Paper B: **Islamic Civilization and Institutions**

Unit 1 (Religious and Spiritual aspects)

1. Principles and Dimensions of Tawhid as Basis of Islamic Civilization

Tawhid in the true sense of the term, is the act of believing and affirming that God is one and unique (wahid), in a word, monotheism. For the Muslim, it is believing and affirming what is stated by the first article of the Muslim profession of faith: "there is no other god but God" Often, this first shahadda is specifically called kalimat al-tawhid, just as the name surat al-Tawhid which declares that God is *ahad*, and that He has no equal.

Civilization can be defined as 'culture writ large' according to the political scientists of contemporary times. The way of life, manners, art and crafts, style of culture and conduct of politics is a civilization.

 Islam which forms the basis of Islamic civilization considers these elements as crucial but not the roots of its civilization, rather it sees them as branches. The fundamentals of Islamic civilization are belief in God (Tawhid), belief in Angles (Risalah), belief in books of God, and Belief in life after death. However the significance of belief in oneness of God is the number one fundamental in importance. The destination and source of Islamic civilization is God. The other beliefs or fundamentals actually cascade from one God. We have to do our duties maintain our beliefs because God has ordained them. Islam on the basis of knowledge of one God does everything around us. The culture we see around, the law we follow, the concept of do's and do not's (moral system) spring mostly from God's orders in an Islamic Civilization. One finds the architecture and music also shaped by the love of one God throughout the Muslim history. Believing in one God reflects a different culture and civilization among the Muslims wherein your vision, self-esteem, humbleness and modesty and conduct is governed by believing in one God which He has ordained through angles, books and Prophets.

2. Different dimensions of Sunnah of Prophet (peace be upon Him)

The perfection of the religion, abolition of former religions, and finality of messangership, all these beliefs are integral parts of Islamic faith.

In the completion of religion Islam, as *The Religion*, the finality of messangership has also been ordained by God in Quran: Muhammad is not the father of any of your men, but the messenger of Allah, and seal of Prophets, and Allah has full knowledge of all things (Al Ahzab- 33:40)

The word *Khatim* (seal) used by the Qur'an means that the door of messangership is closed. Believing in final Prophet actually determines the completion of religion and anyone who believes against it not only denies the knowledge of Allah but strikes at the basis of Islamic Civilization. One who denies the finality of the messenger ceases to remain as a Muslim and hence it's impossible for him to stand on the rights and duties or on the concept of Justice as ordained by the Allah through Quran and institution of prophethood.

3. Concept of Ibadah

This word, mentioned in the Qur'aˆn, (Q. 18:110; 19:65), means the observances and devotional actions necessary to be a Muslim. In fiqh a distinction is made between ibaˆdaˆt and muaˆmalaˆt, the latter being the social requirements and obligations in Islam. In institutions like divorce (talaˆq) and marriage (nikaˆh), many scholars would divide between the two. The five pillars of Islam or the fundamental basis of Islam which include in Ibadah are:

1. Euphonious utterance of the basic formula of the faith << there is no God but God and Muhammad is the messenger of God>>
2. Performance of the prayers.
3. Payment of zakah, (obligatory alms)
4. Fasting of Ramadan
5. Pilgrimage to the sacred house (Mecca) for those who have the means to perform it.

Unit 11 (Social Institutions)

1. **Islamic Sharī'ah / law**

Sharī'ah is defined as the set of laws given by God to His messengers. Thus, Islamic sharī'ah is confined to the laws given in the Qur'ān, as the revealed word of God and in the Sunnah/Hadīth of the Prophet, by virtue of some of his acts being divinely inspired. Therefore, Sharī'ah "contained in God's revelation (Qur'ān and hadith), is explained and elaborated by the interpretative activity of scholars, masters of fiqh; the jurists.
Islamic law is dealt by the science of fiqh, which literally means "understanding". Hence, the science of fiqh is defined as "the practical rules derived by the mujtahids (independent legal thinkers) from particular sources or proofs." This means that, in this "academic discipline", jurists, on the one hand, attempt to discover, understand, explore, describe, explain, elaborate, interpret and derive the rules of the sharī'ah and, on the other, exercise their independent reasoning and judgement to formulate Islamic rules for all contemporary, practical activities. In the words of Hashim Kamali, fiqh "is a product largely of the juristic interpretation of scholars and their understanding of the general guidance of wahy [revelation]".

In the process of making Islamic law jurists refer to following sources (1) the Qur'ān, (2) the Sunnah and (3) ijmā' (consensus of opinion), that is, the primary sources of Islamic law. If they do not find specific guidance in these sources, they exercise their own ijtihād (reasoning or judgement in making laws). Here, jurists have developed a number of methods and methodologies for applying what are called secondary sources: (4) qiyās (analogy); (5) istihsān (juristic/public preference); (6) masālih mursalah (public interest); etc.

2. **Status and Role of Women**
From the earliest days of Islam, such as that of Prophet's wife Hadrat Aisha, she is credited with having transmitted to us one third of Islam-that is, mostly the traditions about the family of Prophet. The traditions related to helping his wife, sweeping the floor, mending his clothes and his sandal. Besides that it's highly significant to mention that motherhood is highly respected in Islam (thus when the prophet was asked, whom should I honor most? He said three times , 'Your mother' and only after that he said 'your father') Aisha one of the most highly venerated women in the Muslim tradition, was a young girl when Prophet advised his companions to consult her on religious matters. She was also the executor of her father's will. The person of Aisha and also that of Prophet's first wife Khadija are the examples of women acting independently in the public sphere with great authority and dignity.

3. **Importance and aim of education in Islam**
Education is the refinement of character, drawing out best from the child and so on. The knowledge in Islam has practical connotations and the Prophet of Islam was blessed with 'read' word as the first expression of revelation and in Quran we find Allah has stressed on

the word "Ilm" more than two hundred times. In the Prophetic traditions we find constant stress on acquiring knowledge for Muslims and wherein knowledge is even considered the loss heritage of Muslims and to search for it is one of the prime goals, where ever and from whomsoever they find it, which they must acquire.

The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of individual, the community and humanity at large. But Islamic education is not confined to theological education and to Fiqh, as it was for many centuries. Islam is committed to acquiring the knowledge present in the universe because universe is His creation. Muslim philosophers rescued the Greek tradition for the west, and extended it greatly. It was only after the time of Ghazali that philosophy and science receded and theology became dominant exclusively. Most of the Muslim traditions including science and philosophy is dead as of now and it's imperative to renew them alongside theology. The aim of recovering those traditions would contribute in current prevailing philosophies and will enhance a dimension to the education system. It would include the religious character of human beings and of the universe to the education which is missing badly.

Unit III (Islamic Economic Institutions)

1. **Spirit and Guiding principles of Islamic Economy**

   A Muslim's approach towards the problems of life is determined by the world view propounded by the Quran. Economic ends are always subservient to life ends in general. This characteristic of all consistent and well integrated cultures is markedly manifest in Islamic culture. According to the philosophy of Quran all human activity should be directed towards the achievement of *Falah* a comprehensive term denoting all added welfare of this life as well as that of the hereafter. In order to the achieve Falah according to the Quran our all activities should be directed morally. Same is the guiding principle of Islamic economy. All its economic activities achieve Falah and are directed morally. The ethical decisions act as a norm which differentiates it from rest of the economic philosophies of the world.

   In Islam true economic values are conceived as moral values, and strong moral sanction is extended to them. Man's economic activities- his efforts to produce, distribute and exchange economic goods and services all became an endeavor to please God and achieve *Falah.*

   The world view associated with contemporary culture is based upon a philosophy which either denies the very existence of God or does not attach any social importance to His existence. The approach to life is a materialistic approach which resulted in- Capitalism, socialism and other economic philosophies. Besides that wealth and power is gained through exploiting the economic activities. The very spirit of Islamic economic system is against pure materialism and power gain, it is based on the concept of equity and justice (Adl).

   Role of Islamic Economy: 1. Fulfillment of one's own needs in moderation. 2. Meeting family   liabilities. 3. Provision for future contingencies, like Islam recognizes the genuine human need to provide for the rainy day. 4. Provision of posterity, which is the genuine human urge to leave something behind upon which ones dependents could fall. 5. Social service and contribution in the cause of Allah.

2. **Zakat**

   Zakat is a social obligation and a kind of worship observed for the welfare of Muslim community. It is a charity that makes you feel the noble aims of Islam towards amity, mercy, assistance and cooperation. It is a due right on the substance which develops and blesses wealth. In many verses of the Quran Allah stresses zakat with prayers to show its significance.

   It was reported that the Apostle said: "I have been ordered to fight people until they testify that there is no god but God, Muhammad is His messenger; observe prayers and practice regular charities. If they do this they will save their blood, and wealth except by virtue of other legitimate causes of Islam for which God will account…"

   Payment of Zakat is required by every free Muslim who owns wealth of any kind in accordance with following conditions:

a. Any substance of gold, silver or commercial commodity equal in value to the limits fixed for zakat. If such substance is other than gold, silver or commercial commodity which is reserved for food needs, or household provisions, no zakat is required.
b. Any wealth is complete possession of the owner and at his disposal for a period of one full year; excluding grain crops and fruits from which regular charities are due on the harvest day

Substance subjected to Alms;

a. On gold 2 ½ % if the weightage of gold is 20 mitgals (mitgal is equal to 4.68 grams) or more and on silver if the weight exceeds 200 dirhams
b. No zakat is imposed on grain crops and fruits if the quantity is less than 5 wasuks. One wasuk equals 60 saa and the saa is equal to 2*2/3 kilograms
c. Dues also vary according to the irrigation system. If the land is irrigated by rains, springs- one tenth of the crop should be paid but if the land is partially irrigated by machines ¾ of one tenth must be collected as zakat.
d. From camels; a goat on each five camels
e. Oxen: minimum quantity 30 (a cub offered on every year)
f. From each forty sheep or goat one kid is offered
Please read the book "What a Muslim is required to Know about his religion" by Muslim World League, 1399 H.

Unit IV (Political aspects of Islam)

1. **Khilafat/ Imamah**

The khiläfah is an essential element in the teaching of Islamic political thought and the formation of the Islamic State. Historically, its importance has been proved by the khiläfah of the Prophet himself in Medina and of some others such as the four rightly- guided caliphs, the Umayyads, the Abbäsids and the Ottomans. It has been the nature of the Sunni conception of khiläfah that it closely relates to the shariah (Islamic law), bay'ah, shura and ahl al-hall wa 'l-'aqd (the people who loose and bind). Moreover, the Sunnis also consider their caliphs as heirs to the Prophet. On the other hand, the Shi`as promote the principles of `ismah, taqiyyah and waläyah (governance of the faqih).

There has been no argument between the Sunnis and Shi`as about the obligation to have only one imäm in the community; they argue, however, over the matter of who is the most appropriate person to be appointed. The Sunni opinion is that the khalifah is essentially a temporal leadership and he should be selected from the Quraysh, whereas the Shi`is give a further specification that the khalifah should be chosen from among the descendants of `Ali. ' Unlike the Sunnis, who stress that sinlessness is one of the conditions of prophethood, the Imämiyyah and other subdivisions of Shi i also believe in the principle of the sinless imäm. The early Zaydis do not initially endorse the doctrine of sinlessness, although later Zaydi scholars significantly hold the same opinion. However, only three imams - `All and his two sons, Hasan and Husayn- are free from sin and error. Although these divisions are not in agreement regarding the total number of imams, they are of the opinion that their respected imäms are infallible. Moreover, the Sunnis believe that the nature of a person's appointment as imäm is different from that of the Prophethood, whereas the Imämiyyah Shi`is regard the position of their twelve imäms as similar to that of the Prophet and therefore, they are sinless because they fulfil the same appointment.

The Sunnis claim that the khiläfah should be established either through designation or election by the community. The latter procedure is very important, since the caliph's authority is legitimated thereby. The Shiis, on the other hand, accept the first procedure, by which the imam is appointed through designation, but totally reject election. In addition, both sects have laid down the qualities required by their imams in order to make them

eligible for the post. It is unnecessary to go into the details of these qualifications; it is sufficient to say that a caliph is expected to be free from physical infirmities, profoundly knowledgeable both in theology and statecraft, courageous and, above all, indisputably pious and dedicated to the service of the ummah according to the injunctions of the Qur'an and the sunnah of the Prophet.

2. *Ummah:* **Universal Community**

The term ummah is an Arabic word. It was used sixty-two times in the Quran, in both the Meccan and Medinan periods. Its most common meaning is that of a group of people or a community, and it also refers to a religious community or a group of people who follow God's guidance. Most usages of umma in the Qur'an, however, are not related to the community of prophet Muhammad.

The concept of a community of believers (umma) took shape during the Prophet's lifetime, first in Mecca then in Medina. In Mecca, the small group of the Prophet's followers shared certain common beliefs, values, and practices associated with the new religion, Islam, and gradually came to be differentiated from the rest of the Meccans. Meccan families were split; some followed the traditional religion of Mecca (paganism) while others followed the new religion. Religious affiliation became more important than family relationship or tribal membership. When the Prophet and his small group of followers fled Mecca to Medina, they formed, with the Muslims of Medina, a distinct community (umma) as opposed to, for instance, the Jewish community there. By the time of the Prophet's death in 632 C.E., his followers, known as "believers" or Muslims, had a distinct identity. The early struggle of this community with non-Muslims, either in the general Arab rebellion (632–633) against Muslim rule from Medina, or, after that, with the Byzantine and Sassanid empires in the wars of conquest, led to a sharper view of what the Muslim ummah was; that is, it was based on belief in one God, in the prophethood of Muhammad, and in a supranational brotherhood.

As Muslims are always in search of political autonomy and ethical authenticity we repeatedly return to Islamic sources in order to derive a manual for our times from the divine principles in the Qur'an and the Sunnah. One of the projects that contemporary

Muslims are dealing with is the construction of a theory of an Islamic state. Several theories of the Islamic state have already been advanced. Some are more focused on the principle of shura and hence are more democratic in character while other theories are more focused on the divine authority of the Khalifa and are therefore more authoritarian models.

3. Islamic State/ Concept/ Purpose

Prophet Muhammad (PBUH) not only supported the democratic theories of Islamic state but also provided a very important occasion for the development of political theory itself. The occasion we are referring to is the compact of Medina; some scholars also refer to it as the Dastur al-Medina (The Constitution of Medina). We must remember that everything the Prophet (PBUH) said and did is essentially an exegesis of the Qur'an. The Prophets actions should be understood as an interpretation, a prophetic and divine interpretation, of the Holy Qur'an.

After Prophet Muhammad (PBUH) migrated from Mecca to Yathrib in 622 CE, he established the first Islamic state. For ten years Prophet Muhammad (PBUH) was not only the leader of the emerging Muslim Ummah in Arabia but also the political head of Medina. As the leader of Median, Prophet Muhammad (PBUH) exercised jurisdiction over Muslims as well as non-Muslims within the city. The legitimacy of his rule over Medina was based on his status as the Prophet (PBUH) of Islam as well as on the basis of the compact of Medina. As Prophet of Allah (SWT) he had sovereignty over all Muslims by divine decree so profoundly manifest in the statement of Shahadah, Lailaha Illallah Muhammadur Rasoolullah (There is no God but Allah and Muhammad is his messenger). When Muslims declare their faith, they not only assert the sole divinity of Allah (SWT) but also the sovereignty of Muhammad (PBUH) as his messenger and agent on Earth. But Muhammad (PBUH) did not rule over the non-Muslims of Medina because he was the messenger of Allah. They did not recognize this particular credential of his. He ruled over them by virtue of the tri-partite compact known as 'constitution of Medina' that was signed by the Muhajirun (Muslim immigrants from Mecca), the Ansar (indigenous Muslims of Medina and the Yahud (Jews). It is interesting to note that Jews were constitutional partners in the making of the first Islamic state.