Mock Test Series Batch-1(Online)
CSS-2024 (January 2024)
Islamic Studies- Final
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> **SOLVE** the following any **Four** questions, **ALLOCATE** 40x4 = 160 minutes to each question, **ANSWER** all parts of the question, **ASSIGN** proportionate weightage to each part, Each question carries **TWENTY** marks. Attempt in urdu or English

PART-II

Q.1 Islam is a complete code of life. How its salient features make it unique from other religions of world?

Q.2 Define the philosophy of prayer and its types, also describe its spiritual, moral and social impacts.

Q.3 Explain how the diplomatic career of Hazrat Muhammad SAW encompasses Muhammad's (SAW) leadership over the growing Muslim community (Ummah) in early Arabia and his correspondences with the rulers of other nations in and around Arabia.

Q.4 Islam grants more rights to minorities than other religions of the world, describe their rights and duties according to teachings of Quran and Sunnah.

Q.5 Highlight the reforms and administration of 2nd Caliph of Islam.

Q.6 Write notes on **TWO** of the following:
  i.   Shariah and its sources
  ii.   Political system of Islam and its features
  iii.   Islamic system of justice

URDU VERSION

سوال ۱ ۔ اسلام ایک مکمل ضابطہ حیات ہے۔ اس کی نمایاں خصوصیات اسے دنیا کے دیگر مذاہب سے کیسے منفرد بناتی ہیں؟

سوال ۲ ۔ نماز کا فلسفہ اور اس کی اقسام کی وضاحت کریں، اس کے روحانی، اخلاق اور معاشرتی اثرات بھی بیان کریں۔

سوال ۳ ۔ وضاحت کریں کہ کس طرح حضرت محمد صلی اللہ علیہ وسلم کا سفارتی کیریئر ابتدائی عرب میں پڑھتی ہوئی مسلم کمیونٹی (امت) پر محمد صلی اللہ علیہ وسلم کی قیادت اور عرب اور اس کے ارد گرد دیگر اقوام کے حکمرانوں کے ساتھ ان کی خط و کتابت کا احاطہ کرتا ہے؟

سوال ۴ ۔ اسلام اقلیتوں کو دنیا کے دیگر مذاہب سے زیادہ حقوق دیتا ہے، قرآن و سنت کی تعلیمات کے مطابق ان کے حقوق و فرائض بیان کریں۔

سوال ۵ ۔ اسلام کے خلیفہ دوئم کی اصلاحات اور انتظامیہ پر روشنی ڈالی۔

سوال ۶ ۔ درج ذیل میں سے دو پر نوٹ لکھیں:
ا۔ شریعت اور اس کے ذرائع
۲۔ اسلام کا سیاسی نظام اور اس کی خصوصیات
۳۔ اسلامی نظام عدل

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Best of Luck for CSS-2024

Islamiat - Final

Q.No.6

i. **Shariah And Its Sources**

Introduction:

The term "Shariah" comes from Arabic word which means "path or way". Shariah refers to "Islamic Law." The main sources of Shariah are divided into primary, secondary and tertiary sources. The Quran and Sunnah are considered primary sources while secondary sources include ijma, q/iyas and ijtehad. Tertiary sources of Islamic law are istihsan, ists'hab, mostahah Mursaldhi etc. These sources are consulted in an organized an disciplined manner.

Shariah (Islamic Law)

Shariah encompases much more than just legal principles. It also includes moral and religious obligations, social norms and ethical values that guide a Muslim's life. It is a way of life and has been used for centuries as a way of organizing society and guiding individuals. More importantly, it provides questions that dwell in the realm of real-world problems. Neverthenless, through active and dynamic interpretation and application of Shariah, the sources of Islamic law provides firm and insightful answers. In Holy

Quran, Allah says:

> "Today I have perfected your way
> of life for you, and completed my
> favour upon you, and have chosen
> Islam as your way of life."
>
> (Al-Maidah)

Islam is a complete code of life and muslims are expected to use its laws in every realm of their lives. In Surah AL-Ahzab Allah says:

> "It is not fitting for a believer
> man or woman, when a matter has
> been decided by Allah and His
> Messenger, to have any option
> about their decision. If anyone dis-
> obeys Allah and His Messenger, he is
> Indeed on a clearly wrong path."
>
> (Al-Ahzab)

Hence, Shariah/Islamic law provides rules about every aspect of life and should be followed by every believing person.

SOURCES OF SHARIAH

Laws and principles of every kind of system or aspect can be found in the Islamic literature/Shariah. These laws are derived from a number of sources in an organized and disciplined

manner. The primary sources are consulted first i.e Quran and Sunnah. If an answer not to be found from these sources then secondary sources are used to devise an answer, they include ijma, qiyas and ijtehad and finally tertiary sources of Shariah include Istishab, Istihsan, Maslahah Mursalah etc.

PRIMARY SOURCES OF ISLAMIC LAW

1. Quran:

Quran is the sacred book of Muslims and a primary source of law. It is the word of Allah and literally translates to "something which is read". Quran is defined as "The word of Allah transmitted to the heart of Prophet Muhammad (S.A.W) through Jibrael (A.S) and is reported from the time of Prophet Muhammad (S.A.W) till now without any doubts".

Quran has five names as mentioned in its scriptures namely — Al-Quran, Al-Furqan, Al-Tanzeel, Az-Zikr and Al-Kitab. It was revealed in 23 years and is a complete code of life for all humanity. It has 30 volumes and 114 chapters each of which gives guidances and laws for life. The topics in Quran range from Allah's attributes to scientific realities, from the introduction of prophets to stories from past, from future predictions to laws and rulings and obligations and prohibitions. The direct word

from Allah which was and is being protected by Allah Himself as he mentions in Quran

"We ourselves have sent down the Zikr and We are there to protect it"

(AL- Hijr)

Hence, Quran is the first source consulted to find answer to questions of lives. However, it does not provide detailled answers to questions and other sources are needed at such time.

2. SUNNAH

The subject of sunnah refers to the "study and entity of Prophet's (S·A·W) Life." aSunnah is the word, act or agreement of Prophet (S·A·W) on any matter. It clarifies details of what is mentioned in the Quran. All his life Prophet (S·A·W) acted on what Allah told him to do. So, it is part of every muslim's faith that Sunnah is complete obedience to Allah, and must be followed to achieve eternal bliss and success. Sunnah as a source of Shariah is authenticad by Quran. Allah says.

"O believers! Obey Allah and obey the Messenger and those In authority among you. Should you disagree on anything then refer it to Allah and His Messengers

if you, truly believe in Allah and the Last Day. This is the best and the fairest resolution

(An Nisaa)

Sunnah is an authentic and be source for Islamic law as Allah Himself mentioned it in Quran. Often times there are instances where neiyther Quran nor Sunnah provides clear guidance than secondary sources of Shariah are used.

SECONDARY SOURCES OF SHARIAH

1. IJMA:

Ijma is a secondary source of Islamic law. It comes from an Arabic word "jamma" (جمع) which literally means "to determine or to agree on something unianimously". In terminology, ijma refers to the "unanimous agreement of the Muslim jurists of any period following the demise of Prophet (S.A.W) on a Shariah ruleng" (AL-Amidi). Different scholars have varying view on practicality and feasibility of ijma. According to Shah Wali Ullah if ijma should not be limited to universal consensus rather it should be relative i.e. consensus of Muslim scholar in particular locality. While Allama Muhammad Iqbal is of the view that ijma should not be just the consensue of jurists rather it should also include professionals

scholars from other field too. Ijma may be understood from the sunah of Prophet Muhammad (S.A.W)

"If anything comes to you for decision, according to the book of Allah. if anything comes to you, which is not in the book of Allah, then look for to the sunnah. If anything comes to you which is not in the Sunah of Prophet (S.A.W), then look to what people unianimously agrees upon"

(Hadith)

Thus, ijma is only to referred when nothing is to be found in Quran or Sunnah of Prophet Muhammad (S.A.W)

2- IJTIHAD

Ijte Ijtihad is another source of Islamic shariah. The word is derived from the root word jihad (جهد) which means to "strive for something". In terminology, ijtihad refer to "reasoning" or a Muslim jurist exercising his own judgement regarding a Shariah ruling. It refers to the practice of formulating a Shariah ruling pertaining to an issue, the ruling of which is not to found in primary sources i.e. Quran and Sunnah. Ijtihad is only consulted if a concensus between the jurists

is not attained, then the jurist give their own judgement based on the Quran and Sunnah of Prophet Muhammad (S.A.W). Ibn al-Athir defines ijtehad as

"effort and endeavor underTaken for attaining some objective."

Hazrat Muhammad (S.A.W) talks about ijtihad in the following Surah Hadith.

"If a judge pases judgement and strives to reach a right conclusion and gets it right, he will have two rewards; if he strives to reach the right conclusion but gets it wrong, he swill still have one reward."

(Nasaai)

Prophet Muhammad (S.A.W) encouraged the use of ijtihad when formulating Laws if an answer is not found in the Quran and Sunnah.

3- QIYAS

Qiyas is another source of Islamic Shariah. It literally means "measuring or to ascertain. In terminology it refers to the extension of a Shariah value from an original case to a new case because the latter has the same effective cause as the former. Al-Ghazali defines Qiyas as

"Qiyas is to accord a unknown case for with a known case in establishing a Law

for them or negating it from them on the basis of common link, which causes the establishment of the rule or the quality relating to them, or negating it from them."

Qiyas is used to make rulings of new case like drugs based on The rulings of known case like prohibition of alcohol due to the common cause intoxicant to make the new ruling of prohibition of drugs because of the same effective cause.

CONCLUSION:

Islamic Law/Shariah is a complete set of life rulings and laws for every aspect of human life and is derived from various sources These sources provide muslims with necessary information, laws and rules to direct their lives in according to Allah and attain eternal bliss and success.

ii. ~~Polit~~ POLITICAL SYSTEM OF ISLAM AND ITS FEATURES

INTRODUCTION

Islamic is a complete code of life and consists of all necessary systems that an individual

or society needs to run their affairs, including Social, judicial, administrative, political and economic systems. These systems have distinct features that suits the needs of an Islamic society. The guidance of each system can be found in the life of Prophet Muhammad (S.A.W) as he established these all systems in an Islamic society. The Islamic Political System provided by The ~~P~~ Allah and established by Prophet Muhammad (S.A.W) has two fundamentals. First is Sovereignty of Allah, Islamic political system features complete and absolute sovereignty of Allah as mentioned in Quran

"The decision belong solely to
God"
(Al-Anam)

This explains that everything and ~~eq~~ every decision belongs to Allah (SWT). The Islamic political system will be based on upholding Shariah and avoiding/prohibiting everything that goes against it. The second fundamental is Khilafat. Khilafat means that a successor of Allah will placed as the authoritative head to implement Allah's orders on Earth. The heads chosen in an Islamic state are referred as caliphs and directly answerable to Allah (accountable). In Quran Allah mentions

"I am placing a successor or Earth"
(Al-Baqrah)

This surah (ayat) refers to the Prophets as successors and caliphs of Allah. Hazrat Muhammad (S.A.W) was sent as a successor of Allah to guide and implement laws of Allah (SWT). Islamic political system have distinct features different from modern age political system including mutual consultation, equality of all citizens, rule of law, accountability, meritocracy, local governments system, min religious freedom and freedom of speech.

FUNDAMENTALS OF ISLAMIC POLITICAL SYSTEM

The fundamentals/features of Islamic political system includes, consultation, accountability, meritocracy, equality, rule of law, local governments, freedom of speech and religion and formation of ministries.

1. Government by Consultation:

Goverment by Consultation is one of the most important feature of islamic political system. The importance of consultation can be devised from the fact that a surah is named after it, the surah Shura in Holy Quran. The principle of consultation must lead the political system of Islamic state. The Surah As-Shura mentions.

"And those who respond to their Lord and pray regularly, and conduct affair by mutual consultation, and give of what we have provided them."

(As-Shura)

Even the Prophet (S.A.W) was commanded to consult, even though he was the direct receivers of Allah's guidance. In Holy Quran Allah commands.

"Consult them in affairs. Then when you have to take a decision to put trust in Allah. Allah loves those who put their trust (in Him)

(AL-Imran)

Thus, government in Islamic political system should be formed by consultation.

2. Equality of All Citizens:

Allah has mentioned equality of people in Quran and Prophet Muhammad (S.A.W) has showed us throughout his life to treat people equally. In an islamic state, all citizen should have equal rights and none should be above law. Allah mentions in Quran

"O people! We have created you from a male and female, and made you races and tribes that you may know one another, The best among you in

The sight of Allah is the one who is most righteous. Allah is All-knowing and well-experienced."

(Al-Hujrat)

The Islamic political system must ensure the equality of all citizens and their equal rights.

3. **Accountability:-**

Every man from head of state to a common is accountable for their duties and actions in front of Allah. Islamic political system establishes a system of accountability of all people and been practiced throughout. For instances during the reign of caliph Umar (R.A), he was questioned by a common man about a piece of shirt and Umar (R.A) did not get mad instead provided an explanation. Thus islamic political system establishes that the head of governments and officeholders are accountable for their actions and are answerable for them infront of Allah and citizens of the state. A Hadith of Hazrat Muhammad S.A.W reported by Abdullah (R.A) explains the feature of accountability

"Everyone of you is a guardian and accountable for his actions/charge.

Thus the khalifa is the custodian of people, and he is responsible for them.

A man is the guardian of his household and is accountable for them, a woman is In charge of household and children, and she is accountable for them; a servant is the guardian of his master's property, and every one of you is accountable for his subjects."

(Bukhari)

Thus everyone in an Islamic state is accountable for his responsibilities and actions.

4. Meritocracy:

Islam is a preacher of merit in all spheres and Hazrat Muhammad (S.A.W) has always preferred meritocracy over connections or personal liking. He (S.A.W) has also always choose people based on their skills and knowledge and there are many instances for it. Like the appointment of khalid bin Waleed and Amar bin Aas (R.A) as military commanders because of their expertise in military expeditions, even if they haccepted Islam late. One such incident is appointment of Usama bin Zaid (R.A) as commander of an extremely important battle even though, he was just 18 years old and army consisted of many senior companions. Following The steps of Prophet Muhammad (S.A.W), Caliphs have also preferred The merit over

anything else as Usman (R.A) appointed Zaid bin Thabit (R.A) for The compilation of Quran of on merital standards.

The officials of an islamic state in today's time can also find many instances that prove merit is the key to an effective and successful political system. Each office holder thus should be selected based on the merit rather other material things like connections, money etc.

5. System of Local Governments.

In the Islamic state of madinah, there were was tribal system, so Prophet Muhammad (S.A.W) endorsed the system of local governments in madinah. He appointed an "Areef" (caretaker) on every 10 people, every "Naqeeb" on every 10 Areefs, to ensure a transparent and effective system of government. Local governments is more effective in solving the grivances of people and by carrying it to the higher officials.

To have an effective and successful political system that caters the demands of citizens, local goverments is the key. Every Islamic state should ensure the formation of local governments.

6. Freedom of Religion and Speech:

In Islamic state, there is no compulsion of

religion rather every individual has personal freedom over their religious orientation. In Quran Allah Says:

"There shall be no compulsion in religion."

(Al-Baqrah)

Hazrat Muhammad (S·A·W) when established the state of Madinah let Jews and idol worshippers stay with Muslims. The non-muslims exercised rights in an Islamic state.

Similarly, Islam also articulates freedom of speech if someone is wronged. Every individual in an Islamic state is has freedom of speech. As Allah mentions in Quran.

"God does not like public uttering of bad language, unless someone is wronged. God is Hearing and knowing."

(An Nisaa)

Though the freedom of speech must be in limits of Islamic teachings.

CONCLUSION:

Islamic political system ensures The equal rights of its citizens, freedom of religion and speech, prefers meritocracy and hold its officals accountable for their duties and actions. It establishes the absolute sovereignty of Allah and make every

ensures that every person is held accountable and Allah's word prevail throughout the society with the help of successor-

<center>Q.No.2</center>

PHILOSOPHY OF PRAYER AND ITS IMPACTS

INTRODUCTION

Prayer is an islamic worship or "ibaadah". The Islamic worships are a way of connecting to Allah and provides~~have~~ spirtual and moral impacts on individuals. Human were created for the sole purpose of worshipping Allah as Allah mentions in Quran.

> "I did not create The Jinns and
> the humans exept for the purpose
> that they should worship me"
>
> <center>(Az-Zariyat)</center>

We are blessed with a set of different worships, some to be performed daily, some yearly and some once in a lifetime. Worships are categorized into physical (Prayer, Fasting), Financial (Zaakat) and Physical and financial (Hajj). These worships provide meaning and purpose to people's life.

Prayer (Salat) is a form of physical worship, performed daily. In literal sense "Salat"

refers to dual/prayer. In terminology, it refers to obligatory five daily prayers". It is also the second pillar of Islam and the only worship obligated to perform daily. Prayer was obligated in the 10th year of Prophethood dun at the time of incident of Miraj - where Prophet Muhammad (S·A·w) was called upon the skies. This is first and only prayer obligated in Makki era.
The five daily prayers are fajr, Asr, Zuhr, Asr, Maghrib and Isha.

Importance of Salat (Prayer)

The word "salat" has been mentioned in Quran more than 60 times. It is The first deed which will be asked on The Day of Judgement Hazrat Muhammad (S·A·w) mentions in an Hadith.

"The first deed a man would be accounted for on the Day of Judgement is Salat. If it turns good, all his other deed will also turns out good. And if it turns out bad, all his other deeds will also turn out bad"

(Tabraani)

Prayer distiguishes between a muslim and non-muslim. It defines muslims. as said by Hazrat Muhammad (S·A·w),

"Between man and polytheism and disbelief is the abondment of salat." (Tirmazi) (Muslim)

Prayer has distinct impact on an individual mind and body, it stops them from evil, provides spiritual alleviation, cleanse from sins and purify their bodies; and also has impact on society as it strengthens the social setup, instills modesty, instills love and affection and tolerance towards others, removes evil from the society and make society punctual.

IMPACTS OF PRAYER ON INDIVIDUAL AND SOCIETY

Prayer impacts both individual and society in a positive manner. It instills unity, tolerance, love and affection in the society and transform individual by stopping them from evil deeds, purifying them, cleansing their sins and spirtually alleviates them.

IMPACTS ON INDIVIDUAL: SPIRITUAL IMPACTS

Spirtual impacts of prayer include spiritual alleviation, cleansing from sins, purifying bodies, provides sense of contenment and satifaction and connect Allah and Man. It is also a way to seek help from Allah.

1. Spiritual Elevation:

Prayer is a source of spiritual elevation for individuals. Offering prayers elevate them spirtually. It helps in focusing and growth spirtualy. It spirtually

connects man to Allah and is a source of getting close to Allah. Hazrat Ali (R.A) said

"When I want to Allah to talk to me, I recite Quran and when I want to talk to Allah, I offer salat."

According to Hazrat Muhammad (S.A.W) that during the salat, muslims are nearest to Allah.

"The nearest a servant comes to his Lord is when he is prostrating, so increase your prayers (in this state)."

(Muslim)

Salat is way of spiritual growth and closeness to Allah and should be offered earnestly.

2. Cleansing from Sins:

Salat also helps in cleanning sins from the mind and life of an individual. It is a source of atonement of sins. Hazrat Muhammad (S.A.W) explains how Salat removes sins from The body of muslims.

"A muslim observer prayer for God's Sake and his sins fall from him as the leaves fall from the tree in winter"

(Mishkat)

Salat removes the sins from body as the leaves fall during winter means salat cleanse

the body of individuals.

3. **Source of Purification for The Body.**

In addition to cleansing body from the sins, also purify their body when they make abultion (wudu). In Surah Al-Maidah, Allah has mentioned how wuzu purifies bodies of muslims.

"O you who believe! when you rise to pray, wash your faces and your hands and arms to the elbows, and wipe your heads, and your feet to the ankles. If you had intercourse, then purify yourself."

(AL-Maidah)

4. **Sense of Contentment and Satisfaction:**

Prayer is the source of comfort for the believers, it provides sense of satisfaction and contentment. Allah has also mentioned in The Quran

"Surely, it is in The remembrance of God, that heart finds comfort."

(Ar-Ra'd)

This verse explains that only remembrance of Allah can comfort the hearts of believers

5. **A way to Seek Help from Allah:**

Prayer is a connection between Allah

Teacher's Signature

and Man and it is a way to seek help from Allah. The Duaa made at the end of prayer heh is a way of asking Allah's help in any sphere of life regarding anything from the smallest wish to The biggest desire. Allah Himself command Muslims to seek help from him through saloat. He says.

"O you who believe! seek help through patience and salat."

(Al-Baqraah)

Prayer helps individual to ask Allah's guidance and help for their issues and ask for the fulfillment of their wishes.

IMPACTS ON INDIVIDUAL : MORAL IMPACTS

Moral impacts of prayer include staying away from evil and makes individuals punctual

1. Helps to Stay away from Evil:

Prayers when offered earnestly and properly helps individuals in staying away from evil deeds. It restrains from evil and shameful acts. In Surah Ankaboot Allah affirms that

"Surely Salat restrains one from shameful and evil acts."

(Al-Ankaboot)

2. Makes Punctual:

Namaz (Salat) helps in making an

individual punctual. As salat is to be offered at a particular time, so, individuals become punctual in their lives by offering namaz five times a day. As Holy Quran tells.

> "Prayer is enjoined upon you (believers) at a stated time"
>
> (An Nisa)

Offering prayers at stated time help individuals to stay on time in other affairs also

IMPACTS ON SOCIETY

Prayer have profound impacts on society as well as it helps to transform individuals and eventually transforming society as a whole. The impacts of prayer on society include strengthening unity, instill tolerance, remove evil from the society.

1. Tolerance towards Others:

Prayer helps in building tolerance in individuals and as a whole instill tolerance in society. As individuals make up society as a whole. A tolerant individual make a tolerant society and makes society patient and successful.

2. Remove Evil from the society

Salat help individuals to stay away

from evil and as a whole it makes society evil-free. When righteous individuals exists in society, then society will also stay away from evils as a whole.

3. **Strengthens unity.**

Prayer creates a tolerant and patient society who instills love and affection towards other and helps in strengthening unity among people. Prayer helps to unite people and instills modesty.

CONCLUSION:

Prayer is an obligatory worship that helps to distinguish people (believers) from non-believers. It spiritually elevates individuals and helps them connect to their Lord and instills tolerance In society, it helps to create a society that is free from evils as it transforms individuals of the society spiritually and morally.

QNo.5.
REFORMS AND ADMINISTRATION OF 2nd CALPH OF ISLAM:

INTRODUCTION

Hazrat Umor Farooq (R.A) was the second caliph of Islam among Rashidoon Caliphate. He

maintained this post from the years 634-644 AC. He (R.A) was among the greatest and most powerful companions of Hazrat Muhammad (S.A.W). He (R.A) was one of the few educated individuals in Makkah, and was both a superb fighter and a courageous man. He (R.A) was the one who introduced Muslim Ummah with the concept of governance with justice and put forward the philosophy of a better and welfare state of Islam. His contributions as the second caliph of Islam were so significant that his reforms in govermental affairs remain a model for modern administration. As a result of his (R.A) excellent governance, and administrative and equitable policies, The Islamic empire became the largest Islamic welfare state under a victorious rules. The revolutionary measures and policy changes he instated in these conquered territories not only gave him a remarkable and esteemed recognition in Islamic history, but also history of the world.

REFORMS BY HAZRAT UMAR (R.A)

Umar farooq (R.A) implied several reforms for the benefit of the people. Among these reforms the institutional building has been hallmark of his era in Islamic history. His reforms include formation of bait-ul-maal, majlis-e-Shura, judiciary division, water irrigation system, accountability system, military unit, trading system, education system.

1. **Formation of Majlis-e-Shura**

During Hazrat Umar's caliphate, the Majlis-e-Shura, was a central institution, Muhajireen and Ansar, two fractions whithin Jamaat-e-Islam, were widely regarded as the most influential groups in the Arab world at the Time. There was a strict requirement for membership in both groupings in The Majlis-e-Shura. Each groups have representatives to in Majlis-e-Shura, responsible for handling both major and minor issues that arose in daily life and all issues must be settled through discussion as is required by Islamic beliefs.

2. **Formation of treasury System - Bait-ul-Maal**

There was no treasury structure in place prior to Umar's rule. Any loot or tribute was promptly given out to the people. Under the rule of the second caliph, Islamic teritory grew at an unprecedented rate. This resulted in substantial income and wealth being collected from those regions. Therefore, Prophet Hazrat Umar (R.A) conferred with Islamic Shura to determine how best to allocate these funds. The decision was to build Bait-ul-Mael, or Central Treasury in Madinah - Infrastructure improvements, social welfare, and disastor and drought management were

all funded under this system.

3. Foundation of Judiciary Division:

One of the goals of Islamic rule is to develop and Islamic society by establishing the Islamic system's ideals. Justice and equality are among the most significant of these ideals. Justice was the defining characteristics of Hazrat Umar-esa, and it is still used as an illustration. He became impratial himself and served as a model before instituting justice among his people, and during his administration, there never has been a violation of the law. It was equally avaible to Muslims and Non-Muslims. Hazrat Umar (R.A) wrote the following letter to Hazrat Abu Musa:

"People will continue to present you with their requirements. Therefore respect their everyone who seeks your assistance. This is sufficient for a weak Muslim to have justice on his side when detemining and disturbing."

4. Foundation of water irrigation system

Hazrat Umar (R.A) established the global canal system, improved agricultural practices, safeguard animals and ensured a reliable water supply. Before Islam, the Arabs had already endured centuries of water scarcity and famine. Hazrat

Umar (R.A) dug a series of canals and set up an irrigation system.

5. **Foundation of accountability system:**

During his reign, accountability was strictly enforced. His He used to forbid his family first before forbidding other people. Hazrat Saalim (R.A) mentions:

"When Hazrat Umar used to appear on the podium, forbidding people to do anything, he collected his family and said: I forbidden the public from these activities, and they are staring at us like the way a bird looks at meat. I solemnly swear that any of you who I caught engaging in such behaviour will face double the normal punishment."

6. **Formation of Military Unit:**

In Hazrat Umar's (R.A) government, the army was officially established as distinct branch. He (R.A) established the soldiers' pay and granted them with extra perks. Additional cantonments were also established, and a huge number of armaments were made available. Regular hours were set aside for army training in preparation for the coming conflict.

In this manner, Hazrat Umar's established

an effective working state.

ADMINISTRATION OF HAZRAT UMAR (R.A)

The success and efficiency of Hazrat Umar's (R.A) administration mainly dependent on his strict compliance over the staff. When a governor was appointed, his letter of appointment which detailed his duties and privet privileges were publicaly read, so that the people cold know the terms of appointment which detailed and could hold him responsible for abusing his powers Addressing a group of governors he (R.A) once said:

"Remember, I have not appointed you to rule over your people, but to serve them. You should set an example with your good conduct, so that people may follow you."

He (R.A) also kept keen interest in The management of army. He founded many military centres including madinah, kufa, basra, egypt ete. barracks of solidiers were constructed. He paid attention to minute details for The foundation of an effective army.

Umar's (R.A) administration's basic principles were justice, law and order and democracy. No one was above law and everyone was accountable including Caliph.

He (R.A) divided the state into many provinces

In which honest and capable governor were appointed. Finance was organized. All expenditure and incomes were registered and recorded. Lists of the deserving and poor was prepared and help was given to them. He (R.A) was the first Muslim ruler who introduced insurance, pension system, police department, written law and many other new systems.

CONCLUSION:

Hazrat Umar's (R.A) rule had the most effective and exemplary system for an islamic state in the history. It reformed and expanded the Islamic state through different systems. His rule is still used as an example for the effective Islamic state.