

PART-IIANSWER: 3DIGNITY OF HUMANSINTRODUCTION:

Islam recognizes the dignity of humans. It has provided a clear system of Shariah for Muslims, labelled humans as the most superior creation. Also, it values life and property, fundamental rights. Before the advent of Islam, Arabia was a society where women were treated as commodities. Female infanticide was common. Islam liberated women and provided them with plethora of rights.

A.K Brohi, a Western philosopher acknowledges in his work, "Islam and Human Rights" that UN charter enlists the very core human rights that Prophet (SAW) has mentioned 1400 years ago.

Dignity of Humans as Recognized by Islam:

Islam is a complete 'Deen' that encompasses all aspects of life. It has recognized the dignity of humans as follows:

(1) Humans bestowed with title of 'Ashraf ul Makhlooq':

Human beings have been labelled as the best of creations. They have been blessed immensely with privileges that the others did not enjoy.

"And we have greatly favoured the children of Adam and carried them on land, and above the seas."

(Surah Bari-Isra'el: 70)

The Ayah explicitly mentions the immense blessings of Allah upon Adam's children.

(2) Man is Bestowed with high purpose of creation:

It is immense honor that humans were not just created different but also, they are bestowed with a higher purpose of existence. Indeed, life without purpose is meaningless.

... "And we have created the Jinn and the humans to worship Allah."

(Surah Az-Zariyat : 56)

(3) Islam has imparted Knowledge in Humans:

The apes did not have understanding. Allah blessed his creation with the treasure of knowledge. There are signs of his bounties all around and man has been instructed and taught to reflect upon

them.

"And he taught Adam the names, all of them, then presented him before the angels."

(Al-Quran)

(4) Islam recognizes the Sanctity of Human Life:

Life is a gift one can not be grateful enough for. Humans have been blessed with soul, each breath is indeed an indicator of Lord's mercy. This dignity is recognized; killing and bloodshed; as was trend of *Jahilliyyah* has been penalised strictly in Islam.

"Whoever kills a person, unless it is for murder or corruption on earth; it is as if he has killed the whole of mankind,

and whosoever saves
it, it is as if he has
saved the whole of
mankind.

(Al-Quran)

(5) Islam bestows humans with liberty of Religion:

Islam is a religion that
does not coerce decisions upon
human beings. Even in matters
of religion, it has provided the
liberty to choose to the humans.
They have been bestowed with
understanding and decision-making
ability.

Surah Baqarah, Ayah 256
clearly liberates man from any
religious compulsion, as follows:

"There is no compulsion
in religion. The moral way
has become distinct
from the immoral."

Dignity of Women as Recognized by Islam:

Pre-text of Status of Women before Islam:

Islam has liberated women from the inhumane practices that the pagans adopted towards them. They were killed, buried alive and inherited by heirs as property. Quran mentions this humiliation:

"And when the girl buried alive asks, 'for what crime was she killed.'"

(Al-Quran).

Islam gave women a dignified livelihood. It elevated their social ranks as daughters, sisters and wives. Mothers rank in Islam is extremely mighty. It has turned the fate of females.

(1) Daughters are a gateway to Paradise:

Islam has denied the concept of birth of a girl to be stigma in society.

"Whoever has three daughters and is patient towards them, and feeds them, provides them to drink and clothes them well from his wealth they will be a way for him to Jannah."

(Al-Buran).

(2) Best Individual is Good towards Wife:

Wives have been liberated, not as companions or life partners only but as individuals who must be treated with compassion. The Prophet (SAW) was very conscious of his attitude towards his wives.

"The best among you
is the one who is best
towards their wives and
I am the best of you
to my wives.

(Al-Hadith)

(3) Islam recognizes the right of women to own property:

In a society where
women were treated as material
objects, Islam provided them
with a chance to ownership.

"For men is a share
of what they have
earned. And for women
is a share of what
they have earned."

(Al-Quran)

The Ayah indicates that women
can possess their own wealth.

(4) Islam recognizes the status of Mothers:

Islam recognises the dignity of women. It advocates for huge respect, honor towards a mother. Various instances reveal instructions centred upon being kind and loving towards a mother.

"Paradise lies at the feet of mother."

(Al- Hadith)

Is this any less of dignity that the creator of this universe has placed paradise below a mothers feet.

(5) Slander against Dignity of Women is penalised by Hudood:

Hudood Punishment, the explicitly defined forms of crime in Quran, deal with a harsh penalty against "Qadhf"

which means to slander the
repute of a chaste women.

" And who slanders against
chaste women, whip them
80 lashes and not ever
accept their testimony
for these are the immoral."
(Quran)

This Ayah has far-reaching
social implications for the dignity
of women. A women's chastity
is fragile and hence such
punishments prevent slander
against it.

Efforts adopted to Maintain It

Unfortunately, Muslims of
today has become astray
from the Path of Shariah. They
have let go of the teachings
of Quran and Sunnah.

Humans are not using the abilities of cognitive thinking bestowed to them. They are deviant from moral acts, inclined to chaos.

Technological advent has disrupted the dignity of humans. They have let go of social norms.

Women are also not safe.

Incidents like Naxal, Rape, Moral killings are a frequent phenomenon.

The institution of prostitution is gaining speed. The misuse of feminine energies is also prevalent.

CONCLUSION:-

Islam recognises the dignity of all humans, provides them equality and liberty; basic liberal ideas as proposed by John Locke. Unfortunately, the abuse of liberty has diminished liberty of humans and women particularly.

ANSWER: 4

DYNAMIC PERCEPTION OF ISLAMIC CIVILISATION

INTRODUCTION:

Islam equips a civilization with distinct features. It shapes the perception of people of that civilization. It is a civilization that believes in the unity of Allah, tries to purify the soul and attain a state of Ihsan. Moreover, Islamic civilisation is a moral value diaspora, that abides by rule of law, social justice and equality. Such a civilisation has lasting impacts on peace, core Islamic beliefs are passed on to the upcoming generations.

(1) Tawhid as the Moving Force of Civilisation:

In Islam, a civilisation is driven by the concept of Tawhid. It has far reaching

impacts on the foundational structure of civilization:

(i) Oneness in Person:

"قل هو الله هو احد الله هو الصمد لم يلد ولم يولد ولم يكن له كفوا احد" (Surah Ikhlas)

TAWHID

(ii) Unity in Attributes:

"There is one God and his are most beautiful names" (Surah-Taha-8)

(iii) Unity in Actions:

only Allah is capable of fulfilling desires and changing destiny.

Tawhid is not just a fundamental value linked to these types. It is the ideological basis of Islamic civilisation. Muslims only rely on one Divine Source for their fate. This core idea connects the entire community into a single force that can not be reckoned with.

(2) Tazkiyah Tun Nafs as Core Tenet of Islamic Civilization:

Tazkiyah tun Nafs literally means the "cleansing of the soul." Islamic civilisation aims to..... achieve this state of heart and attain 'Qulub Salima' This way the social and moral values of society remain unharmed and paradise becomes the final abode.

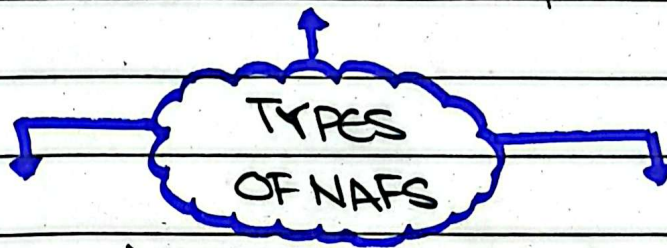
" There is a piece of flesh in the body (heart), if it becomes moral the whole body becomes moral and if it becomes immoral the whole body becomes immoral."

(Al-Hadith)

The clean heart would not just benefit ones own self but

it would also think good of others, expand positivity and create a harmonious civilisation.

① Nafs-e-Lawwamah [Reproaching Soul that sins & repents Soul]



② Nafs-e-Ammarah
Sinful Soul.

"The soul commands evil."

(Surah Yusuf-35)

③ Nafs-e-Mutmainnah

The desired
State of
heart

(3) Ehsan - End Goal of Islamic Civilization:

If an individual manages to cleanse their soul, they shall reach this stage of Ibadah called Ehsan. It is a higher level of self attained by letting go of the desires of the soul.

"Ehsan is to worship Allah as if you see him and if you do not reach this stage, know that he sees you."

-(Al-Hadith)

These features generate a living civilization that does not incline to unjust and immoral acts.

(4) Moral Values are pivot of Islamic Civilization:

A society that gives due importance to moral values barely goes astray. The Prophet SAW was a man of high & noble morals. The Islamic civilization is supposed to follow his footsteps.

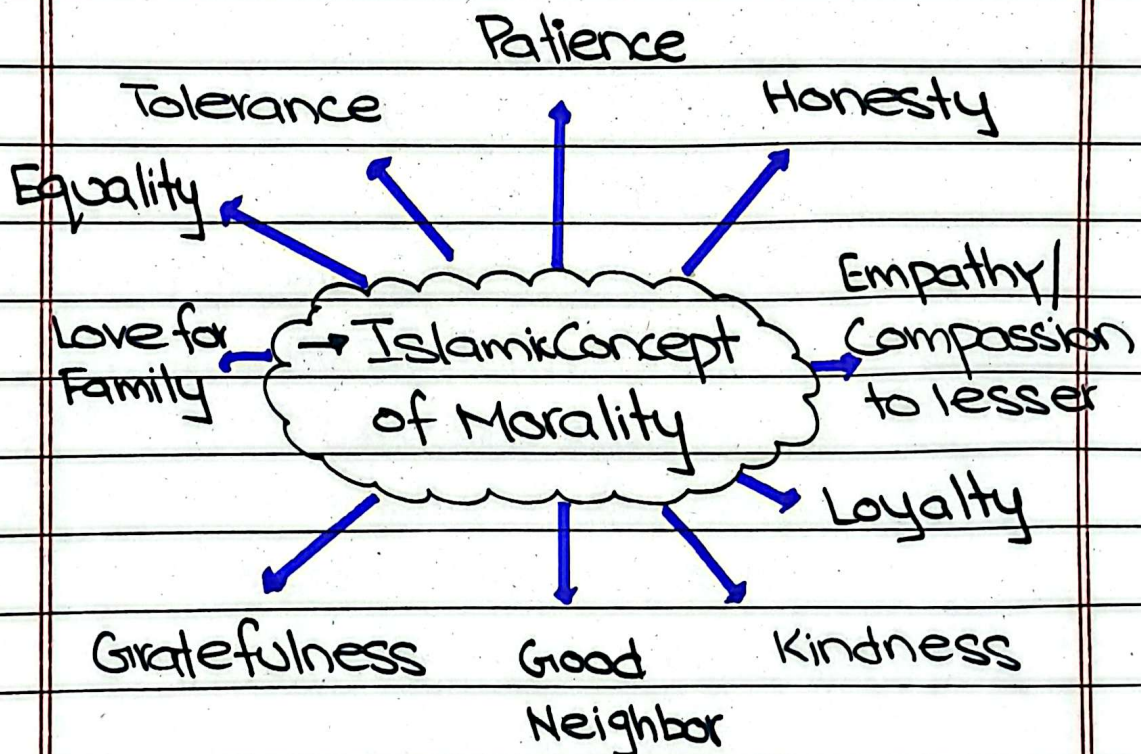
لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Indeed, there is a good example for you to follow

... in the Prophet's exemplar
morals: ...

(Al-Ahzab-21)

Morality is very import to
uplift a civilization. Crimes can be
halted via applicability of moral
principles. Similarly, good deeds
can generate reward for life here
after.



The adoption of such values
enable the smooth functioning of the
people in a civilization.

(5) Rule of Law - Essential for Civilization:

In Islam, there is no concept of superiority and inferiority based upon social status. All and sundry are equal in the eyes of law. Nobody, not even the ruler is exempted from Law.

"O People. Those who were before you were destroyed because if a person of high status committed theft amongst them, they let him go. But if some one from lower ranks committed theft, they inflicted the proscribed punishment over them.

By God! If Fatima, the daughter of Muhammad were to steal, I would have her hand cut off. "

(Hadith).

(6) Hisbah - The System of Accountability in Islam:

There is a distinct mechanism of Accountability in Islam. This peculiar feature distinguishes the Islamic Society from all others.

"Whoever does an atom's weight of good shall see it.

And whoever does an atom's weight of evil shall see it."

(Surah Az-Zilzal: 8,9)

Accountability occurs at two levels:

- Accountability in Dunya
- Accountability in Here After.

Islamic System of Life exempts no one from Hisbah.

Gensaeed bin Amir, the ruler of Hims was made accountable to Hazrat Umar RA.

Shaukat Ali in his book, "Administrative Ethics in Islam" mentions the mechanism of Hisbah.

CONCLUSION:

Such values and features make Islamic Civilization distinct from the others. It has a well crafted system of rights and responsibilities. Islam indeed bestows Muslims with a dynamic perception to life.

ANSWER: S ITTIHAD

INTRODUCTION:

The term Ijtihad is derived from Arabic word "جهد" which means 'to strive for something'. In context, Ijtihad refers to the practice of striving to attain an opinion upon a matter that is not explicitly explained in the Primary sources of law (Quran and Sunnah).

The Ummah today faces issues of multidimensional nature. Quran does not explain them in detail. It can be used to provide solutions. Ijtihad has been practiced by Prophet (SAW) himself, then by pious caliphates. The Golden times of Abbasid empire, also involved use of Ijtihad. It has played role in establishment of Muslim Ummah.

(1) Ijtihad has been encouraged by Prophet SAW:

The Prophet SAW was sending Hazrat Maaz bin Jabal (RA) as justice to Yemen. He asked him how he would decide difficult matters. Hazrat Maaz replied that he would use the Quran, then sunnah. Even then, if no way out was available he would use his own mind to decide. To this the Prophet SAW replied:

"Praise be to Allah who has blessed the messenger of the Messenger of Allah with something that pleases the Messenger of Allah."

(Hadith).

(2) Ijtihad by the Pious Caliphates:

Hazrat Abu Bakr (RA), the Saviour of Islam decided by Ijtihad to wage war against the refuters of Zakat.

During his successor Hazrat Umar's Era, when famine struck Arabia, he decided by Ijtihad to abolish the Hadd punishment for theft during that period.

In addition, Hazrat Umar (RA) conducted Ijtihad on the matter that women shall be allowed to remarry in cases where the husband is unheard for for a period of over 4 years, without the news of death of husband.

Such historical instances validate the authenticity of Ijtihad. Also, they reveal

how the prophet practice has helped Islamic purpose for years.

Opinion of Allama Iqbal:

Iqbal is of view that Ijtihad must be conducted by parliamentarians.

This is a flawed idea because "Mujtahid" has to be of a certain level.

(3) Requirements for Mujtahid:

Shah Waliullah in his book 'Nahjul Balagh' mentions that there are 33 requirements that need to be fulfilled by a person to become a Mujtahid.

11 of these are related to Arabic language alone.

(4) Role of Ijtihad in Establishment of Ummah:

It is notable that Ijma (consensus) is difficult to achieve. Different jurists have their own opinions and the delay caused due to "lack of consensus" is evident.

In such a scenario, a Mujtahid can conduct Ijtihad and resolve the issue at hand.

Such a flexible and timely approach proved effective over the years.

Ijtihad has also enabled the convergence of multiple non-Muslims to Islam. The applied use of logical reasoning made them believe in the teachings of this faith.

ANSWER: 6
SOCIAL RESPONSIBILITIES
OF STATE IN ISLAM

(1) Concept of State in Islam:

An Islamic state must essentially run on the rulings of Quran. The western concept of states is based on four elements as proposed by Hobbes - Territory, Sovereignty, governance, population.

In an Islamic state, Sovereignty lies with Allah Almighty:

"His is the Creation and
His is the command."

(Surah Al-A'araf-54)

The sole decision making powers lies with Allah Almighty.

(2) 'Maslahah' - The Goal of State in Social Context:

Maslahah or the attainment of public welfare is the ultimate goal of an Islamic state. It aims to pursue actions in the best interest of welfare of the people.

(3) Brotherhood as social responsibility in Islam:

An Islamic social system operates on the idea that the Muslim Ummah is one single entity. Muslims are brothers and shall protect the rights of each other.

The first Islamic state established in Madina witnessed an exemplar of brotherhood between Muhajireen and Ansar.

(4) Social Justice forms base of Islamic Social System:

Islamic Society upholds justice as a core principle.

ان الله يامر بالعدل والادل (Surah Nahl)

(Surah Nahl)

This Ayah signifies the concept of 'Adl' and Ahson in Islam.

"O You who Believe Stand firm on justice as witnesses to God, even if it is against yourselves, your parents or relatives."

(Surah An-Nisaa 135)

Indeed, A just society can overcome any political or economic issue. The values of justice must not be compromised for anybody. The modern civilisation is marred by injustice. The

idea of retributive justice must be sought to bring civilization back to light.

(5) Tolerance - The essence of Islam:

Islam is the religion of peace. It was spread by the tolerant practices of our beloved Prophet (SAW). In all scenarios, no compromise on tolerance is allowed.

The prophet SAW forgave the Arabs after conquest of Makkah, he tolerated the harsh behavior of people of Taif. This is our cue to resort to tolerance in present times.

In Islamic society of today, violence and bloodshed are common. Mob Violence particularly linked to religion and allegations of blasphemy (295-c) disrupt tolerant ideas. The killing of

Priyantha Kumar in Salkot,
burning of Quran in Sweden or
~~Indian~~ burning down
Churches in Jaranwala are
all intolerant acts. The Islamic
society must abide by
tolerant means under all
cases.

(6) Idea of Morality:

"If you witness any
wrong doing, stop it with
your hand. If you cant
do so refute it using
your tongue. If not,
consider it wrong in
your heart. Indeed
this is the lowest
level of faith."

(Al-Hadith).

With the application of such
ideals of morality, any

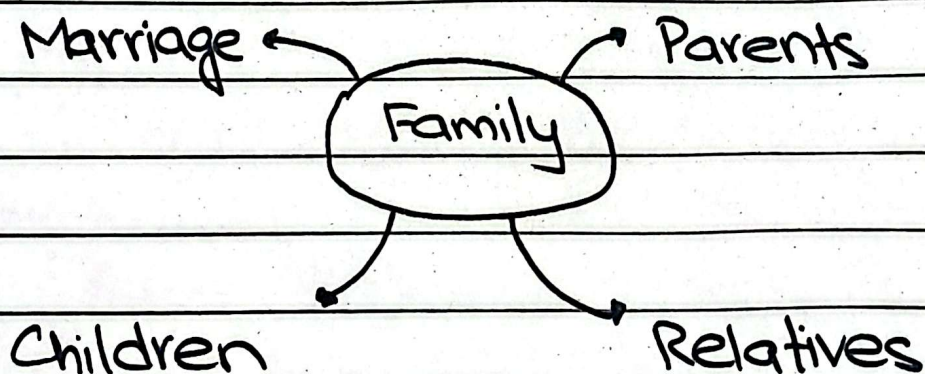
matter can be resolved.

(7) Social Institution of Nikkah in Islam:

The centre of Islamic Society is based on the institute of family.

— We have made partners for you that you may find tranquility in them.

(Al-Quran).



"O Umar. Your ^{paternal} maternal uncle is like your father"

(Al-Hadith).

"When your parents or one of them reaches old age, do not say a single word of disrespect to them nor scold them"

(Al-Quran).

With the practise of Islamic ideals of social system that operates on respect, brotherhood, morality, social justice and Maslaha, the civilization of modern times can fix issues.

The union of all 57 member states under OIC, can help alleviate Gazans from Genocide.

Extremist Fundamentalist Narrative of Islamophobia can be tackled by tolerance and peaceful/diplomatic ways.

Social Justice can help overcome poverty, crime and disparity within countries.