

Q 2: Muslims are persecuted anywhere in chechnya, Palestine, Kashmir - and Iraq, etc. In this scenario - are the suicide attacks by Muslims Are justified? Unveil the sharia position of the issue supported by Relevant References.

Introduction

The issue at hand revolves around the wide spread persecution faced by

Muslims in various regions, including but not limited to Chechnya, Palestine, Kashmir and Iraq. This persecution has triggered a multifaceted discussion, prompting exploration into moral and ethical dimensions of responding to such adversities, particularly in the context of the controversial topic of suicide attacks.

Islamic Jurisprudential context

Islamic Jurisprudence forms the background for this exploration, offering a framework for understanding complex ethical issues such as suicidal attacks. It provides guidelines and principles derived from the Quran and Hadith to navigate the moral intricacies involved in responding to persecution.

value of Human life in Islam

Central to Islamic ethics is the profound emphasis on the sanctity of human life.

"Because of that; We decreed upon the children of Israel that whoever kills a soul unless for a soul or for corruption [done in the land] - it is as if he had slain mankind entirely. And whoever saves one - it is as one he had saved mankind entirely."

(Al-Maidah 5:32)

Prohibition of suicide

Allah Almighty has strictly prohibited from suicide as.

"ومن يقتل مؤمناً متعمداً فجزاؤه جهنم
ظالماً فيها وغضب الله عليه ولعنه
وأعد له عذاباً عظيماً"

"But whoever kills a believer intentionally - his recompense is hell, wherein he will abide eternally and.

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Allah has become angry
with him and has cursed
him and has prepared for
him a great punishment."

(Nisa 4:93)

Principle of proportionality

Islamic teachings stress the
importance of proportionality,
especially in the context of
self-defence. This principle discourages
transgressions and advocates for
a measured response in the
face of conflict.

”وقَاتِلُوْا فِي سَبِيْلِ اللّٰهِ الَّذِيْنَ يِقَاتِلُوْكُمْ وَلَا تَعْتَدُوْا
اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ“

“Fight in the way of Allah those
who fight you but do not
transgress. Indeed Allah does
not like transgressors.”

(Al-Baqarah 2:190)

Hadith on Justice

The Prophet (PBUH) said:

“Do you know what is better than charity and fasting and prayer? It is keeping peace and good relations between people, as quarrels and bad feelings destroy mankind.”
(Sahih Bukhari)

Seeking peaceful solutions in Islam

Islamic teachings consistently encourage the pursuit of peaceful resolutions to conflicts.

”وان جنحو السلم فاجتنب لهما وتوكل على الله انك
هو السميع العليم“

“And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the knowing”

(Anfal 8:61)

It promotes reconciliation and unity among people of different religious backgrounds.

The role of qualified scholars

Acknowledging the importance of consulting qualified scholars underscores the complexity of the issue. Scholars provide nuanced understanding and interpretations, guiding individuals through the ethical considerations surrounding responses to persecution.

Majority consensus against suicide attacks

Highlighting the general consensus among mainstream Islamic scholars against justifying suicide attacks as a response to persecution underscores a unified stance in broader Islamic principles and ethics. This consensus shapes the overall

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Understanding within the Muslim community regarding such actions.

Conclusion

To pen it down, grounded in Islamic jurisprudence, the overarching principles emphasize the sanctity of human life, the explicit prohibition of suicide, and the imperative to avoid transgressions even in the face of conflict.

Q. No 06

What are responsibilities of civil servants? How can they ensure accountability (HESBAH) in Islam?

Introduction

In public administration, all the key public functionaries ought to be people of high caliber, just energetic and possess qualities of head and heart. In the words of Caliph - Ali (R.A), they should

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have the qualities of refinement, experience, insight, serenity, freedom from greed and lust.

Hazrat Abul Bakr (R.A) when assumed the caliphate is reported to have said: -

"In my sight, the powerful, and the weak are alike, and to both I wish to render justice."

Quranic injunctions regarding responsibilities of civil servants

The Quran declares

"الَّذِينَ آمَنُوا مَكَانَهُمْ فِي الْأَرْضِ وَقَامُوا الصَّلَاةَ
وَآتُوا الزَّكَاةَ وَأَمْرُوا بِالْمَعْرُوفِ وَنَهَوْا
عَنِ الْمُنْكَرِ وَاللَّهُ عَاقِبَةُ الْأُمُورِ"

"Those who, should we establish them, in the land, will keep up prayers and pay the poor-rate, and enjoin good and forbid evil; and Allah's is the end of Affairs." (Al-Hajj 22:41)

The Quran further says.

” يَا أَيُّهَا الَّذِينَ آمَنُوا آتُوا قَوَامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ
وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا، اعْلَمُوا
مَعْرِفَةً قَرِيبًا لِلتَّقْوَىٰ.”

“O you who believe stand up as a witness for Allah in all fairness, and do not let the hatred of people deviate you from justice. Be just, this is closest to piety.”

(Al-Maidah 5:8)

A careful analysis of principles of administration of an administrator from Islamic point of view would show that man's personal character is the key of good governance.

Responsibilities of civil servants

The responsibilities of civil servants are as follows:-

To uphold Islamic shariah.

The first duty of a civil servant is to uphold the Islamic shariah.

If anyone makes innovation or become skeptic in religious matters the imam should try to correct him.

To dispense justice

He must dispense justice and resolve the case in accordance with Shariah. So, he should curb the strong and encourage the weak to seek his due right.

To enforce criminal code of Islamic law

He should enforce the criminal code of the Quran, so that people might live within the hudud of Allah.

To collect zakat and other taxes

A civil servant must collect zakat and other taxes without any fail as this is essential for financial aspect of good governance.

2) To maintain law and order

In the enforcement of law, the ruler and the ruled are alike. No one in the Islamic state has any power or authority to stop this law enforcement.

To aid the state and its leader in defending its frontiers

He must defend the frontiers of Islamic state, so that people, Muslims and non-Muslims, must live in peace and harmony.

To initiate works of public welfare

He should appoint honest and sincere men to the principal offices of the state and to the treasury in order to maintain good and effective administration.

To establish and maintain educational institution.

Civil servants have the responsibility to establish and maintain educational institutions.

Ensurance of accountability in Islam by civil servants

Accountability in Quran

The importance of accountability has also been highlighted by Holy Quran

“ان السمع والبصر والفؤاد كل اولئك كان عنه مسئولا”

“Lo the hearing and the sight and the heart - the each of these will be asked.”

(Bani Israil 17:36)

“وكل شيء احصيناه كتابا”

“And we have recorded everything in a book”

(Al-Naba:78:29)

Accountability in Hadith

The Holy prophet (PBUH) said:
"He who from among you observes something evil, should change it with his hand, if he is unable to do that he should condemn it with his tongue, if he is unable to do that he should at least resent it in his heart, this is the lowest degree of faith."

(Muslim)

Principles of Hrbah

- Principle of monitoring by Allah:
- Principle of proportionate reciprocity.
- principle of mandatory holding of trust
- Principle of mandatory prevention of misdeeds

Conclusion

In a nutshell, Caliph Hazrat Ali (R.A) beautifully summed up the concept of accountability in his famous letter addressed to Malik al-Ashtar, Governor of Egypt as follows:-

“Let me remind you once again that you are made responsible to guard the rights of poor people and to look after their welfare”

How does Islam regard humanity?
 What is the concept of Khalafat
 in Islam

Introduction

Islam holds a profound regard for humanity, emphasizing the intrinsic value and dignity of every individual. The concept of khilafat in Islam refers to the idea of vicegerency entrusted by Allah to human beings. This concept is central to understanding the role of humanity in the world.

Key Aspects of how Islam regards humanity:

Creation of a single soul

Quranic reference emphasizes the common origin of humanity:-

"It is He who created you from one soul and made from it its mate that he might dwell in security with her."

(Al-Araf 7:189)

Equality and Brotherhood

Allah has enjoined as follows: -
 "O Mankind, indeed we have created you from male and female and made you people and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is knowing and Acquainted."

(Al-Hujurat 49:13)

Sanctity of Human Life

Allah Almighty has said as: -

"Because of that, we decreed upon the children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely."

(Al-Maidah 5:32)

Compassion and Mercy

Surah Al-Anbya emphasizes the prophet's role as a mercy to all worlds:-

"And we have not sent you, [O Muhammad], except as a mercy to the worlds."

Kindness to Fellow Beings (Sunnah Reference)

Prophet (PBUH) said:

"None of you has faith until he loves for his brother or his neighbour what he loves for himself." >

(Sahih Muslim)

Key Aspects of the concept of Khilafat:

The term "Khalifah" is derived from the Arabic root "khalifa" which means successor or representative. This concept is rooted in the Quran and is central to understanding the role of humanity in the world.

Vicegerency of humans: Quranic Reference

The appointment of Hazrat Adam (A.S) as khalifah on Earth is mentioned in surah Al-Baqarah (2:30) :

"And [O, Muhammad] when your Lord said to the angels, 'Indeed I will make upon the earth a successive authority (khalifah)'"
(Al-Baqarah 2:30)

Caretakers of the Earth Sunnah Reference

Prophet (PBUH) said:

"The world is green and beautiful, and Allah has appointed you as His stewards over it. He sees how you acquit yourselves."

(Muslim)

Moral and spiritual dimension

Surah Al-Araf (7:31) admonishes against excess and wastefulness.

“O children of Adam! Take your adornment at every Masjid and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.”

Al-Araf (7:31)

Sunnah Reference

Prophet (PBUH) emphasized ethical behavior in all aspects of life.

He said:

“The most complete believer in faith is the one with the best character. And the best of you are those who are best to their women.”

(Tirmidhi)

Accountability

Allah Almighty has said:

“Allah does not burden a soul beyond that it can bear ...”

(Al-Baqarah 2:286)

Sunnah Reference

Prophet (PBUH) said:

“Actions are but by intention, and every man shall have only that which he intended”

(Bukhari)

• Leadership in Governance

Suzah shura emphasizes on consultation.

“And those who have responded to their Lord and

established prayer and whose affairs is determined by consultation among themselves”

(Shura 42:38)

Sunnah Reference

Prophet Muhammad's (PBUH) leadership serves as a model for just governance. His Farewell Sermon stresses equality, justice, and the sanctity of life.

Conclusion

Conclusively, Islam's regard for humanity and its concept of Khilafat is deeply rooted in the teachings of Quran and Sunnah, reflecting a comprehensive ethical framework that emphasizes the intrinsic value and dignity of every individual. Ultimately, Islam's regard for humanity shapes a moral and compassionate worldview, fostering harmonious coexistence and social harmony.