - a dignified person in the eyes of Allah.

Question No. 3

INTRODUCTION

Allah has dignified humanity by creating it *Ashraful-makhlukat* - the noblest creature.

Similarly, the principles of dignity is not specific to any nation, tribe, clan, or race, rather it holds a universal nature.

Man and women become equal in dignity and respect.

Additionally, this principle never remain theoretical; instead, the

Prophet (SAW) and his companion had preserved and made it pragmatic through their actions.

The Concept of Islamic dignity of humans:

Islam does not creates special compartments or ranks in the society, making dignity

as universal and inalienable right of an individual regardless of gender. This way, the means of acquiring dignity becomes essential to be identified. Among these means, rule of law, equality, social justice and right to inheritance make the status of women, in particular, distinguished from other western philosophies.

The Status of Women in Islam

1. Women as a daughter

The effort to preserve the status of a daughter was first made by the Holy Prophet (S.A.W) himself by standing and leaving his seat for his daughter. This shows the dignity of woman as daughter.

2. Woman as Wife

The prophet (S.A.W) showed with examples that wife

should not be considered inferior or weakness; Instead, at the time of first Wahi (revelation) the Prophet shared his concerns with Khadija (R.A). The Prophet (S.A.W) said:

خيركم خيركم لاهله وانا خيركم لاهلي

"The better among you is the one better for his home, and I'm the best among you"

Women as Mother

Islam dignified women with the title of mother.

The Prophet (saw) said,

الجنة تحت اقدام الامهات

"Heaven lies beneath the feet of mothers"

This shows that the rank and status of women as mother transcends today's materialistic status of women in society.

Woman as Foster Mother

Islam has equally placed the status of foster mother to real mother by declaring her the most respectable person with as similar rights as the real mother owes to an individual.

Rights aligned with the status of women

- i) Right to be treated Equal

Women have the rights to be treated as equal person of society. Thus, Quran says:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

"Indeed, we've dignified the children of Adam!"

This eliminates the doubt of dignity aligned with any specific status.

Protection from oppression.

وعاشروهن بالمعروف

"And live with them kindness"

This protects women from oppression and suppression by commanding to treat them with kindness.

Right to inheritance

للرجال نصيب مما ترك الوالدان والاقرابون

واللنساء نصيب

"For men is the share from what their parents and relatives bequeathed, and for women is a share."

Equality in dignity and kindness

ولهن مثل الذي عليهن بالمعروف

"And they (women) have equal (similar) rights in kindness."

This manifests that women

are not considered inferior to men in rights to dignity

Rights to equality and social Justice

ان الله يامر بالعدل
 "Indeed, Allah commands justice".

In this verse, Allah explicitly mention "the doing of justice" regardless of gender.

The Instructions of Prophet (S.A.W) in Last

Sermon.

The Prophet (S.A.W) said:

"Fear of Allah in matters of women".

This shows the status and rights of women are inviolable in a sense that they can be accountable if violated.

Conclusion

In conclusion, Islam has dignified human beings in particular women and protected them from brutal treatment of society. Such entitlement along with rights and duties makes them (women) not subject but equal and responsible person of the society.

Question No. 7

INTRODUCTION

Being a complete code of life, Islam provides distinctive features and guidance in matter of governance. The structure relies on the separation of powers, where the polycentric and independent organ of government functions. Shura legislates while the governors and head of the state (caliph) are responsible for enforcement of laws. These laws can be derived from Quran and Hadith as primary sources, while secondary sources rely on ijtehad, ijma, and Qiyas.

Governance in Islam

In Islam governance focuses on the exercise of entrusted authority as sacred trust of people, leading every action accountable.

يا مركة ان تؤدوا الا منة الى اهلهما

"That the command is to return belongings to their owner"

This makes the actions of governance more responsibility than ~~an~~ exercise of authority.

Structure of Governance

in Islam

Caliph ⇒

Assisted by
Governors

Legislature

Judiciary

Shura as legislature

Shura is law-making agency of government in Islam.

It consists of prominent and the ablest ulema who knows Quran and Sunnah and can do infer from the primary and secondary sources.

Powers of Shura

- Enact laws of shariah
- Repeal any existing law
- Amend any law.

Examples During the life

of Prophet (S.A.W)

The Prophet (S.A.W) consultation during the Battle of Trench and the suggestions of his companions worked as negotiation in creating foreign and battle policy.

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Quramic Evidence of Shura (Consultation)

وشاورهم في الامر

"And do consult in work"

This suggests that
consultation is obligatory
to take an action.

Sources of Shariah

1- Quran and Sunnah as primary source

Quran and Sunnah are
primary sources, and its
verses can be interpreted
under the keen sight of
Ijtima to formulate any
law of Shariah.

2- The Secondary Sources of Shariah

If the the sources of
primary nature have not

clear instructions regarding any specific matter, then secondary sources are resorted

Ijtihad - To strive in matter of Deen

Hassan Basri => "The struggle or effort done in adopting or abandoning any religious action"

Example of Mu'az bin Jabal before going to battle of Yemen

Shows an individual can infer interpretation from primary sources

Ijma => Consensus of Ummah

Imam Ghazali => "Agreement of Ummah in religious matter"

TYPES -> **Tacit** - **Explicit**

→ Tacit Ijma

When a person of religious acumen learn about a consensus of faction of Ulama and stays silent, this is tacit ijma.

→ Explicit Ijma

When a faction of Ulama explicitly agree on adoption of any action.

Qiyas - Deducting reasoning

An individual capacity to deduce a conclusion from the primary sources of sharia to guide his individual actions.

2

Importance of Education

Education is obligatory in Islam for every man and woman. It articulates sense of identifying the wrong and right. The stress on the acquisition of education in Islam shows that it promotes a sense of educated society. Thus, social awareness and concerns of modern world well aligned with the principally stress feature of Islam.

Sailent Features of Education in Islam

Obligatory nature

Education is obligatory on every man and woman

The evidence can be seen in the Hadith.

طلب العلم وظيفه

"The acquisition of knowledge is obligatory."

This shows that regardless of gender and difficulty, its acquisition is mandatory.

The Knowledgeable People

هل يستوى الذين يعلمون والذين لا يعلمون

"Do they who know and those who don't ~~are~~ become equal?"

The status of knowledgeable people is elevated further with the Hadith

العلماء ورثة الانبياء

"Ulema (people who know) are the decendent of Prophets."

The Status of Learner

Learning, education, and efforts to acquire it, elevate one's status.

The Prophet (S.A.W) said:

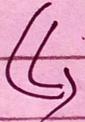


A student who went for acquisition of knowledge is like going for Holy war in way of Allah.

The Dignity of Teacher

Teacher is the most respectable person in society and in Islam.

The Prophet (S.A.W)



انما بعثت معلما
Indeed, I am sent as teacher

Promotion of knowledge as

perfection of humanity

The Prophet (S.A.W) said,

خيركم من تعلم القرآن وعلمه

The best among you is the who learn and teach Quran.

Although, the Hadith identified Quran as direct reference, yet, it promotes the respect and dignity of learner and teacher.

The Quest for learning

New things

Zaid bin Sabit and Abdullah bin Zubair (R.A) were sent to learn new languages. This shows that it is import to learn trends of the world by knowing their ~~to~~ languages.

Conclusion

In short, the education is important in Islam to the extent of making it obligatory and entitling to the status of decendent of Prophets.