Question # 04:

Write down the main principles and features of Islamic Political System. How do these principles provide solutions to contemporary challenges faced by modern political order?

Principles and Features of Islamic Political System

Outline:

I. Introduction

II. Principles and Features of Islamic Political System.

III. Islamic Political System provide solutions to contemporary challenges faced by modern Political order.

IV. Conclusion.

I. INTRODUCTION:

Religion and politics are one and the same in Islam. They are interwined. Islam is a complete system of life and politics is very much part of our collective life. Just as Islam teaches us how to say Salāh; observe Fasti (Sawm), pay Zakat and undertake Hajj, so it teaches us how to run a state, from a government, elect councilors and members of parliament, make treaties and conduct business and commerce. Islamic ruling

system is not the same as the ruling system we have in the non-islamic countries. The political system of Islam has been based on three principles, namely, Tawheed (Oneness of God), Risalat (Prophethood) and Khilafat (Caliphate).

II. PRINCIPLES AND FEATURES OF ISLAMIC POLITICAL SYSTEM

Islamic political system, like any other political system of the world, has got some features which distinguish it from others. Some of these distinctive features of Islamic political order are briefly underlined below:

1). Sovereignty of Allah.
2). Man as vicergent / Khilafat.
3). Supremacy of Holy Quran and Sunnah.
4). Government by Consultation.
5). Sources of Law
6). Power for the Righteous.
7). Concept of Nation.
8). Democracy in Islam.
9). Independence of Judiciary.
10). Accountability of Government.

1). Sovereignty of Allah

God is the absolute sovereign in Islam, and is therefore the only Lord of heaven and earth. God is the supreme Lawgiver, the Absolute Judge, and the Legislator who distinguishes right from wrong. Just like the physical world inevitably submits to its Lord

by following the 'natural' laws of the universe, human beings must submit to the moral and religious teaching of their Lord, the One Who sets right apart from wrong for them. In other words, God alone has the authority to make laws, determine acts of worship, decide morals, and set standards of human interaction and behavior. This is because;

"His is the Creation and Command."

(Quran 7:54)

2). Man as Vicergent / Khilafat

The Holy Quran says:

"And when the Lord said unto the Angels: Lo! I am about to place a viceroy in the Earth, they said: Wilt Thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and santify Thee? He said: Surely I know that which ye know not."

(Quran 2:30)

From this verse of the Holy Quran it is abundantly clear that the position of man on Earth is not that of a sovereign but it is that of a Caliph. Allah has appointed man as Caliph on Earth. Caliph generally means one who succeeds after the other. In this sense man cannot be called as Caliph of Allah because God is ever-living and man cannot succeed Him. Caliph also means a deputy, a

delegate, a viceroy, or a vicergent. Since man is the holder of delegated powers, he is caliph in this sense.

3). Supremacy of the Holy Quran and Sunnah

The Holy Quran enjoins upon the believers to obey God and His Messenger. It says:

"And obey Allah and the Messenger, that ye may find mercy" (Quran 3:132)

The Holy Quran also enjoins upon the Muslims to refer their disputes regarding any matter for decision of God and His Messenger i.e. to the Quran and the Sunnah.

The above mention injunctions of the Quran establish beyond any doubt that in an Islamic system supremacy of the Law of Allah and of the Prophet is ensured. This means that the legislature has no right to make laws, the executive has no right to issue orders and the law courts have no right to decide cases in contravention of the teachings of the Quran and the Sunnah. Where a matter has been decided by the Holy Quran or Sunnah of the Prophet, that decision must be compiled with. The Muslims have no authority to differ with that judgement.

4). Government by Consultation

The establishment of Shura or Parliament are suggested in Islamic states.

For the commandment of Holy Quran and Sunnah of Prophet, Allah says:

"and consult them in the matter."

(Quran 3:159)

*1. **Responsibilities of Assembly**

Holy Prophet said:

"My Nation shall not agree upon an error"

(Ibn-Majah)

Following are the responsibility of Assembly:

i). Freedom of court and assembly.

ii). Role in choosing the head of state.

iii). Casting of vote.

iv). Right of vote to women.

5). **Sources of Law:**

The sources of law are divided into two categories in Islam:

i). **Primary Sources:**

a). Holy Quran

b). Sunnah

ii). **Secondary Sources:**

a). Ijma (Consensus)

b). Ijtehad (Independent reasoning).

c). Qiyas (Analogy)

d). Istislah (Public Good).

e). Istihsan (Public Welfare)

f). Masalih Marsalah (Public Weal)

g). Urf (Local Culture).

6). **Power for the Righteous**

According to Islamic conception, power or authority is a great trust or responsibility. It is a great trial for those who are entrusted

with it. Holy Quran says:

" He it is who hath placed you as
viceroys of the Earth and hath exalted
some of you in rank above others,
that He may try you by the (test
of) that which He hath given you... "

<div align="right">(Quran 6:165)</div>

As power is a trust, it should be given to the Trustworthy. It is the pious and righteous people, and not the wicked and arrogant, who can be entrusted with power. Thus, power and authority in an Islamic dispensation belongs to the righteous, God-fearing and competent people.

According to the Holy Quran, only pious, righteous and believing slaves of Allah have been entrusted to govern as deputies or viceroys of God.

7). Concept of Nation

Concept of nation-hood or nationality in Islam is based upon religion. A common religion is the basis of nationality among the Muslims and Islam is that religion. The Holy Quran says:

" Thus, we have appointed you a
middle nation, that you may be
witness against mankind. And
that the messenger may be a witness
against you... "

<div align="right">(Quran 2:143)</div>

Among the other people, basis of nationality is blood or race, language, colour, or place of birth. These notions provide a very weak basis as they make the problem of assimilation of foreigners very difficult rather impossible. Thus, if nationality is based on the identity of language, race, colour, or place of birth, it will make the problem of aliens or strangers exist perpetually and such a nationality will be too narrow, ever to be able to embrace the inhabitants of the entire world; and if the aliens are not assimilated there will always be risk of conflicts and war.

8). Democracy in Islam

In Khilafa, it is clear that no individual or dynasty or class can be Khilifa: the authority of Khilafa is bestowed on the whole of any community which is ready to fulfill the conditions of representation after subscribing to the principles to towheed and Risala. Such a society carries then responsibility of the Khilafa as a whole and each one of its individuals shares it. This is the point where democracy begin in Islam. Every individual in an Islamic society enjoys the rights and powers of the caliphate of Allah and in this respect all individuals are equal. No one may deprive anyone else of his rights and powers.

Therefore, what distinguishes Islamic democracy from western democracy is that the latter is based on the concept of popular sovereignty, while the former rests on the principle of popular Khilafa. In western democracy, the people are sovereign; in Islam sovereignty is vested in Allah and the people are His caliphs or representatives.

9). Independence of Judiciary

In the Islamic political system, the Judiciary is independent of the Executive. The head of the state or any government minister could be called to the court if necessary. They would be treated no differently from other citizens. The Holy Quran has many injunctions about justice. One of the main functions of the Islamic state is to ensure justice to all citizens. The ruler and the government has no right to interfere in the system of justice.

10). Accountability of Government

The Islamic political system makes the ruler and the government responsible first to Allah and then to the people. The ruler and the government are elected by the people to exercise powers on their behalf. It must be remembered that both the ruler and the ruled are the Khalifa of Allah and the ruler shall have to work for the warfare of the people according to Quran and Sunnah.

A ruler is the servant of Allah and His people. in Islam. Both the ruler and the ruled will be appear before Allah and account for their actions on the day of judgement. The responsibility of the ruler is heavier than the ruled. Any ordinary citizen of an Islamic state has the right to ask any question on any matter to the ruler and the government.

II. PRINCIPLES OF ISLAMIC POLITICAL SYSTEM PROVIDE SOLUTION TO THE CONTEMPORARY CHALLENGES FACED BY MODERN POLITICAL ORDER

Islamic political principles offer potential solutions to contemporary challenges in several ways:

1). Justice and Equity
2). Human Rights
3). Environmental Stewardship.
4). Governance and Accountability

1). Justice and Equity

Islamic principles address economic disparities and promote social justice, offering potential solutions to contemporary issues of income inequality and poverty.

2). Human Rights

The protection of human rights is integral to Islamic political principles, providing a framework for addressing

contemporary challenges related to human rights abuses.

3. Environmental Stewardship

Islam encourages responsible stewardship of the environment, providing a foundation for addressing contemporary environmental challenges and promoting sustainability.

4). Governance and Accountability

Islamic Political principles emphasize good governance, transparency, and accountability offering a framework for addressing issues related to corruption and mismanagement.

IV. CONCLUSION

In the political system of Islam, the duty of an Islamic state is to establish Salah and Zakat; promote the right and forbid the wrong. State is responsible for the warfare of all its citizens - Muslims and non-Muslims alike. It must gurantee the basic necessities of life. All citizens of the Islamic state shall enjoy freedom of belief, thought, conscience, and speech. Every citizen shall be free to develop his potential, improve his capacity, earn and possess.

Question # 02:

Doctrine of Tauheed in Islam and its importance in human life

Outline

I). Introduction

II). Doctrine of Tauheed.

III). Importance of Tauheed in human life.

IV). Conclusion.

I). Introduction:

The greatest blessing conferred on human beings by Islam is the belief in oneness of Allah. As beliefs are the soul of Islam, in the same way the core of the beliefs is the oneness of Allah. All other beliefs culminate on this belief culminate on this belief and according to it "Allah is one". Belief in oneness of Allah, gives strong sense to the believer that he is not alone and he belongs to Almighty Allah.

II). Doctrine of Tauheed:

* **Derivation:**

Tauheed is derived from Wahdat (وحدت)

* **Literal meaning:**

The literal meaning of tauheed is to accept and believe in one and only Allah, Supreme Lord of the universe.

* **Meaning of Tauheed:**

Tauheed means to believe that:

Allah is the one and only God worthy of worship.

Tauheed is First and the foremost thing to enter in the fort of Islam. It is the central point of every action.

central

* Holy reference of Tauheed:

"Say: He is Allah, the One! Allah, the eternally Besought of all! He begetteth not nor was begotten. And there is none comparable unto Him."

(Surah Iklaas)

* Types of Tauheed:

There are three types of tauheed:

i). Tauheed Fizzat (توحيد في الذات)

ii). Tauheed Fissifat (توحيد في الصفات)

iii). Tauheed Fil Afaal (توحيد في الأفعال).

i). Tauheed Fizzat (Unity in Person)

Tauheed Fizzat is to believe in the Absolute Oneness of Allah as the One and Only Allah of the worlds! When Allah Alone is the Creator, and Sustainer, and Cherisher of the worlds, then He ALONE deserves to be worshipped. Worship is the exclusive and sole right of Allah.

"And your God is one. There is no other God. He is most Merciful and Benevolent."

(Surah Baqarah)

ii). Tauheed Fissifat (Unity in Attributes)

Tauheed Fissifat means no one is like in characteristics of Allah.

"O man-kind, worship your Lord, who created you and those before you, that you may become righteous."

(Surah Baqarah)

iii). **Tauheed Fil Afaal:** (Unity in Actions)

No body can do the actions like the Allah Almighty can do. It means that singling out Allah the Exalted with (the action of) creation, giving life, causing death, and all the types of regulation and administration of the dominion of the heavens and earth. He alone is the creator, The sustainer, The cherisher, The All Mighty, The Provider, The Bestower, and The Originator!

Allah says in Holy Quran:

"Indeed, within the heavens and earth are signs for the believers."
(Surah Al-Jathiyah) (45:3)

* **Concept of Tauheed:**

The concept of Tauheed is composed of the following attributes of Allah:

i). Oneness / Unity
ii). Sovereignty of Allah (Absolute)
iii). Omnipotence
iv). Eternal and Immortal.
v). All-Knowing.
vi). All mighty.
vii). Perfect

"There is none like unto Him ..."
(Quran)

* **Proof of the Unity of Allah:**

Vast, complicated universe beyond human comprehension and understanding but everything in i is well coordinated and working smoothly. Seasons come and go, sun rises and sets, earth revolving and rotating, day and night etc. All this implies tha there must be one "supreme" authority in control, because had there been more than one, there would be chaos and conflict.

III). Importance of Tauheed in Human Life:

* ### Significance of Tauheed:

All other laws, beliefs and commands of Islam stand firm on this foundation. Take it away, and there is nothing left of Islam. Tauheed is the call of all the prophets to their people, it is mentioned in Holy Quran:

> "And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities i.e., do not worship Taghut besides Allah."

(Surah An Nahl, Ayat 36)

* ### Impact of Tauheed upon the life of a Muslim/Individual:

1). **Inculcates self respect and self esteem:**

Since Allah is the only one who provides and maintains life, a person becomes fearless of other human beings. People who bow in front of Allah only, and do not beg anyone else as only Allah can solve their problems. یہ ایک سید جیسے تو گران ہے تیجے ہزار سجدوں سے دیتا ہے آدمی کو نجات

2). **Freedom from slavery and dominion of other human beings and non-living deities:**

This leads to the moral and spiritual development of Muslims.

3). **Modesty:**

Man realizes how powerless he is. He does not boast and is not arrogant, because Allah has given the power and Allah can take back.

4). **Make him dutiful, virtuous and upright:**

He knows that in order to succeed, he has to follow the path of Allah.

5). Distinction between Halal/Haram:
Allows him to make a distinction between good and bad/ Halal and Haram.

6). Brave strong and courageous:
Only Allah can solve problems and remove hardships. No need to bow down or ask humans for help or depend on their assistance too much.

7). Satisfaction and peace of mind and body:
No more fear of death, prepared for afterlife.

8). No loneliness and hopelessness
Believers never become hopeless and felt alone.

9). Obedient and determined:
Believers become obedient and determined.

* Impact of Tauheed upon Society (Collective)

1). Equality amongst human:
All are created by one Allah, all are son of Adam and Eve. All are created from same material, eradicates all distinctions with respect to race, caste, sex, class, etc.

2). Unity and Brotherhood:
Tauheed instills the concept of all Muslims belonging to one ummah irrespective of geographical distance. All believers are one body and when one part gets hurt, the entire body suffers.

3). Concept of Human Dignity:
Allah created man as His vicegerent on Earth, hence all men enjoy dignity and respect.

IV). Conclusion

The basic principle of Islam is tauheed; the belief in unity of Allah. It is revolutionary concept, especially during the time when it was revealed, and the starting point of Islam. Belief in the oneness and unity of Allah is the essence of Islam and is espoused in the Article of faith. It has special impact on human lives individually as well as collectively.

Question # 05

Extremism in its any form is a challenge to Islam. Discuss in the context of contemporary challenges faced by Muslim Ummah.

Extremism: A Challenge to Islam

Outline:

I. Introduction.

II. Definition of Extremism

III. Types of Extremism.

IV. Challenges faced by Muslim Ummah due to Extremism.

V. Strategies to contain Extremism.

VI. Conclusion.

I. INTRODUCTION

Islam is the religion of moderation. It opposes every form of Extremism. Extremism in its any form a challenge to Islam. It means extremism may take different forms, but all of them entail crossing or trespassing the acceptable boundaries, irrespective of whether this is in matters of religion or in any other affairs. Some strategies must be taken to contain extremism.

II. DEFINITION OF EXTREISM:

Extremism refers to the advocacy or support for extreme ideologies, often involving radical beliefs and actions. Extremist ideologies can manifest in various forms. It involves a departure from moderation and often entails a rigid and uncompromising adherence to specific

beliefs, principles, or goals. Extremist Idedogies can manifest in various domains, Including religious, political, social, or cultural spheres.

II. TYPES OF EXTREMISM

Extremist Ideologies can manifest in various forms, and they are not exclusive to any particular religion, ethnicity, or political ideology. Here are some types of Extremism:

1). Religious Extremism.
2). Political Extremism.
3). Ethnic and Nationalist Extremism.
4). Environmental Extremism
5). Cyber Extremism.
6). Economic Extremism.
7). Secular Extremism
8). Technological Extremism.

1). Religious Extremism

Religious extremism involves the radical interpretation and application of religious doctrines. It often leads to the justification of violence in the name of a particular faith.

*1. Examples:
Islamist Extremism, Christian Extremist, Hindu Extremism, etc.

2). Political Extremism

Political extremism involves radical idedgies and actions aimed at achieving political goals through non-conventional means, often disregarding democratic processes.

*1. **Examples:**

Far-left Extremism, Far-right Extremism, anarchist extremism, etc.

3). **Ethnic and Nationalist Extremism**

Ethnic and Nationalist extremism centers on the promotion of the interests of a specific ethnic or national group, often at the expense of others.

*1. **Examples:**

Ethnic Separatism, White Nationalism, Ethno-nationalist Movements, etc.

4). **Environmental Extremism:**

Environmental extremism involves radical actions in the pursuit of environmental conservations or animal rights, often involving direct action and civil disobedience.

*1. **Examples:**

Radical environmental groups engaging in sabotage, eco-terrorism, etc.

5). **Cyber Extremism**

Cyber extremism involves the use of online platforms to spread extremist ideologies, recruit followers, and carry out cyber attacks.

*1. **Examples:**

Online radicalization, recruitment through social media, cyber attacks for political or ideological reasons etc.

6). **Economic Extremism**

Economic extremism involves radical economic ideologies that advocates for extreme economic systems, often in opposition

to established economic models.

*I. **Examples:**

Radical Socialism, Extreme Libertarianism, etc.

7). **Secular Extremism**

Secular extremism involves radical ideologies that reject religious influence in governance and society, often advocating for strict secularism.

*I. **Examples:**

Militant atheism, anti-religious extremism, etc.

8). **Technological Extremism**

Technological extremism involves the use of technology for extremist purposes, such a cyber warfare, hacking, or the development of weapons for ideological reasons.

*I. **Examples:**

Cyber Terrorism, the use of technology for extremist propaganda, etc.

IV. **CHALLENGES FACED BY MUSLIM UMMAH DUE TO EXTREMISM**

Following are the challenges faced by Muslim ummah due to extremism:

1). Misinterpretation of Islam
2). Internal Conflicts.
3). Islamophobia
4). Radicalization and Recruitment
5). Global Terrorism.
6). Erosion of Cultural Heritage
7). Challenges to Religious Pluralism.
8). Intellectual Stagnation.

1). Misinterpretation of Islam

Extremist groups often manipulate and misinterpret Islamic teachings to justify their actions. This misinterpretation contributes to the negative perception of Islam and Muslims globally.

2). Internal Conflicts

Extremist ideologies fuel internal conflicts within Muslim - majority countries. These conflicts often leads to instability, loss of life, and displacement of communities, hindering social and economic developments.

3). Islamophobia

Extremist acts perpetuated by a small minority can contribute to Islamophobia, affecting Muslims worldwide. Discrimination, prejudice, and negative stereotypes can result in challenges related to employment, education, and social integration.

4). Radicalization and Recruitment

The recruitment and radicalization of individuals by extremist groups remain significant challenges. Factors such as economic disparities, political instability, and social alienation may contribute to susceptibility to extremist ideologies.

5). Global Terrorism

Act of Terrorism carried out by extremist groups can have severe global implications. These acts often lead to increased security measures, strained international relations, and negatively impact Muslim communities worldwide.

6). Erosion of Cultural Heritage

Extremist groups have targeted and destroyed cultural and historical sites, eroding the rich heritage of Muslim-majority countries. This destruction not only affects the tangible heritage but also undermines cultural diversity.

7). Challenges to Religious Pluralism:

Extremist ideologies may pose challenges to religious pluralism and co-existence within Muslim-majority societies. This can result in tensions between different religious and ethnic communities, hindering social harmony.

8). Intellectual Stagnation

Extremism can contribute to intellectual stagnation by suppressing critical thinking and diverse perspectives. Open dialogue and intellectual engagement are essential for addressing contemporary challenges faced by the Muslim Ummah.

V. STRATEGIES TO CONTAIN EXTREMISM

Addressing the above mentioned challenges requires a comprehensive approach that involves religious leaders, governments, civil society, and the international community. Key strategies may include:

1). Promoting Education
2). Counter Narratives
3). Community Engagement
4). Interfaith Dialogue
5). Global Cooperation

1). Promoting Education

Fostering education that emphasizes critical thinking, tolerance, and a nuanced understanding of Islamic teachings.

2). Counter-Narratives:

Developing and disseminating counter-narratives that challenge extremist ideologies and highlight the peaceful teaching of Islam.

3). Community Engagement

Encouraging community-based initiatives that address the root causes of extremism, such as social and economic inequalities.

4). Interfaith Dialogue:

Promoting interfaith dialogue to foster understanding and cooperation between different religious communities.

5). Global Cooperation

Collaborating at the international level to address the root causes of extremism, including political instability, economic disparities, and social alienation.

VI). CONCLUSION

In a nutshell, advocacy or support for extreme ideologies, often involving radical beliefs and actions is extremism. Extremism in its any form is a challenge to Islam and Muslim Ummah. Strategies should be considered to counter the extremism.

Question # 08 (b)

Write brief note on " Concept of Justice in Islam".

I. INTRODUCTION

The process of justice in Islam is eternal. Justice (Adl) is a key feature of Islam, which seeks to establish justice and balance in all spheres from economic to political, social, and legal. In essence, Islamic Justice accepts the principle that if Allah and His Prophet (PBUH) have decided something, we should not dispute that.

II. IMPORTANCE OF ISLAMIC JUSTICE SYSTEM

These are as follows:

1). A characteristic of Allah.

2). The primary responsibility of His Vicegent.

3). Every important aspect of Islam can be traced back to the concept of "Justice".

4). A transcendent duty that falls on everyone from an individual to the State and its functionaries.

III. PRINCIPLES OF JUSTICE IN ISLAM

Islam enjoins many principles of Natural Justice, such as:

1). Everyone is innocent unless proven guilty.

2). Criminal Prosecution must be proved beyond reasonable doubt (An innocent person should not be condemned, even if it means guilty persons go free).

3). Punishments should be severe to discourage future commission of crime.

4). Everyone is equal before the Law.

5). Factors that lead to crime must be curtailed socially : poverty, immortality, etc.

IV. CONCEPT OF JUSTICE

Islam as the religion of humanity, attaches great importance to establishment of justice and the suppression of tyranny. One of the fundamental objectives of the Islamic State, according to the Quran, is to dispense justice without fear and favor and in fair and equitable manner. The Quran emphasises the fact that one of the basic objectives of Allah is sending the Prophets and revealing the books is "that the mankind may stand forth in justice." Dispensation of justice is regarded as one of the most important duties after belief in God.

V. CHARCTERISTICS OF ISLAMIC JUSTICE SYSTEM

The characteristics of Islamic justice system are given below:

1). Equality before law.

2). Supremacy of Judiciary.

3). Appointment of Competent Judges.

4). Non-Interference of Executive and Legislature in Judicial Matters.

5). Head of the State having no Immunity

1). Equality before Law

The Islamic judicial system ensures equality for all citizens before the law. It does not recognise any discrimination on the basis of language, colour, territory, sex, or descent. Islam recognises the preference of one over the other only on the basis of Taqwa (piety or fear of God). Allah says in Holy Quran :

".." One who fears Allah most is the noblest in Islam." (49:13)

2). Supremacy of Judiciary :

The primary judicial function of Judiciary is to determine disputes, whether between private persons or between a private person and public authority. Judges must apply the law and are bound to follow Quranic Injunctions, traditions of the Prophet (S) and the decision of the 'legislature as expressed in statutes. In Islamic State, judiciary is the guardian of the constitution based on the Injuctions of the Quran and Sunnah of the Prophet (PBUH).

3). Appointment of Competent Judges

Independence of judiciary can hardly become reality unless competent judges are appointed in the Judiciary. The role of a judge is very crucial and critical because he had the power to award proper punishment to the criminals and also to decide civil cases on merits. To ensure full and impartial

justice according to the law of Islam in consonance with the will of Allah, qualified, powerful and fearless persons should be appointed as judges. The person appointed to it is a trustee and is accountable for the proper performance of the duties attached to such trust.

4. **Non-Interference of Executive and Legislature in Judicial Matters**

Judges can do justice only when they are absolutely autonomous to decide according to their own conscious and comprehension. It necessitates that there should neither be any interference in the affairs of the office of a judge nor should there be any sort of influence over the decision-making authority of judge from anybody. The Prophet (PBUH) was the executive head as well as the Chief Justice of the Islamic State. He had strongly opposed the interference of any person, may be very close to him, in the judicial proceedings.

5. **Head of the State having no Immunity**

Islam does not allow any discrimination because of race, colour, language, and religious affiliation or social economic status. All the human beings, for the purpose of the enforcement of law, are equal in the sight of Allah. The companions of the Prophet (PBUH) used to observe strictly the equality among the litigants. Once there was a dispute between Ubai Ibn Ka'b and Umar the Caliph. Zayd Bin Harisah was the judge.

Zayd spread carpet for Umar and during proceeding requested Ubay Ibn Ka'b to excuse the Caliph from oath. Umar noticed this injustice and sworn and said: "He would never let Zayd to be a Judge until Umar and an ordinary Muslims are treated equal by him". This event Indicates that Muslim rulers used to realize and respect the independence of their judges.

VI. CONCLUSION

Islamic Judical system follows God In the supreme authority of state. In this regard, Government can command more loyalty from citizens. To the fear of God people performs their duties very well and doing so there should be maintain peace and rules and regulations. There may occur less conflict in the state.

Question # 08 (c)

Write brief note on "Rights of Minorities in Islam."

I - MINORITIES IN ISLAM

According to United Nation (UN):

"A group numerically inferior as compared to the population are known as Minorities."

II - IDENTIFICATION OF MINORITIES

According to United Nation (UN); minorities are identified on the basis of:

i). Language
ii). Citizenship
iii). Religion
iv). Race.

III - WESTERN PERSPECTIVE OF MINORITY RIGHTS

1). **Congress of Vienna (COV) 1815**

For the first time witnessed in Congress of Vienna while remapping of Europe. Jews were the minorities from : Prussia, Russia, Austria.

2). **Congress of Paris 1856**

For the second time, the rights of minorities were witnessed from the Ottoman Empire during Congress of Paris 1856.

IV - MUSLIM WORLD'S PERSPECTIVE

Non - Muslims in an Islamic state is called Minorities. Islam is the first religion that granted equal rights without imposing equal duties on them.

Islam classified citizens into two categories:

1). Muslims.
2). Non-Muslims.

The word "Zimmis" (ذمی) is used for minorities in Islam.

V. BASIC RIGHTS ACCORDING TO ISLAM

1). Right to Life

According to Surah Maidah of Holy Quran:

"A person who took one life is equivalent to as if he killed the entire humanity."

2). Freedom of Religion:

There is no slavery/force in Islam. Allah says in Holy Quran:

لا اکراہ فی الدین

3). Protection to the Worship Places.

Islam instructs for the protection of places of worship. Minorities are free and are allowed to build their worship places in the Islamic state.

4). Respect and Honour

Minorities are equally respected and honoured in Islamic states.

5). Protection of Life and Property

Islam ensures the protection of the life and property of minority in Islamic states.

VI. POLITICAL RIGHTS' OF MINORITIES

Following are the minorities' political rights in Islam:

1). Minorities have right to vote.
2). Minorities have political representation.
3). Minorities have freedom of expression.

VII - LEGAL RIGHTS OF MINORITIES

Following are the legal rights of minorities in Islam:

1). Minorities have right to Justice.
2). Minorities have equality before law in Islam
3). Minorities have their own personal laws except a cruel or inhuman custom such as: sati.

VIII - ECONOMIC RIGHTS OF MINORITIES

1). Minorities have equal rights with Muslims in Bayt al-Mal and Zakat.
2). Minorities have right to trade or profession and to hold government services.
3). It prohibited taking or seizing these funds unjustly through theft, usurpation, damage or any form of injustice. This was practically applied the Prophet's (PBUH) promise to the people of Najran, as he said:

"The people of Najran and their surrounding areas would be under the protection of Allah and His Prophet Muhammad; their funds, religion, trade and everything small or big would be also safe ..."

IX. CONDITIONS ON MINORITIES FOR LIVING IN MUSLIM STATES

There are three conditions on minorities for living in Muslim states:

1). Minorities cannot abuse any Prophet.
2). Minorities cannot only preach their religion.
3). Minorities cannot spy or commit treason activities. of other religion.

8. CONCLUSION

Islam is a religion of love, mercy, and tolerance and is preaches freedom on belief and faith. It recognizes the rights of non-Muslims living in Islamic State. They were called protected people or Zimmies. Islam has given more minorities, not only the basic rights but also financial, legal and political rights as well.