

Mock : 5

Q # 7

Define Ijtihad, Explain its various forms, methods and benefits.

Answer

INTRODUCTION

Ijtihad is a concept deeply rooted in Islamic jurisprudence, representing the process of independent legal reasoning and interpretation within Islamic law. In a world where the interpretation of religious texts plays a pivotal role in guiding individuals and societies, Ijtihad emerges as a beacon of intellectual exploration and adaptability, allowing Islam to evolve and remain relevant through the ages.

It may also be pointed out that the Quran too emphasizes the use of intelligence and common sense whether it be matters of faith or otherwise.

Surah Al-Mulk : 10

Had we but listened or used our intelligence, we should not (now) be among the companions of Blazing Fire.

Let's delve into the fascinating realm of Ijtihad and discover how it shapes the understanding of Islamic law through provided flow chart with various forms, methods and benefits.

CONCEPT OF IJTEHAD

Ijtihad literally means "to endeavour, strive, put oneself out, work hard". In Islamic legal terminology it means the process of deriving the laws of the Shari'ah from its sources. Ijtihad played an important role in the development of Islamic legal theory - it is an effort made by Mujtahid in seeking knowledge of the Ahkam (Rules)

Further Definition implies the following by Allama Taftazani

"To make all efforts in order to find the most probable and most appropriate solutions to issues on what Shari'ah ordains on particular matter".

Explanation

Ijtihad, in Islamic Jurisprudence, is the process of independent legal reasoning and interpretation to derive legal rulings when clear guidance from the Quran and Hadith (Prophet Muhammad's sayings and actions) is not readily available. There are several forms and methods of Ijtihad each with its own significance. Here are various forms of Ijtihad below,

1. Ijtihad through Qiyas (Analogy):

Method: Qiyas involves drawing analogies between known Islamic rulings and new situations to derive legal conclusions.

Example: In the Quran, the consumption of alcohol is prohibited. Applying qiyas, scholars have extended this prohibition to include modern substances with similar intoxicating effects, such as certain drugs.

Reference: Qiyas is supported by the Hadith where the prophet Muhammad said, "What is lawful is clear, and what is unlawful is clear, but between them are certain doubtful things."

2. Ijtihad through Istislah (Juristic Preference):

Method: Istislah allows scholars to use their judgment to prefer one interpretation or legal ruling over another based on the best interests of the community.

Example: In cases where strict application of the law might lead to harm or injustice, istislah can be used to find a more equitable solution.

Reference: Istislah is rooted in the Hadith where the prophet Muhammad said, "Facilitate things for people (concerning religious matters), and do not make it hard for them."

3. Ijtihad through Istislah (Public Interest):

Method: Istislah considers the overall benefit or harm to society when determining legal rulings -

Example: In financial transactions, Islamic scholars have used istislah to develop the concept of Islamic banking which adheres to Shari'ah principles while promoting economic growth -

Reference: Istislah is based on the broader principle of maslaha (Public interest) found in Islamic jurisprudence -

4. Ijtihad through Urf (Custom or Local Practice):

Method: Urf involves considering local customs and practices when interpreting Islamic law -

Example: In various regions, the application of dress codes for women may vary, as long as it aligns with broader Islamic principles of modesty -

Reference: Urf is supported by the Hadith that acknowledges the importance of local customs and practices in certain matters -

5. Ijtihad through Ijma (Consensus)

Method: Ijma involves reaching a consensus among Islamic scholars on a particular legal issue when there is no clear guidance in the Quran or Hadith -

Example: Ijma has been used to establish key principles in Islamic jurisprudence such as the prohibition of riba (usury or interest).

Benefits of Ijtihad

Ijtihad in Islamic teachings offers several important benefits, which can be studied under following captions.

1. Adaptability & flexibility

Ijtihad allows Islamic law to adapt to changing societal and technological contexts, ensuring its relevance in different eras. It provides a framework for addressing new and complex issues that may not have been explicitly covered in traditional Islamic texts.

2. Provides Justice & Unity

Through ijtihad, scholars can strive to achieve justice and fairness in their legal rulings, aligning with the Islamic principles of equality and justice. It accommodates diverse interpretations and opinions, fostering unity within the Muslim community by allowing for a range of viewpoints.

3. Problem Solving Intellect

Ijtihad enables scholars to find solutions to contemporary legal and ethical challenges, promoting practicality and relevance.

4. Cultural Sensitivity & Guidance

Ijtihad can consider local customs and practices, making Islamic law more culturally sensitive and adaptable to different regions.

It encourages that the Muslim community receives guidance in areas where the Quran and Hadith may not provide explicit instructions, maintaining the moral foundation of Islamic society.

5. Encourages Intellectual Exploration

It encourages the development of Islamic jurisprudence as a scholarly field, promoting intellectual growth and debate.

6. Preservation of Core Principles

While allowing for flexibility, Ijtihad is based on preserving the core principles and values of Islam, ensuring that rulings align with broader Islamic goals.

7. Application to Diverse Cultures

Ijtihad recognizes that there can be multiple valid interpretations within the framework of Islamic law, allowing for the application of Islamic teachings in diverse cultural contexts.

Conclusion

The various forms of Ijtihad demonstrate the flexibility and adaptability of Islamic jurisprudence, allowing it to address while remaining rooted in the core principles of Islam. Islamic scholars and jurists have employed these methods throughout history to provide guidance to the Muslim community. In short, Ijtihad plays a crucial role in balancing tradition with the evolving needs of society, ensuring that Islamic law remains both faithful to its core principles and adaptable to contemporary challenges.

Q #4

Enlist the various human rights in the light of Khutba Hujjat-ul-Hida (Last Sermon). Also explain the philosophy and importance of Human Rights in Islam.

Answer

Introduction

In the annals of history, the Last Sermon delivered by Holy Prophet Muhammad stands as a timeless beacon of wisdom and guidance. Among the profound principles he imparted, the emphasis on 'Human Rights' shines brightly as a cornerstone of his teachings. As we delve into this pivotal moment, we uncover the enduring significance of Human Rights in the legacy of Islam's final messenger.

Human Rights in THE LIGHT OF KHUTBA HUJJAT-UL- WIDA (Last Sermon)

Prophet Muhammad (PBUH) delivered his Last Sermon (Khutbah) on the 9th of Dhul Hijjah (12th and last month of the Islamic year), 10 years after Hijrah (migration from Makkah to Madinah) in the Ujnah Valley of Mount Arafat. His words were quite clear and concise and were directed to entire humanity -

After praising and thanking Allah he said: "O people, lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again.

Therefore listen to what I am saying to you very carefully and take these words to those who could not be present here today."

Presented below are the various human rights from last sermon of Holy Prophet.

1) Rights of Parents

And your dord has decreed you not wooship except Him, and to parents, good to getment. Whether one or both of them reach old age (while) with you, say not to them [so much as], off, and do not reprot them but speak to them a noble word.

And bowe to them the wings of humility out of meery and say, My Lord, have meery upon them as they brought me up (when I was) small" (17:1)

2) Individual/Personal rights

In farewell Sermon, individuals rights can be studied under the following caps:

i) Right to Security of honour / life and Property.

He emphasized that people's lives and property should be safe from harm, and the concept of a safe and secure community was paramount.

"O People! your blood, your honour are sacred and inviolable, as this day, and this month is saved for all."

ii) Rights to Women.

He emphasized system for the Protection and wellbeing of women and their rights with regard to dignity, respect and equal rights.

"O people! your wives have certain rights over you and you have certain rights over them."

iii) Rights of Slaves

Slaves were subjected to be treated with kindness and fairness. He emphasized the rights of slaves, regardless of their social status and stressed to treat them well and not subjected to harsh or oppressive treatment.

'O people, your slaves! feed them food you eat and dress them what you wear for yourselves, And if they commit any mistake forgive them and do not torment them.'

3) Collective Rights,

i) Advice to be trustworthy in Collective affairs.

The prophet stressed the importance to be trustworthy being like brothers to each other, regardless of their tribal or racial background.

'He who (amongst you) has trust with him, he must return it to its owner. All debts must be repaid, all borrowed property must be returned and a surety must make good the loss to the assured.'

ii) Rights to social equality

The prophet emphasized the sanctity of the lives, property and honour of all Muslims. He further declared that all Muslims are equal in their rights; no Arab has any superiority over a non-Arab, and non-Arab has any superiority over an Arab.

3) Legal Rights

i) Seeking Justice; Prohibition of Oppression
He explicitly stated, "No one has a right to be obeyed when it involves disobedience to Allah"; emphasizing that even leaders and authorities should not be followed if they act unjustly or oppressively.

"Beware! No one committing a crime is responsible for it but himself. Neither the child is responsible for the crime of his father, nor is the father responsible for the crime of his child."

ii) Economic rights

He emphasized prohibition of usury (riba) and exploitation in trade

"Behold! All practices of the days of ignorance are now under my feet. All interest and usurious dues accruing from the times of ignorance stand wiped out, your capital, however, is yours to keep. You will neither inflict nor suffer any inequity."

4) Human rights at national level

i) Obeying the rulers

The prophet said in this regard
"O people! obey your rulers."

ii) Right to lead a life on peace and "live and let live"

The prophet said:

The blood revenges of the days of ignorance are remitted. The first claim on blood is that of Ibn Rabi'ah bin Harith who was nursed in the tribe of Sa'ad and whom the Hudhayls killed."

5) Human rights at international level and Muslim brotherhood

The prophet emphasized the concept of universal brotherhood, stating that all Muslims are brothers to one another, regardless of their ethnic or tribal backgrounds.

The prophet said:

“O people! Every Muslim is the brother of every other Muslim, and all the Muslims form one brotherhood. It is forbidden of any of you to take from his brother something which he should willingly give.”

6) Rights of Non-Muslims in a Muslim State

The rights, which Islam gave to the non-Muslim in the first Muslim state - i.e. Medina, are a glaring eternal example to be followed by the world. Below are the rights given to Non-Muslims -

i) Dhimmi

ii) Jizya

iii) Exemption from military service

iv) Freedom of religion

v) Freedom of practice their religions

• duties.

“He who tortures a dhimmi is like the one who has counteracted him (the Prophet) I shall counteract against him (he who tortures a dhimmi) on the Day of Judgment who has counteracted him.”

Philosophy of Human Rights in Islam

Human Rights in Islam - Basis of an All-Encompassing Religion

Islam is an all-encompassing religion upon both the spiritual and practical aspects of life - It promotes a lifestyle of religious devotion, simplicity, sacrifice, unity and brotherhood which is of benefit to an individual not only in this world, but also in the hereafter.

The concept of Islam about human rights is based on mutual respect, dignity & equality. According to the Holy Quran:

Man is superior to all creatures,

Rights chooses duties to be performed in practical manner for mankind.

In Islam, we see there are 3 major declarations about human rights: these involve Human Rights Pact of Medina

Declaration of Makkah, and

Last Sermon of Holy Prophet

Hence, the concept of human rights in Islam revolves around humanity.

Conclusion

In Islam, the rights of all classes have undoubtedly, been preserved. From first revelation to the last sermon of Holy Prophet, history bears testimony to fact that human rights were protected. The last sermon is still the only complete and comprehensive charter of human rights. Muslim countries should integrate this sermon into their respective constitutions for ^{both} muslims and non muslim.

Q.2 Q # 2

Explain the importance of Deen in Human life. What factors make Islam a distinctive religion in the world. Discuss.

Introduction

In the realm of Islam, Deen isn't just a word; it's the beating heart of a way of life, an eternal flame of devotion that warms the souls of billions. Much like the North star, it offers unwavering guidance. As we delve into the profound significance of Deen in Islam, we'll discover how it isn't merely a facet of life but the very essence that nourishes the spirit, enlightens the mind, and shapes the destiny of believers.

Conceptualizing Deen in Islam

The Islamic Concept of Deen: The Islamic Concept of Deen plays an important role in human life and society. It provides complete code of life and guidance in all situations. It should also be borne in mind that Din had been taught by the prophets but held strong at the end of Prophet Muhammad (PBUH).

Deen being a complete system of life, is divine and dynamic as well. It is a collection of institutions, social order, practices and beliefs. With an applicable social, economic practical and religious system or beliefs. Therefore, Islam is a Din, not merely a religion.

Importance of Deen in Human Life:

Deen plays a vital role in Human life for several compelling reasons.

Presented below the cause of reasons impacted human life as a Deen-

1. Deen fosters Purpose and Meaning to life.

Deen provides individuals with a sense of purpose and meaning in life - It answers fundamental questions about existence, the afterlife, and our place in the universe by giving profound significance.

2. Deen serves as the spiritual healing for their inner well-being.

In today's fast-paced and often stressful world, many people grapple with issues related to mental health, anxiety and a sense of emptiness - Deen, with its spiritual teachings and practices, offers a unique and profound solution. It provides individuals with a framework to connect with their inner selves, find purpose, attain inner peace through prayer, meditation and adherence to ethical principles.

"Those who have believed and whose hearts are assured by the remembrance of Allah, Uniquely, by the remembrance of Allah, hearts are assured."
(Chap:13, Verse: 28) Surah Ar-Ra'd

3- Din offers a straightforward route.

It is the Divine light of God which shows a clear path right from wrong, the clear true from the false - there has come to you from Allah new light and manifest Book (Surah Al-Maidah: Verse 17)

It offers individuals a clear and structured path in life. It serves as a guiding force providing moral and ethical principles, and to follow through rituals, teachings - It helps individuals navigate the complexities of life by offering answers to existential questions and framework for decision-making.

4- Din serves as wellspring of wisdom and knowledge for humans.

It is a repository of centuries, there is no denying its significance as a profound source of wisdom that has shaped cultures and societies across the globe. This enduring legacy underscores the role of deen in fostering intellectual and spiritual growth, making it an indispensable part of our human heritage. (Yasin, a chapter within the Quran, is a reservoir of profound wisdom)

5- Teachings of Din and Guard against Evil

The Quran develops fear of the God, and reverence and love for him: thus it guards those against those evils; It is a Quran in Arabic without crookedness therein, in order that they may guard against evil. (Surah Az-Zumar: Verse 28)

A true believer is shielded by the powerful cover of the Quran against evil and wicked ways. Thus does Allah make His signs clear to men that they learn self-restraint.

Factors Make ^{Islam} A Distinctive Religion:

Each of the Prophets was gifted with a message to give his respective followers in the form of books or treatises and was then replaced with new commandments from God according to changing conditions and times until the last of the books, the Holy Quran. Islam is highly distinct from other religions of the time due to some features that we shall discuss below:

1. MONOTHEISM

Islam's central tenet is the belief in the absolute oneness of God (Allah). This monotheistic faith sets it apart from polytheistic religions and underscores the indivisible nature of the Divine.

2. FINALITY OF PROPHETHOOD

No religion can claim that all aspects of the life of its founder are known to its modern-day followers except Islam. The sources of Hadith clearly describe the each and every aspect of the prophet Muhammad's life for his followers to obey, ranging from his dealings with the family to that as a head of the state.

The Holy Quran says,
"No doubt in the messengers of Allah you have a perfect model to follow."

(Surah Alzab)

3- DIGNITY OF MODERATION

Islam is not too strict, nor it is too soft and thus provides a path of moderation to its followers. Similarly, it is very moderate in nature compared to other religions while dealing both with spiritual and material life. Neither it promotes monasticism nor materialism rather it takes a complete middle line where a follower of Islam will live according to the teachings of God while still being at the glory of spiritual life.

Allah (SWT) Says,

And "there is no compulsion in religion"
(Surah Baqarah)

4- UNEQUAL POLITICAL AND ECONOMIC MODEL

In the darkest eras of times and that too in the dictatorial society of Arabia, Islam brought the message of true pluralistic democracy.

Allah (SWT) Says,

Their affairs are based on consultation among them. (Surah Shura).

This does not mean that the consultation will override the teachings of Islam but will rather strengthen it. The ruler will be appointed by the public on the condition that he will abide by the fundamental teachings of Islam and will be impeached by the people vote only on the basis of certain conditions. Similarly, Islam introduces a new concept of economics totally different to both the Capitalist and Communist economic systems.

5. Concept of life after death

The world, according to Islam, is a place of trial and man shall be judged for his deeds. He will have to give account of all that he does herein. It will be in this life-after-death where man will be rewarded or punished for his deeds and misdeeds. Those who will give the present world a life of obedience to the Lord will enjoy eternal life of peace in the hereafter and those who disobey His Commands will have been punished for his deeds.

6. Sharia Law:

Islam has its legal system, known as Sharia, which encompasses various aspects of life, including family, social and criminal matters. This distinct legal framework influences Islamic societies.

7. Five Pillars of Islam:

These fundamental acts of worship and practice, including the declaration of faith (Shahada), Prayer (Salat), Charity (Zakat), fasting during Ramadan (Sawm), and Pilgrimage to Mecca (Hajj), provide a structured framework for a Muslim's life.

Conclusion:

To Sum up, Deen holds a profound significance in human life by providing purpose, moral guidance, community, peace, personal growth, and contributing to a more compassionate and harmonious world.

Q #5

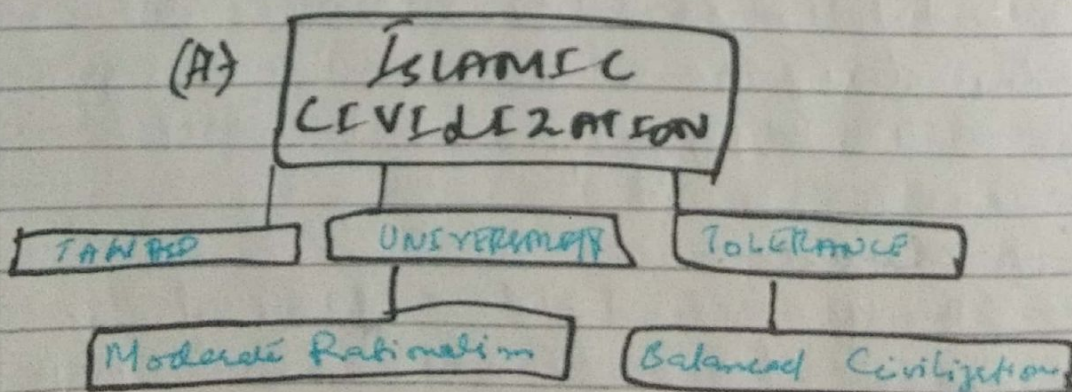
What are the basic Pillars of Islamic Civilization? Explain various Characteristics of Islamic Civilization.

Introduction

Islamic Civilization, with its rich tapestry of culture, knowledge, and innovation, rests upon four enduring pillars that have stood the test of time. These pillars, like the sturdy foundation of a grand edifice, have shaped and sustained one of the world's most vibrant and enduring civilizations.

Let's delve into the cornerstone elements that have defined Islamic Civilization throughout history along with basic pillars and characteristics of Islam.

BASIC PILLARS OF ISLAMIC CIVILIZATION



Basic Concept of Islamic Civilization

The basic assumption that we build, that Civilization comes from the word *adab*, which in this sense implies manners, behavior or manness. Thus Civilization is all the manness and manners that are manifested by Muslims from time to time both in other political, economic and social activities.

Islam is not just a perfect religion but the source of Islamic Civilization. Civilization is a culture associated with Science and technology where the culture not only influences in the area of origin, but also affects areas that make the culture develop.

By referring to the narrative above Islamic Civilization has been the identity of Islamic Ummah since the past.

1) BASED ON TAWHID

Muslim Civilization was the first universal Civilization that was based on a pure and strict Unitarianism (Unity of God)

The only one who deserves Submission, the only one who deserves worship and the one who deserves absolute obedience.

It holds the concept of monotheism as a central Pillar of Islamic Civilization.

2) BASED ON UNIVERSALITY

It is undeniable fact, that one of the Pillars of Islam is Universality. The first Islamic Civilization declared equality of all humans of all descent, race, colors. It is attributed to all Muslims on equal basis.

Therefore, this kind of Civilization is open to the contribution of all members of the Muslim Ummah regardless of their race, ethnicity or color, or even non-Muslim Citizens.

3) MODERATE RATIONALISM

Another unique pillar of Islamic Civilization is moderate rationalism. One of the beauty of Islam is moderation - It means Islam opposes any sort of extremism in all dimensions of human life. It instead invites its people to exercise moderation, as such it gives human reason a high position; because its faith is based on reasoning and conviction. It rejects superstitions and unfounded beliefs. However, it does not go extreme to deny the faiths which are not directly related to empirical knowledge but which can be proved empirical knowledge and rational knowledge.

4) BASED ON TOLERANCE

Islamic Civilization has often been characterized by religious and cultural tolerance, allowing for the coexistence of various faiths and cultures within its domains. Indeed, it is undeniable fact that, tolerance towards people of different religions (especially Christian and Jews) is the most important characteristic of Islamic Civilization, this fact is proven through the constitution of Al-Madinah that was built by wisdom of Prophet Muhammad (PBUH), where Muslims and non-Muslims were dwelling together in harmonious manner and the true tolerance and peaceful co-existence was established.

5) BASED ON BALANCED CIVILIZATION

The Islamic Civilization, integrates the faith with the state, and integrate empirical science with revelation, i.e. there is no conflict between religion and science.

As such, there is no room for secularism; because the Civilization integrates the body with the spirit (material vs. spiritual) and integrates the worldly life with the last life.

B. Characteristics of Islamic Civilization :

Presented below are the characteristics of Islamic Civilization.

1) The first characteristic is the fact that it is a Civilization based on Islamic faith, imbued with its values and principles. It is a monotheistic civilization based on the belief in the oneness of Allah Almighty, the Creator of men and all creatures. It is also partly a man-made civilization, built on sturdy religious background of faith.

2) The second characteristic is that Islamic civilization is predicated on the idea that man has precedence over the rest of Allah's creatures, that ~~as~~ all human activities should lead to happiness and welfare of man and that any action intended to ~~reach~~ achieve this goal is God-blessed action, indeed a human action in first place.

3) The third characteristic is its being a generous civilization by the people of the ancient world, but contributed copiously to advancement of science, knowledge & values of justice, equality, beauty and virtue. Its output benefited humanity at large, regardless of race, color or even religion.

4) The fourth characteristic is its being a well-balanced civilization which secures fair equilibrium between the materialistic and the spiritual sides with exemplary moderation that has always been a characteristic of Islamic thought and a distinctive feature of Islamic civilization throughout its history.

5) The fifth characteristic is its being a perennial civilization which will last as long as Islam, because it is based on the very principles of Islam which Allah will preserve eternally. Thus, it is a civilization since it is not a national or racial civilization nor it does counter to human nature.

CONCLUSION

In conclusion, Islamic civilization stands as a multifaceted tapestry woven together by a profound faith in oneness of Allah and the teachings of Prophet Muhammad. This civilization's enduring pillars encompass not only matters of faith and law but also pursuit of knowledge, vibrant arts and culture. Moreover, it has exemplified principles of tolerance and coexistence, allowing different beliefs and customs to flourish within its boundaries.