

Q.03.

## Introduction:

Salat (Prayer) is the second important pillar of Islam which has varying literal, contextual and shariah meaning.

In the spiritual life of individuals, Namaz leads to purification of soul and provides satisfaction. On

the moral front, it equips an individual with perseverance and discipline.

In the social life of individuals, Namaz offers brotherhood and a source of communal gathering.

## Concept of salah:

### A Literal Meaning of salah:

Literally, salah refers to the begging or asking for something from someone.

### B Contextual meaning of salah:

Contextually, salah refers to a form of worship before God.

### C Shariah meaning of salah:

In Shariah, Namaz/salah refers to a worship that is enjoined upon Muslims five times a day on specific time.

## Importance of Salah in Quran:

In Quran, salah has been emphasized as essential pillar of Islam. According to the context of Quranic Verse:

"Namaz has been enjoined upon the Muslims five times a day."<sup>33</sup>

(4:103).

## Importance of Salah in Hadith:

The importance of Hadith and its pattern has been discussed in the sayings and actions of Holy Prophet (P.B.U.H). According to a hadith of prophet Muhammad (P.B.U.H):

"Namaz is the Mizan (Zenith) of a man."

## Impacts of Salah on life of an individual.

## Impacts of Namaz on spiritual life of an individual:

### (i) Namaz purifies the spirit of an individual:

When a person establishes prayer, he forms the bond of love with Allah. This bond transcends the lust for money and sensual pleasure. In this way, his soul is purified from social avarice and other social evils. **According to context of Quran:**

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ

**Translation:** Indeed Namaz stops a person from obscenity and evil.

(Al-Ankaboot: 45).

### (ii) Namaz provide spiritual satisfaction to an individual:

Namaz cleanse man's spirit from all the evils. So, an individual's spirit is attracted to do good for filling this gap which leads to satisfaction. Thus, Namaz is a form of Zikr that brings spiritual satisfaction. **According to context**

of Quran:

"Indeed the satisfaction of  
Hearts is in Allah's Zikr"  
(Al-Hijr: 9).

Where is its  
major heading

Moral impacts of

Salah:

(i) Salah equips a person  
with moral power of  
perseverance:

Salah is offered five  
times a day, it makes a person  
consistent in his routine. As  
a person includes Namaz in  
his daily routine, it makes  
him persevere to set up and  
achieve his daily tasks. This  
perseverance leads to moral  
achievement of success.

(ii) Salah provides an individual  
the moral value of  
discipline:

In Namaz, correct queue during  
congregation is extremely necessary.  
Moreover, Muslims bow after an  
imam as he bows down. Both of  
these characteristics empower a  
Muslim to form a queue in his  
daily life and follow his superiors  
which establish discipline. According  
to saying of Prophet  
Muhammad (P.B.U.H):

"Straighten your Saif (queue);  
otherwise Allah will bend your  
hearts"

## Social impacts of Salah:

(i) Namaz offers a platform of social brotherhood to an individual:

Through Namaz, people find a platform where they can gather to foster their brotherhood. Poor and rich, boss and his subordinate and Black and white stand in equal queue where Muslim brotherhood is strengthened by the name of Islam. According to **Allama Iqbal**.

ایک ہی طرف میں کھڑے ہو گئے محمود و یاز  
نہ کوئی بندہ دنیا سے کوئی بندہ آواز

(ii) Namaz is source of communal gathering for individuals:

Namaz offers a communal platform in the form of Mosque. People can address their collective grievances through the communal gathering at mosques. In Arab Spring, Mosques provided a collective platform to launch protests against ruthlessness of their government.

### **Conclusion:**

Namaz/salah is an important pillar of Islam, which can transform social and individual life of Muslims into heaven.

Q.4

## Introduction:

- Tauheed.
- Ehsan.
- Dignity of man
- Tazkiya-e-Nafs.
- art and architecture (equilibrium)
- Exploration (un-Akshob)
- Golden mean Hetu

Islam gives a living and dynamic perception of civilization through the moral concepts of Tauheed, Ehsan, dignity of man and Tazkiya-e-Nafs. Moreover, Islamic civilisation provides continuous vigor through its unique art and architecture, dynamic process of exploration. Furthermore, Islamic civilisation is a golden mean between deadlock created by communism and capitalism.

## Concept of civilization:

### Literal meaning:

Civilization is inferred from civil which means people.

### Contextual meaning:

Long practice of a culture by specific people.

## "Islamic civilization" According to Will Durant:

According to Will Durant, a civilization should have political organization, moral standards and economic standing. As all these parameters are present in Islam, thus Islam is a civilisation.

Give numbering to major and subheadings

# Islam: A living and dynamic perception of civilisation:

(i) Islam gives a living and dynamic perception of civilisation through monotheism. Western civilisation is a mix of atheism and christian values, which makes it static civilisation without uniform base. On the other hand, Islamic civilisation is dynamic due to its unique base of monotheism which can transcend with time. According to context of Quranic verse:

Say Allah is one.

QAL-AKHLAQ: 1).

(ii) Islam offers dynamic perception of civilization through Ehsan.

According to clash of civilisation, western civilisation lies in its arrogance. However, Islam shies arrogance via dynamic process of Ehsan where man considers that Allah is seeing him.

Once prophet angel Jibrail (A.S.) visited Holy Prophet and asked about Ehsan.

Holy Prophet (P.B.U.H) replied that it is like Allah is seeing you or you are seeing Allah.

(iii) Islam offers a dynamic experience of dignity of man for civilisation:  
For years, Western civilisation remained in deadlock in adjusting individual dignity with the dignity of state and king. However, Islam prioritized dignity of man in its teachings which gives living perception to civilisation. According to context of Quran:

We have created the man in the best form.

(Al-Teen: 4).

(iv) Islam provides unique and living perception of Tazkiya Nafs (self-accountability) for civilisation:

In Islam, civilisation starts from individual. An individual makes his organization through emptying his self from hypocrisy and filling it with good. This eternal good leads to collective good of civilisation which continues for centuries. It is the reason moral self-accountability formed the basis of modern-day catharsis psychology.

(v) Islam provides dynamic perception of art and architecture in civilization.

In modern day civilisations, capitalists are allowed to build sky scrapers while poor are left to rot in slums of Africa.

On the other hand, Islam's political organisation is based upon single-story egalitarian architecture regardless of wealth to show equality in a civilisation. Hazrat Umar (R.A.) ordered removal of multi-story buildings in Kufa to maintain dynamic art and architecture of egalitarian civilisation.

(vi) Islam invokes dynamic perception of ~~art~~ exploration in civilisation.

Islam offer the knowledge as basis of civilisation. As knowledge is dynamic experience of mankind, Islam invokes it to maintain lively living perception of civilisation. Therefore,

discoveries of Islamic-golden era including *Tasrif* (surgery) and *Alkali* (Arabic word) are dynamic in contemporary civilisation.

(vii) Islamic civilisation offers a golden mean between communism and capitalism indicating its dynamic character.

Western civilisation is locked between political system of communism and capitalism.

Russian communism creates economic dictatorships while capitalism creates aristocracy.

Islam offers golden mean by retaining the right of private property but checking excess through Zakat and Ushr, indicating the continuous prosperity of civilisation.

### Conclusion.

Islamic civilisation is the living and dynamic perception of civilisation.

According to A. J. Toynbee "It offers golden mean between Russian regimentation and western capitalism"

Irrelevant here

## Introduction:

Ijtihad can play a constructive role in the establishment of Muslim Ummah by breaking deadlock between different school of thoughts, inclusive decision-making, preserving the flexible element of Islam and providing unique concept of Muslim globalisation. Ijtihad can lead to making of humanity by providing peaceful coexistence, fixing the debate between religion and woman's education, eliminating terrorism and balancing theocracy with democracy.

## Concept of ijtihad:

### Literal meaning of ijtihad:

Ijtihad is inferred from "Jihad" which means to strive.

### Contextual meaning of ijtihad:

Individual or collective effort to reach a decision.

### Shariah meaning of ijtihad:

Efforts to find the solution of modern problems in the light of Quran and Sunnah.

### According to concept of Quran:

"Those among you who (have knowledge) can find solution"  
(4:85)

## Role of Ijtihad to establish Muslim Ummah:

(i) Ijtihad can break deadlock between different School of thoughts in Muslim Ummah:

Through ijtihad, different sects of Muslim Ummah can sit together for finding the solution of their grievances. It can block the way of sectarianism which can establish Muslim Ummah.

According to context of Quran:

"Hold fast the rope of Allah and do not fall into Sectarianism."

(3:103).

(ii) Ijtihad can provide inclusive decision-making which can establish Muslim Ummah:

Through ijtihad, collective efforts can be directed towards finding the modern-day solutions for the problems. It can lead to inclusive decision-making between different ethnicities. It can yield integration of Muslims in the form of an Ummah.

**iii) Ijtihad can preserve the flexible element of Islam which can yield integration of Muslim Ummah.**  
Islam is a deen which transcends time. Therefore, it must contain flexibility to address the emerging issues. By Ijtihad is a process through which this element of flexibility is employed to address modern-day challenges. This flexible decision-making through ijtihad can construct Muslim Ummah. According to ~~ente~~ a Hadith, Prophet Muhammad (P.B.U.H) advised Hazrat Muadh Bin Jabal to employ ijtihad if he did not find any ruling in Quran or Sunnah.

**iv) Ijtihad can yield Muslim Globalisation through technology.**

Ijtihad is the third source of Shariah which can define the boundaries of use of technology. By promoting the positive use of technology, ijtihad can yield Muslim globalisation. By integrating positive Islamic values in Artificial Intelligence, ijtihad can globalise whole Muslim ummah in one unit.

# Ijtihad's role in making of humanity:

(i) Ijtihad can provide peaceful coexistence to human Society.

Lack of Ijtihad has converted majority areas of muslims into fanaticism and majoritarianism.

A number of blasphemy killings and mob justice testifies the fact.

Therefore, solution must be devised to contain this fanaticism which can only be done through

ijtihad. In a letter to Malik Bin Ishar, Hazrat Ali said:

"Remember, public is either your brother in religion or brother in kind"

(ii) Ijtihad can make humanity by fixing the debate between religion and women's education.

Some western political thoughts promote the notion that religion is inimical to human value of women's education. Thus, efforts must be dedicated towards solving the problem of co-education in the light of this Hadith of Prophet Muhammad (P.B.U.H.):

"It is mandatory for every Muslim (men and women) to get education"

(iii) Ijtihad can make humanity by eliminating threat of terrorism:

Terrorism, the biggest non-state challenge to humanity, arises from different socio-cultural perceptions of Islamic school of thought. In case of convergence of these schools, ijtihad can eliminate terrorism which can preserve the fundamental right of life to construct humanity.

(iv) Ijtihad can balance theocracy with democracy to make humanity:

Democracy, is the prevalent form of government, where sovereignty belongs to people. In Islam, sovereignty belongs to Allah. Thus, ijtihad is needed to fix the debate.

According to Allama Iqbal, parliament should be supreme body to conduct ijtihad. This approach can balance positive democratic colors with Islamic

{ Book: Reconstruction of religious thoughts in Islam }.

# Conclusion:

Islam is the complete code of life which constructs muslim Ummah and humanity. Therefore, ijtihad can play an important role by addressing modern-day challenges.

## Q. 6.

### Introduction:

al  
sons:-

very  
minute-

public  
elfare.

Price  
control.

Rights  
duties

Problems:-

Social  
system

Individual

Family.

Community

Coventry

production  
loyalty

modern  
civilisation

Psychological

Family

Eliminate

poverty

The social responsibility of the state in Islam includes elimination of poverty, public welfare, price control and protection of rights and duties. Social system of Islam evolves from individual to state. Thus, it is the panacea for all problems of modern civilisation by providing psychological support at individual level, protecting family values and elimination of global North-South divide.

### Social Responsibilities of Islamic State:

i) Social responsibility of an Islamic state includes public welfare:

The Islamic state is mandated to ensure the welfare of all citizens. It includes protecting the rights of

traders, farmers and unemployed.

According to Imam Ghazali

Q. " The ultimate purpose of Islamic state is Masalah (Public welfare).

(Book: Ahya - Ul - Uloom).

(ii) Islamic state has the social responsibility to eliminate poverty:

In Islam, Fair and simplicity is promoted. However, poverty is considered an undesirable social trait. Those who can earn are allowed to engage in activity while handicapped and destitute are protected by state through Zakat and Ushr. Therefore, there was no body left to receive Zakat in Hazrat Umer (R.A.)'s era which <sup>indicates</sup> <sup>mandates</sup> the Islamic state to fulfill this social responsibility.

(iii) Islamic state has primary social responsibility of price control:

Islamic state must ensure that quality goods are available to the subjects at affordable price. Thus, Islamic state must develop a price control mechanism to protect this social right.

(iv) Protection of Rights and duties is the social

## responsibility of Islamic State:

According to Dr. Hameed Ullah, Rights and duties form the part of social contract of Islamic state. Thus, state has the social responsibility to protect these rights and duties. Even, the rights and duties of minorities are protected in Islamic state. According to context of Quran:

"Enmity of a nation should not provoke you to commit injustice"

(5:8).

## Social System of Islam:

(i) Social system of Islam is based on individual morality:

In Islam, social system derives from individual. Thus, moral training of individual is extremely necessary. According to Allama Iqbal, individual should recognise himself and eliminate vices out of him which will fortify his "khudi" and makes him a moral "Ubezmarch".

(ii) After individual, social system of Islam focuses

## on perfection of family:

Individual becomes a part of family. In Islamic social system, Islam individual is allowed to enter in nuptial contract (Nikah) and beget children. However, he is also mandated to feed his wife and educate his children. According to

Prophet Muhammad (P.B.U.H)

"The best among you is who is best for his family"

### (iii) Islamic social system emphasizes upon community engagement:

In Islam, different families form a community through fraternal bond of religious. Thus, everyone has responsibility to engage in community welfare through sadaqat and Ikhlaq.

### (iv) Islamic social system extends to formation of State:

Morally trained individuals and pure family lines politically organize to form a state. Thus, state is a part of Islamic social system. According to

Al Mawardi:

Allah orders people to follow Him, His Prophet (P.B.U.H) and those who hold authority.

(Book: Awan-en-ul wazarat)

## Islamic Social System: Panacea for modern Civilization:

i) Islamic social system offers psychological support to people in modern age:

According to American Psychological Association, 1 in 3 people have psychological issues despite having monetary luxuries. Islamic social system provides a mechanism of self-accountability (Tazkiya-e-Nafs) to provide psychological support.

ii) Islamic social system solves modern-day problems by protecting family values:

According to Aristotle, Family is the pillar of state. However, in contemporary world, family values of honesty, respect and loyal relationships are declining. Islamic social system emphasizes marriage and prohibits Zina to protect this family. According to

## Context of Quran:

Do not go near Zina.

(iii) Islamic Social System can eliminate modern-day problem of Global North-South Divide:

In contemporary world, Global North is a developing world which is keeping Global South at bay through financial, political and technological divide. Islamic social system, based on equality, can amicably bridge this Global North-South divide.

In khutba Hujat-ul-Wida, Prophet Muhammad (P.B.U.H) said: "All of you are descendants of Adam (A.S.) who were created from clay"

### Conclusion:

Islamic social system is based upon harmonious integration of individualism and society. Thus, it can resolve all contemporary challenges.