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# **THE ROLE OF *ṢALAH* IN DEVELOPING ISLAMIC CIVILIZATION**

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**AUTHOR DECLARATION**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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## ABSTRAK

Kajian ini bertujuan untuk mengenalpasti peranan sembahyang sebagai elemen penting dalam pembinaan tamadun Islam, sama ada dari segi lahiriahnya bahkan juga batiniahnya. Untuk memperolehi data, beberapa metod kajian telah dijalankan. Ia terbahagi kepada kajian perpustakaan yang melibatkan proses analisis sorotan kajian yang lepas sama ada dalam bentuk buku, majalah, dan ensiklopedia. Manakala kajian lapangan pula melibatkan proses pemerhatian tanpa penyertaan (*non-participant observation*), temu bual, dan meneliti dokumen yang berkaitan. Hasil kajian telah menunjukkan bahawa gejala sosial yang timbul pada hari ini banyak berpunca daripada kurangnya penghayatan ilmu Islam di dalam institusi keluarga dan juga komuniti yang berkaitan. Dapatan dari hasil kajian juga telah menunjukkan penghayatan terhadap sembahyang, mampu mengatasi penyakit sosial ini bahkan dapat membangunkan empayar tamadun Islam yang gemilang jika diadaptasikan sungguh-sungguh oleh setiap individu.

## ABSTRACT

This study sought to identify the important role of pray in Islam or *Ṣalah*, as one of the element in process of developing Islamic civilization. The methodology using during this study period are divide to two parts. Firstly is library research which including the reviewing relevant document such as book, magazines and encyclopedia. Secondly is field research that including the methodology of non-participant observation, interviews and reviewing relevant document were the tools employed for data gathering process. The findings indicate that the social illness were cause of the lack of Islamic teaching in family institution and interconnected communities. And finally, the conclusion of this research is, *Ṣalah* are able to overcome and cure the social illness in society and also able to developed the Islamic civilization empire, if individuals can realize this formula in their way of life.

## ملخص البحث

يهدف هذا البحث إلى معرفة أدوار الصلاة كعامل مؤثرة وضرورية في بناء حضارة إسلامية سواء من ناحية الخارجية أم ناحية الباطنية. في جمع البيانات التي تعلق بهذا الموضوع قد اختارت الباحثة وسيلتين مهمتين للحصول للمعلومات. أولاً الدراسة المكتبية التي تتكون قاعدة المراجعة الباحثة القادمة مثل كتب، مجلات والمعاجم والقوامس. أما في دراسة الميدانية تتكون الملاحظة التي أقامها الآخرون سوى الكاتبة، والمقابلة وتحليل البيانات والحقائق التي تعلق بالموضوع. والنتيجة تدل على أن الازمات الخطيرة كأزمة اجتماعية في مجتمعنا اليوم تحدث بسبب قلة الوعي من تأسيس الأسرة على العلوم الإسلامية. ومن ناحية أخرى، كانت النتيجة تشر إلى أن الصلاة تستطيع أن تعالج هذه الأزمة الاجتماعية شيئاً فشيئاً بالإضافة إلى إقامة حضارة إسلامية والسلطة المتقدمة بطريقة التكيف مع البيئة التي أجزأها الأفراد من المجتمع.

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## GLOSSARY

<i>Al- fātihah</i>	- title of surah.
<i>Al-sunnah</i>	- the path and example of the prophet Muhammad s.a.w, consisting approved of, or condemn.
<sup>°</sup> <i>Aqidah</i>	- pl. <sup>°</sup> <i>aqaid</i> ). Doctrine, dogma, faith, belief, creed.
<sup>°</sup> <i>Ibadah</i>	- from <sup>°</sup> <i>abd</i> / a servant, meaning the concept of worship, servant hood, being a servant of God. It's not just mean prayer, but any permissible action with the intention of serving Allah s.w.t.
<i>Da<sup>°</sup>wah</i>	- invitation, call, preaching. The duty of Muslims to invite other to find the <i>shari<sup>°</sup>ah</i> , the straight path of Islam.
<i>Fardh<sup>°</sup> Ain</i>	- compulsory certain aspects of Islam are regarded as compulsory, and others are left as voluntary matters.
<i>Fardh kifāyah</i>	- communally obligatory
<i>Fāsiq</i>	- a sinner, guilty not only of great sins but also of everyday trifling offences against the law.
<i>Hājat solah, idain, istikhārah, istisqa', jināzah, khauf, khusuf, witr, safar,</i>	
<i>Hayd</i>	- menstruation
<i>I'tidal</i>	- the position during momentary stillness-
<i>Isra' and mi'raj</i>	- the night journey made Muhammad from Makkah to Jerusalem.
<i>Jahiliyyā</i>	-the time of ignorance before the coming of Islam. The word <i>jahiliyyā</i> also refer to the state of affairs characterized by lack of moral perception.
<i>Jannatul<sup>°</sup> ājilah</i>	- the hastened paradise
<i>Kāfir</i>	- (pl. <i>kuffar</i> or <i>kafirun</i> ) an unbeliever, a person who in the once true God, and feels no sense of gratitude to or trust in a Divine Creator.
<i>Khushu<sup>°</sup></i>	- full of concentration
<i>Makruh</i>	- an action disapproved of in Islamic law but not forbidden, such as divorce.
<i>Mandub</i>	- the law or deed, which is obligatory.
<i>Mazhab</i>	- a 'school' of religious law, or a system of fiqh.
<i>Mu'adhdhin</i>	- the person who makes the call to prayer.
<i>Murtad</i>	- an apostate. Someone, who turns back from the faith.
<i>Muslims</i>	- Any person who has accepted Islam by submitting his or her life to the will of Allah s.w.t.
<i>Mustahabah</i>	- the continuation of an established law not known to have been revoked or rescinded.
<i>Nafs</i>	- mean soul, mind, being and is connected to the word, <i>nafusa'</i> to be precious or valuable.
<i>Ni<sup>°</sup>mah</i>	- bounties
<i>Qiblah</i>	- the direction of Makkah. A Muslims try to face to in this direction while praying.
<i>Qiyām</i>	- the position of standing upright, halfway, through the solah or prayer.

<i>Qur'ān</i>	- the Mother of Book's ( <i>ummu al-kitab</i> ) the collection of messages Allah s.w.t revealed to the prophet Muhammad over a period 23 years.
<i>Ruku'</i>	- kneeling, genuflection in <i>solah</i> .
<i>Salām</i>	- termination of <i>solah</i> with the salutation, <i>Assalamu 'alaikum wa rahmatu Allah wa barakatuh</i> ; addressed in a low voice to the right and the left.
<i>Satan</i>	- the devil
<i>Shahādah</i>	- (Lit. witnessing) The first pillar of Islam.
<i>Sharā'</i>	- The way of Islam.
<i>Ṣalah</i>	- the practice of speaking to God. In Islam, five daily prayers are regarded as compulsory. - The ritual compulsory made a five time per day under special condition in the manner taught by the prophet.
<i>Ṣalah al-fardh</i>	- the ritual of <i>solah</i> which the <i>shari'ah</i> regards as commendable but not obligatory.
<i>Ṣalah Istiṣṣa</i>	- this is a prayer for rain / two <i>raka'ahs</i> .
<i>Ṣunnah</i>	- pl. <i>sunan</i> . 'a from' - the compulsory practice of a person is group of people.
<i>Syari'ah</i>	- the collective name for all the law of Islam, including Islam whole religious and jurisprudential ( <i>syari'ah</i> ) liturgical ethical.
<i>Takbiratu al-'ihrām</i>	- the pronouncing of the phrase Allahu Akbar! In begins of <i>solah</i> .
<i>tarāwih, tasbih</i>	- the kind of <i>solah</i> sunnah
<i>Ummah</i>	- Lit. Community. The family of Islam, the community of believers.

**ARABIC WORDS TRANSLITERATION SYSTEM  
TRANSLITERATION TABLE**

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	ʾ	فأر	faʾr
ب	b	برد	burd
ت	t	تلّ	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	halīb
خ	kh	خادم	khādim
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha <sup>c</sup> b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طازخ	Tālib
ظ	z	ظالم	zālim
ع	c	عقل	<sup>c</sup> aq̄l
غ	gh	غلام	ghulām
ف	f	فيل	fīl
ق	Q	قلب	Qalb

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ك	k	كلام	kalām
ل	l	لبّ	lubb
م	m	مال	māl
ن	n	نجم	najm
هـ	h	هول	hawl
و	w	ورق	waraq
ي	y	يم	yamm

## 2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ا	a	كَتَبَ	kataba
ي	i	عَلِمَ	°alima
و	u	غَلِبَ	ghuliba

## 3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ا, ي	ā	عالم, فتى	°ālīm, fatā
ي	ī	علیم, داعي	°alīm, dā°ī
و	ū	علوم, أدعو	°ulūm, Ad°ū

## 4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
يّ	iyy	شافعي	shāfi°iyy (ending)
وّ	uww	علوّ	°uluww (ending)

## 5. Exemptions

5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “a” and not to ‘.

Example: أكبر transliterated to: akbar (not ‘akbar).

5.2 Arabic letter ة (ta’ marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter “ t ”

Example: مكتبة الإمام transliterated to: maktabat al-imām.

However if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “ h ” .

Example: المكتبة الأهلية transliterated to: al-maktabah al-ahliyyah

قلعة transliterated to: qal‘ah

دار وهبة transliterated to: dār wahbah

## ABBREVIATIONS

comp.	compiler / compiled by
KUIM	Kolej University Islam Malaysia
n.a	no author / no artist
n.d.	no date / no year
n.pb.	no publisher
n.pl	no place
SAW	salla Allāh s.w.t <sup>°</sup> alayh wa sallam
SWT	subhānahu wa ta <sup>°</sup> ālā
trans.	translator / translated by
UIA	University Islam Malaysia
UKM	Universiti Kebangsaan Malaysia
UM	Universiti Malaya
UPM	Universiti Putra Malaysia
UUM	Universiti Utara Malaysia
vol.	volume

## CHAPTER 1 INTRODUCTION

### 1.1 Research Background

*Ṣalah* is the greatest gift conferred by Allah SWT to Rasulullah SAW to be conveyed to his *ummah*. No other gifts can be compared to this greatest gift. It is the most supreme gift that will ensure man's safety and happiness in this world and the hereafter.

There is no other form of worship in which Allah SWT beckons and calls man to perform, except for *Ṣalah*. Man is beckoned five times a day with *Azan* (prayer call), a call that contains words of tenderness and full of meaning. Then it is proclaimed by a *muadhin* (the caller of *azan*) in a sad and poignant tone, as if appeasing us. This is to indicate to man how good and how most gracious is God for calling us towards safety, victory and happiness.

However, we would be considered stubborn and grouped among the obstinate if such a call does not touch our hearts. This is because we are not attentive towards the graciousness of God who beckons, though it is not to fulfill His wish since He is not in need, but we are the ones in need of the call since we are humans who need safety and happiness. (Tajul Ariffin, 1999)

Thus, this academic project I wish to present, try to discover the greatness and supremacy of *Ṣalah* to man and its effects upon the Muslim *ummah* and the development of the Islamic civilization.

## 1.2 Significance of Research

The importance of this research lies in the role of *Ṣalah* itself that plays an important role in developing the human soul as well as other developments. The formula that I have researched has actually been in existence for a long time and was used by the past generations of *ummah* to achieve success in the world and the hereafter.

However, in this end of time, man, especially the Muslim *ummah* themselves have forgotten and are negligent of the role of *Ṣalah* itself. As a result, we compete in developing the material development, which seems positive in one aspect, but neglecting the others. Thus, a civilization of progress is born, but with the increase of humans who bring about destruction. More and more people become poor in heart or soul behind the material wealth they own. (Tajul Ariffin, 1999).

As such, this research is trying to examine the most effective formula during the time of Rasulullah, followed by 300 years after him, that made them the best of *ummah*, not only in the world but also in the eyes of God.

## 1.3 Problem Statement

The world today is in the clutches of modern *jahiliyyā* (ignorance) that is spreading everywhere. No one can deny that the world community is suffering many chronic ills. Every day we are shocked by news of war, murder, cheating, robbery, embezzlement, suppression, drug addiction, prostitution, rape, incest, exposing of *aurah*, free mixing between the sexes and many others.

The intellectuals and the authority have tried various methods to find a formula to control it, but the effect is too modest. Instead, the problems are on the increase. (Murshidah Mustafa, 2002).

This is because these social ills are likened to faeces (*najs*). If cleansed in the wrong way, there is a possibility it will spread and become uncontrollable. However, we do not see that the most potent and state-of-the-art weapon to face their evil and cruelty, is with us, that is *Ṣalah* (Tajul Ariffin, 1999).

It can help us to fight off the evil of the *nafs* and to suppress the *madhmumah* (bad attributes) that is so destructive for us and other people. And it can develop the *mahmudah* (good attributes) that is so agreeable to man's natural instinct regardless of race, or religion. And as a result, all human beings will live in happiness within a community whose majority is already good. Thus will be born what God has promised as '*the country of goodness and God is most forgiving*'.

We should not forget the success of our beloved figure of the past, such as King Muhammad Al Fateh who was a good king, with good soldiers and gained the assistance of Allah in conquering Constantinople, which was under the rule of the Roman Empire.

The factors behind that are because they used secret Islamic formula, with congregational *Ṣalah* (*Salat jamaah*) and *qiyamullail* as their practice.

However, according to the literature review, the problem statement should be presenting in combination with my research, the scenario of the Muslim society today. From the whole Muslim population today, it is estimated that only 10% of them are praying. Therefore it is no surprise if people of other religion do not respect the Muslims. This is because of the attitude of the Muslims themselves who are satisfied with the other way of life without believing in the way of God (Islam). It is evident in their marriage, education, politics, economics, personality and style of thinking. (Tajul Ariffin, 1999)

#### **1.4 Aims Of Research**

In this search writer tries to discover the source of strength of the Muslims in the practice of prayer that guarantees their success in this world and the hereafter. Besides that, it present, how *Ṣalah* will give a great impact on the Muslim's life. In addition, the goal of this research is that hopefully it can give a big effect of our soul, to improve our behavior as Muslims and servants of Allah and try to contribute some benefit to other Muslims in this last era of the world.

#### **1.5 Research Objective**

First of all, writer was chosen this topic to improve the understanding of performing and the act of *Ṣalah* among Muslim to be a good servant of Allah.

Besides that, writer tries to discover the secret of *Ṣalah* as a command of Allah, and how this command can be a source of energy and wonder.

Through this research also tries to contribute a treatment or medicine to cure the social ills in our society, which are now very chronic. *Ṣalah* is the medicine that can improve us as members of society.

## 1.6 Literature Review

According to the literature review before this research, a lot of researcher had made the same research as mine, but with different focus. For example, Tajul Ariffin (1999) has written in his book, *Rinduilah Sembahyang dengan Mencintai Tuhan* was written about the philosophy of pray or *Salah*, which he relate the practicing of *Salah* with the characteristic building of mankind.

Fauzian Mohammad (1997) who has written book of *Ke Arah Pembentukan Masyarakat Madani* said in his book, to built Islamic civilization especially spiritual civilization must come from individual who have *Imān* and *Taqwā*. He also touched about the result of *Imān* and *Taqwa*, can produce another good values as human being and as servant of Allah s.w.t.

Beside that, Wan Liz Ozman explain in his writing *Gagasan Alaf Baru, Mencetus Kebangkitan Malaysia, Membina Keagungan*, about the causes of weaknesses of Muslim today is not applying the teaching of Islam whether they are knowledgeable or not. This is because, the lesson of education today, are does not give effect in morality of student. It just something that learned for examination oriented, not for practicing in daily life of Muslims.

## 1.7 Scope Of Research

The research scope includes basic questions about prayers or *Ṣalah* and also discusses the wisdom of performing prayer, the command of Allah SWT for mankind either internally or externally.

However, this research is more drawn towards the internal issues, such as its effect on the human soul that will have a great implication on the development of the glorious Islamic civilization.

## 1.8 Methodology of Research

The methodology of research should present:

### A. Data collection

#### 1. Library research

Writer used library research method to search the literature review, which contains the same issue but from different focuses. I also used the method of documentation to get the information about this topic such as books, journals, magazines, and the last paper project by another university student.

The libraries as sources of this research are:

1. Library of Islamic University College of Malaysia
2. Public Islamic Library (Islamic Center of Malaysia)
3. Library of Malaya University
4. Library of International Islamic University of Malaysia

#### 2. Interviewed

Besides that, this research also used method of interviewed particular figures. This is because through this method writer can get other opinions of public figures about this topic. For example, writer has interviewed on some of Juvenal's delinquent in Henry Gurney Girl School, Batu Gajah, Perak, and also their warder, whose supervisor them during their quarantine. This method using to know how bad norms especially from western life style can influence them as part of our society and either it has relationship with the religious practicing especially whether they pray or not.

(Aida Ruhana, April 2003)

#### 3. Observations

This research also, writer makes some observation about the relevant issue during practical training and campus on activities of the society, who seems to lack of religious knowledge.

## CHAPTER 2 THE MEANING OF ṢALAH

### 2.1 The Definition of Ṣalah

The definition of Ṣalah or pray according to “*A basic dictionary of Islam*”, is the ritual compulsory prayer, made five times per day under special conditions in the manner taught by the prophet in the Arabic language. (Ruqaiyyah Waris Maqsood, 1998, 191)

On the other hand, Ṣalah according to the Encyclopedia of Islam, is an action of worshipping Allah SWT, while according to *Shara<sup>c</sup>* (*shari<sup>c</sup>ah*), it is Ṣalah or worship of Allah performed by Muslims male and female. The main basic in the *‘ibādah* of Ṣalah is to believe in the Oneness of Allah as the basic of *‘aqidah*. Ṣalah is the second pillar of Islam after *shahādah* and is the pillar or foundation of Islam. The Muslim *ummah* is obligated to perform Ṣalah five times a day and night in conjunction with the *Isra’* and *Mi<sup>c</sup>raj* event. Besides the obligatory Ṣalah that are *Zuhur*, (including Friday prayer), *Asar*, *Maghrib*, *Isya’* and *Subuh*, there are other prayers to be performed.

*Salah* according to Imam Al Ghazali can be divided into three, which are the *Sunnah*, *Mustahabbah* and *Tatawwu<sup>c</sup>*. Among them is the *Ishroq Ṣalah*, when the sun is rising, after *Dhuha Ṣalah* at around 11 am, and the *tahajjud Ṣalah* after midnight. Among the *sunnah* and *mustahabbah Ṣalah* are the *hajat Ṣalah*, *idain*, *istikhārah*, *istisqa’*, *jināzah*, *khauf*, *khusuf*, eclipse of the sun, *witr*, *safar*, *tarāwih*, *tasbih* and others.

(Ensiklopedia Islam, 1998)

## 2.2 The Circumstances to Perform *Ṣalah*

The five times daily prayer is obligatory upon each individual (*fardh ʿain*) on one whom is *mukallaf* and cannot be replaced by someone else. The proof (*dalil*) of its obligation is repeated many times in the Qur'an. Among them is the decree of Allah meaning:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

“Verily, I am God: there is no God but I: so serve thou Me (only), and establish regular prayer for celebrating My praise” (*Al-Qur’ān. Ta-ha 20: 14*)<sup>1</sup>

Allah SWT also decreed, which means:

أَثَلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

“Recite what is sent of the Book by inspiration to thee, and establish regular prayer: for prayer restrains from shameful and unjust deeds; and remembrance of God is the greatest (thing in life) without doubt. And God knows the (deeds) that ye do. ”  
(*Al-Qur’ān. Al-ʿAnkabut 29: 45*)

<sup>1</sup> All Quranic translations in this writing are based on Abdullah Yusuf Ali. 1994. *The Holy Qur’ān, Text and translation*. Kuala Lumpur: Islamic Book Trust. Translation from other sources will be cited accordingly.

## 2.3 The Requirement to Perform *Salah*

### 1. Muslim

Muslims are obligated to perform *Ṣalah*. Abandoning it on purpose is a big sin and is accursed by Allah SWT, besides being punished on earth before being tortured in the hereafter. If it is not performed with or without intention, we must repent and repeat (*qada'*) the *Ṣalah*.

Non-Muslims are not obligated to perform *Ṣalah*, and their prayer is not valid if performed. However, when they have embraced Islam, it is obligatory for them to perform *Ṣalah*.

Allah SWT decreed meaning:

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّةُ الْأَوَّلِينَ

“Say to unbelievers, if (now) they desist (from unbelief) their past would be forgiven them; but if they persist, the punishment of those before them is already (a matter of warning for them).” (Al-Qur’an. Al-‘Anfāl 8: 38)

### 2. Sound of mind (*‘ākil*)

Those who are sound of mind are obligated to perform *Ṣalah*. When someone loses his mind or consciousness because of intoxication or fainting (without intention), it is not obligated on him since they are not *mukallaḥ* at that moment. However, they are obligated to repeat *Ṣalah* (*qada'*) after gaining consciousness if there is still time for obligatory *Ṣalah* as much as the time for *takbirat al-‘ihram*, and they were unable to perform it within that time. (Ensiklopedia Islam, 1998)

Such is the case for those who are unsound or mad, it is not obligatory for him to perform *Ṣalah* as long as he is unsound. However, it is commendable (*Sunnah*) for him to repeat the *Ṣalah*. That is if he desires to gain nearness to Allah SWT, that is the best and he will gain reward and blessings from Him.

However, if he is unsound or mad when *murtad*, it is still obligatory for them to repeat the *Ṣalah* throughout the time they lost their mind in that state of *murtad*. Or if they lost their mind or are intoxicated on purpose due to consuming liquor until drunk, or purposely driving in high speed till causing accidents and coma for long hours, it is obligatory for them to repeat their *Ṣalah* for the time they lost consciousness.

### 3. Having reached puberty (*bāligh*)

The sign of puberty for boys is when he dreams of something that causes ejaculation of semen or upon reaching 15 years of age. For girls, the sign of puberty is when she starts menstruating, the earliest age being 9 years old.

### 4. Clean from menstruation (*hayd*) and postnatal bleeding (*nifās*)

Women who are in menstruation or postnatal bleeding are forbidden to pray and do not have to repeat the prayer left for the time they were in menstruation or bleeding. If they were to repeat it, the ruling is *makruh* / detestable and not pleasing to Allah SWT if performed.

However, if someone menstruates within the time for *Ṣalah*, but is not able to perform it, she is obligated to repeat it after being clean. Such is the case if after being clean, she bathes late, and she is then obligated to repeat the *Ṣalah*. (Ensiklopedia Islam, 1998)

### 5. Able to hearing and sight

The blind and deaf since birth are not obligated to pray since they are not able to receive knowledge of *Ṣalah* whether by hearing or by observing. But if he is only blind or only deaf, he is still obligated to pray.

#### 6. In a state of awareness

A person who sleeps or in forgetfulness is not obligated to pray at that time. But when he has gained consciousness, he must perform it without delay.

#### 7. Received the call of *da'wah*

A person who does not receive the call of *da'wah* (has never been told about the teaching of Islam e.g. the aborigines. However, today there are radios and televisions in the rural areas, and so most of them have received the call whether directly or indirectly.

### 2.4 The Status and Position of *Ṣalah*

1. The main symbol (*shī'ar*) of Islam that links the servant and his God.
2. *Ṣalah* is the pillar of religion
3. The first *'ibadah* to be made obligatory
4. The first *'ibadah* to be checked
5. The last will of Rasulullah for his *ummah*
6. To distinguish between the Muslim and the *kāfir* (unbeliever)
7. As a guarantee to enter heaven

(Lathief Rousdiy, 1997)

### 2.5 The Stages of Performing *Ṣalah*

*Ṣalah* is the determinant of our safety and happiness in this world and the hereafter. It isn't only personal in nature but also involves the family, the community, the nation and the universal *ummah*.

Thus, *Ṣalah* cannot be made light or neglected. What has happened to the Muslim *ummah* today is the result of neglecting *Ṣalah*. As a result, Allah SWT does not value what we perform all this while; instead we are denied His assistance. (Tajul Ariffin, 1999)

a. The first level

Those, who do not pray. The level constitutes the most at this end of time. Almost 90% of the Muslim *ummah* do not pray any more because they do not how. In fact some of them are rejecting the ruling of *Ṣalah* and some of them have embraced other religions like Christianity, Buddhism or Hinduism. Their faith is rejected as Rasulullah SAW says meaning: “*whoever neglects Ṣalah on purpose, he has clearly become a kāfir.*”

b. The second level

Performing *Ṣalah* in ignorance. At this level, they pray without any knowledge of it. They are ignorant about *Ṣalah*. The recitations in *Ṣalah* are not correct. They haven't knowledge of *tajwid*, and the *makhraj* is incorrect. Then they do not know the conditions in *Ṣalah*; instead their *Ṣalah* is merely in imitation of others.

This group does not know what is obligatory and what is *Sunnah* in *Ṣalah*. They are even ignorant of the validity/invalidity of *Ṣalah*. They do not know what is *makruh*. They are also ignorant of the position of the body parts during *Ṣalah*, i.e. the position during momentary stillness (*ʿitidal*), when bowing, when prostrating and when sitting between both prostrations and others. Even the 7 parts of body in prostration are unknown to them.

More serious than that is they also do not know about purification. Meaning that their way of taking ablution is not correct. The *ʿibādah* of this group is rejected because every practice must be backed by knowledge. A person's practice is not valid without knowledge. Performing *ʿibādah* in a state of ignorance is sinful. (Tajul Ariffin, 1999)

### c. The third level

Performing *Ṣalah* through understanding. This group understands about the knowledge of *Ṣalah*. They know everything there is to *Ṣalah*, about light and heavy impurity, they can perform complete ablution, they know the conditions in *Ṣalah* correctly and their *makhraj* is good.

Only that this group is unable to fight their *nafs*. They are prone to the temptation of the world than the call of Allah SWT. Once in a while they neglect *Ṣalah* to settle the affairs of the world. They give more priority to the worldly affairs than to performing the command of Allah SWT, though they know that their action is sinful.

This group is ruled as *fāsiq* and treacherous towards God. Their *Ṣalah* is not accepted because though they seem to perform *‘ibādah* externally, their heart is treacherous towards God without being realized. (Tajul Ariffin, 1999)

### d. The fourth level

These are people who perform *Ṣalah* and yet they cannot concentrate (*khushu‘*) whilst praying although they have accurate knowledge of *Ṣalah*. Their mind cannot give total concentration to *Ṣalah* or they keep on remembering other things. The mind and heart always wander off elsewhere into their world of daily lives. All sorts of matter cross their mind while praying. This is the group of negligent people. (Quranic Verses)

e. The fifth level

A group, which performs *Ṣalah* in the state of ‘tug-of-war’. At times they can concentrate on the recitation of the *Ṣalah*, at other times, they cannot. When they are neglectful, they quickly refocus their mind back to *Ṣalah*. Sometimes, they can remember, sometimes they become negligent. Remembering and neglecting come in turns. They are really negligent but it still happens. This group is the weak group. It is up to Allah who decides the fate of this group. May what they remember be taken into account and what they neglect not be taken into account.

f. The sixth level

A group which performs the *‘ibādah* of *Ṣalah* in accordance with knowledge of *Ṣalah*, and then able to follow in depth and concentrate on the recitation on each word and every verse uttered. As such their minds do not wander off or remember other things that are not related to *Ṣalah*. Nevertheless, they cannot understand each word or verse uttered. This is a group known as the *‘Awamu al-Muslimin* (ordinary Muslims).

g. The seventh level

A group, which performs *Ṣalah*, other than with knowledge in accordance with *Ṣalah*, is also able to follow in depth each word or verse uttered or recited in *Ṣalah*. Each recitation is understood. As such, they can give full concentration in the *Ṣalah* to the extent that they do not remember matters outside *Ṣalah*. This is the group of “*soleh*” people.

h. The eighth level

This group is similar to the seventh group above, but they have added merits of being able to relish and savor every meaning or understanding of their recitation in each word or verse recited. In other words, every word that is uttered and understood can be pondered and savored by their hearts. This is the group of *Muqarrabin*. (Tajul Arifin, 1999)

i. The ninth level

This group, apart from being able to understand each verse uttered in the *Ṣalah*, each verse that they can understand can be pondered and truly savored to the extent they become engrossed (*ʿasyiq*), immersed and intoxicated with their God; either intoxication related to fear or intoxication related to longing, to the extent that they are no longer aware of their surroundings and even their own selves. This is the group of *as-Ṣiddiqin*. (Tajul Ariffin, 1999).

## 2.6 The Conditions in *Ṣalah*

There are 13 conditions in *Ṣalah*:

1. Intention
2. Standing up or *qiyām*
3. *Takbirat al-ʿIhrām*
4. Reciting *Al Fātihah*
5. Bowing with *tuma'ninah*
6. Prostrating twice with *tuma'ninah*
7. Sitting between both prostrations with *tuma'ninah*
8. Reciting the final *tahiyat*
9. Sitting for the final *tahiyat*
10. Reciting *salawāt* for the prophet Muhammad SAW
11. Giving the first *salam*
12. Performing the conditions in order
13. *Tama'ninah*

(Ensiklopedia Islam, 1998)

## 2.7 The Wisdom behind *Ṣalah*

In the words of Allah:

1. Preventing from committing the despicable and the abhorrent.
2. To build up the spirit and clean the soul.
3. To discipline and make us obedient to rules.
4. To build up unity and equality among men.
5. To instill peace and tranquility in the soul.
6. To practice concentration of the mind.
7. To foster the spirit of leadership.

(Lathief Rousdiy, 1997, 211)

## 2.8 The Consequences of Those Who Neglect *Ṣalah*

According to the *madhhab* of *Shafi'iyy*, if someone purposely abandons *Ṣalah* when he knows and believes on its obligation, he has committed a big sin. If he does not repent and repeat the *Ṣalah* he has neglected, he will be sent to hell. Allah decreed meaning:

مَا سَلَكَكُمْ فِي سَقَرٍ \* قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ

“What led you into Hell-fire? They will say: “We are not those who prayed”.

(*Al-Qur'ān. Al-Mudaththir* 74: 42-43)

On the other hand, if he neglects *Ṣalah* and feels that it is not obligatory, he doesn't become a *kāfir* (unbeliever). But he will become a *kāfir* if he neglects *Ṣalah* because he denies its obligation. This is based on the statement by Rasulullah SAW which said about whoever abandons *Ṣalah* on purpose, he has clearly become a *kāfir*.

(Ensiklopedia Islam, 1998)

## 2.9 The rationale of performing *Ṣalah*

The performance of *Ṣalat* (i.e., the five compulsory daily prayers) is the second pillar of Islam. It constitutes the physical, mental, and spiritual submission to Allah, which starts by pronouncing Allah's greatness and ends with *Salam* (salutation of peace). The performance of *Ṣalat* serves as the foundation of Islam. Without it there is no Islam. It is the concrete proof of our submission to Allah. It fulfills our very purpose of creation. (Norlain Dindang, 22 March 2004)

Allah makes it very clear in the Glorious Qur'an that the very purpose why He has created us is to worship Him throughout our lives. He tells us:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ \* مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ \*

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

"I have created not the jinn and men except that they should worship Me (Alone). I seek not any provision from them nor do I ask that they should feed Me. Verily, Allah is the All-Provider, Owner of Power, Most Strong." (Al-Qur'an. Adh-Dhariyat 51:56-58)

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ \* إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

"So glorify the praises of your Rabb and be of those who prostrate themselves (to Him). And worship your Rabb until there comes unto you the Hour that is certain (i.e., death)." (Al-Qur'an. Al-Hijr 15:98-99)

The performance of *Ṣalah* (prayer) was "the first act of worship" that Allah made obligatory for all believers (in Allah and His Messenger (SAW)). Prophet Muhammad (SAW) received the revelation to perform *Ṣalah* during his ascension to heaven. In a *Sahih* (authentic) *Hadith* (teaching of the Prophet (SAW)).

(Norlain Dindang, 22 March 2004)

Allah made it obligatory for us to perform *Salah* at its specified time. Our Creator says:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ  
 إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

*"When you have finished the prayers, remember Allah, standing, sitting down, and lying down on your sides. But when you are free from danger, set up regular prayers, for such prayer, are enjoined on believers at stated times." (Al-Qur'an. An-Nisa' 4:103)*

Aside from praying on time, our Creator commands us to guard our prayers and to pray with devotion. He also requires us to pray at all conditions whether we are traveling or not, or while we are in fear or in safe. He says:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ \* فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَاذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

*"Guard strictly your (habit of) prayers. Especially the middle prayer. And stand before Allah in a devout (frame of mind). If you fear (an enemy), pray on foot, or riding (as may be most convenient). But when you are in security, celebrate Allah's praises in the manner He has taught you, which you knew not (before)."*

(Al-Qur'an. Al-Baqarah 2:238,239)

Furthermore, Allah guides us how we should pray even in times of war or in peace. All these show how imperative for us is to worship Him. A person who abandons the prescribed compulsory prayers is not considered a Muslim. Why? Because a Muslim is one who peacefully and completely submits to the Will of Allah and obeys His Law.

### 3.0 The Benefits of *Ṣalah*

The benefits of performing *Ṣalah* need not be overemphasized. Allah makes it very clear to us its great benefits. Allah says:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O you people! Worship your Rabb (Allah), Who created you and those who were before you that you may become pious." (Al-Qur'an. Al-Baqarah 2:21)

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

"Seek (Allah's) help with patience perseverance and prayer."  
(Al-Qur'an. Al-Baqarah 2:45)

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

"Verily, I am Your Rabb (Allah). There is no God but I so worship Me (only), and perform regular prayer for My remembrance." (Al-Quran. Ta-ha 20:14)

قَدْ أَفْلَحَ الْمُؤْمِنُونَ \* الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

"Successful indeed are the believers. Those who humble themselves in their prayers (i.e., who offer their prayers with all solemnity and submissiveness."

(Al-Qur'an. Al-Mu'minun 23:1-2)

اِثْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

"Recite (O Muhammad (SAW)) what has been revealed to you of the Book, and establish regular prayer, for prayer restrains from shameful and evil deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows what you do (deeds)."

(Al-Qur'an. Al-Ankabut 29:45)

قَدْ أَفْلَحَ مَنْ تَزَكَّى \* وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

"Indeed he will be successful who purifies himself. And remembers the Name of his Rabb (Allah), and prays." (87:14-15)

From the verses of Qur'an above (), we can conclude that there are many benefits that we can get in performing *Ṣalah*. Regular observance of *Ṣalah* makes us develop cleanliness not only in our bodies but also in our dresses and environment. Before the performance of prayer, we are not only required to perform *Taharah* (purification or ablution) but it is a must that our dress and place of worship are clean, free from any form of impurities. Aside from this physical purity, we are expected to purify our intention.

(Norlain Dindang, 22 March 2004)

When we pray, our intention must be to worship Allah Alone. We have to develop *Ihsan* (perfection of worship). Every time we pray, we have to remember that Allah is with those who fear and those who do well. He sees us standing forth (in prayer), and our movements among those who prostrate themselves. For it is He Who hears and knows all things. When we focus our mind and heart to Allah Alone, we develop concentration, which the mind needs to function more intelligently.

The regular performance of *Ṣalah* serves as a natural source of physical exercises that make our bodies stronger. It also trains us to be punctual, disciplined and conscious of our duties as each particular prayer (*Ṣalah*) has its own appropriate time for its performance. It cultivates in us the ability to relax because one of the important requirements that we should observe while praying is *Tuma'ninah* (attaining calmness in the performance of each act). When prayer is performed in congregation, it promotes a bond of brotherhood, unity and equality among Muslim worshippers. In addition, when we pray to Allah, we develop obedience, patience, trust, honesty, piety, fear, humbleness, modesty, truthfulness, love, devotion and all other virtues acceptable to Allah. In other words, by performing *Salat*, we develop righteousness and prevent all sorts of immoral and indecent practices or evil deeds. *Surah Al-Fatihah* (The Opening Chapter) of the Qur'an, which is an important part of *Ṣalah*, not only teaches us to glorify Allah but also guides us to ask for His help, guidance and protection so we will not go astray or incur His wrath.

Above all, observance of *Ṣalah* serves as the concrete expression of thankfulness and appreciation to our Creator and Sustainer. After each prayer, we not only feel peace and tranquility but also self-fulfillment because we have performed the primary commandment of Allah. It gives us hope that Allah will forgive our sins, as He is Most Forgiving. If we sincerely pray to Him, He will surely answer our prayer.

(Norlain Dindang, 22 March 2004)

"And your Rabb says: 'Call on Me; I will answer your (invocation). But those who are too arrogant to serve Me will surely enter Hell abased. If we pray to Allah, He will bless our life here on earth and in the Hereafter. The Qur'an teaches us to have a well-balanced life as shown in the following supplication to Allah SWT.

And of them there are some who say:

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"...Our Rabb (Only God and Sustainer) give us good in this world and good in the Hereafter. And save us from the torment of the Fire!" (Al-Qur'an. Al-Baqarah 2:201)

Performance of *Ṣalah* develops in us optimistic outlook in life because we know that we are praying to the only True God Who is Most Forgiving and Whose guidance we seek for help. He rewards those who sincerely pray to Him with everlasting reward, Paradise. This we should believe because Allah's promise is true and sure. His promise is the truth; no one's word can be truer than His Word. (Norlain Dindang, 22 March 2004)

## CHAPTER 3

### THE MEANING OF ISLAMIC CIVILIZATION

#### 3.1 The Definition of Civilization

According to Oxford Advanced Learner dictionary (6<sup>th</sup> edition), the meaning of civilization is 1; a state of human society that is very developed and organized. 2; a society, its culture and its way of life, during a particular period of time or in particular part of world. 3; all people in the world and the societies they live in, considered as a whole. 4; a place that offers you the good comfortable way of life of a modern society.

Besides that, “*tamadun*” (civilization) is also defined according to the Encyclopedia of Islam, as originating from Arabic with the root word being *tamaddān*. The *Muhjiduth* dictionary defines “civilization as behaving in the refined manner.”

According to common definition, “*tamadun*” only refers to physical or external development or progress. This includes modern equipment, high-rise buildings, complete infrastructure and the likes.

T. Iskandar in Kamus Dewan defines “*tamadun*” as culture, manners, progress, etiquette and others. Whereas Abu Bakar Hamzah in his book *Sejarah Kebudayaan Islam* explains that the word “*tamadun*” is derived from Arabic that has been accepted into the Malay language. Civilization is born together with the development in human life from time to time in the form of thought and the material. (Ensiklopedia Islam, 1998)

Lutpi explains that the word *tamadun* is derived from *tamaddana*, *tamaddunan* and *madaniyah* that means city life which produces high achievements in various aspects whether the spiritual or the material.

Therefore, *tamadun* in the simplest definition is the achievements of man in spiritual and material fields, which are manifest in the form of scripts, architecture, knowledge, science, technology, belief, law, politics and others, which are based on *‘aqidah*, *shari‘ah* and *akhlak*, and with al Quran and *Sunnah* as their sources. (Ensiklopedia Islam, 1998)

### **3.2 The characteristics of the Islamic civilization:**

Like the human being, every civilization has a body and a soul. The body of a civilization is its material achievements in terms of buildings, industrial facilities, machinery and anything that reflects welfare and earthly advancement. Its soul is the set of creeds and concepts, which condition the behaviors of individuals and groups, their mutual relationships and their worldview. These are the elements, which constitute the characteristics of the Islamic civilization.

Five main characteristics do distinguish the Islamic civilization from other past and present successive human civilizations and place it at an outstanding position:

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. The holy, righteous religion was, indeed, a strong factor that contributed to the rise and prosperity of this civilization. (ISESCO, 22 March 2004)

The second characteristic is it's being a civilization with a human, universal dimension, and not associated with a particular geographic region, race or historical era. It rather concerns all peoples and nations and has echoes that reach different parts of the world. It is a civilization which shields all human beings and whose fruits are generously yielded at hand's grasp for any one, indifferently. The Islamic civilization is predicated on the idea that Man has precedence over the rest of Allah's creatures, that all human activities should lead to the happiness and welfare of Man and that any action intended to serve this goal is a God-blessed action, indeed a human action in the first place.

The third characteristic is its being a generous civilization which drew on the human civilizations and cultures experienced by the peoples of the ancient world, but contributed copiously to the advancement of science, knowledge and the values of justice, equality, beauty and virtue. Its output benefited humanity at large, regardless of race, color or even religion. Muslims and non-Muslims are they Christians, Jewish or pagans, coexisted together within the Islamic civilization.

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 the Islamic civilization throughout its history. No excess, no neglect, no ill-founded extremism, no recklessness. It is moderation built on justice and equity.

The fifth characteristic is it's 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 with unique characteristics, a civilization that never withers away since it is not a national or a racial civilization nor does it run counter to human nature. In all cases, Islam should not be identified with Muslims, these may become weak or less influential but Islam remains firm. The Islamic civilization is therefore permanently buoyant and has self-renewing cycles and unrelenting dynamics.

(ISESCO, 22 March 2004)