

General Instructions

Day / Date

9st Mock

31

1. Give numbering to headings
2. Do not write lengthy paragraphs. Write medium sized paragraphs with headings.
3. Do not use table for comparison and contrast questions.
4. Draw figures/diagram/flowchart where needed.
5. Start new question from fresh page.
6. Give around 15 headings for 20 marks question.
7. Every question should have introduction and conclusion paragraphs.
8. Add Quran/Hadees references wherever possible.
9. Narrate incidents from the life of Holy Prophet (SAWW) and Khulafa-e-Rashideen.
10. Add one quotation of famous religious scholar in each question.
11. Change colour scheme for references to give them more visibility.
12. Manage time.
13. Wide page borders are discouraged. Should be reasonable.
14. Avoid writing wrong references.
15. Give more weightage to expressedly asked part/s of the question.

02) 1) Introduction

Zakat is one of the five Pillars of Islam and is, therefore, an obligatory act of charity or almsgiving for Muslims. It is a fundamental concept in Islamic finance and social justice. Accentuating the significance of zakat, the Holy Quran says:

And the example of those who spend their wealth seeking approval of Allah and assuring [reward for] themselves is like that of a garden on high ground which is hit by a downpour - so it yields its fruits in double " [2:271]

2) Key Aspects of Zakat

2.1) Religious Obligation :

As aforementioned, zakat is not an encouraged act but rather an obligation for those who meet the criteria.

2.2) Who is Zakat obligatory on:

Zakat is applicable on individuals who own wealth and assets that meet or exceed the Nisab threshold. Nisab is the minimum amount of wealth that makes one eligible for Zakat. Furthermore, the wealth should also remain above the threshold of ~~200~~ Nisab for ~~a~~ more than a lunar year [Approx 354 days]. Zakat is typically applied to specific categories of wealth, including gold, silver, savings, income.

2.3) Basic Needs And Debts Deduction:

Individuals are allowed to deduct the amount of their basic needs ~~or~~, essential living expense or outstanding debts. This means that only surplus wealth after these deductions is subject to Zakat.

2.4) Criteria for Zakat:

Zakat is 2.5% of the surplus wealth that one has owned for over a year. In context of precious metals

Maxim.....

Day / Date

one needs to have 7.5 tola of gold or 52.5 tola of silver to be eligible for Zakat. In terms of Agrarian production, it is compulsory to pay 10% from that which was irrigated with no inconvenience (by rain and stream) and 5% from irrigated land. Similarly one needs to offer 1 goat in Zakat if the individual owns 40 goats, or 5 camels or 30 cows.

Zakat	Amount due
7.5 tola Gold	2.5 %
52.5 tola silver	2.5 %
30 goats	1 Goat
5 camels	1 Goat
40 goats	1 Goat
land irrigated without inconvenience	10 %
irrigated land	5 %

Fig 1: Brief Table to elucidate Due amount

2.5) Timing of Zakat:

Zakat is typically paid annually. Muslims are encouraged to calculate and distribute it during the month of Ramadan or at any other time throughout the year.

2.6) Recipients of Zakat:

Zakat can be given to the poor, the needy, to those who are employed to collect zakat, to ~~captives or slaves seeking freedom~~. Additionally, it can be given to those unable to repay their debts, those striving in the path of Allah and to travellers who are stranded and in need of assistance. On the other hand, Islam also clarifies those who zakat cannot be given to, namely mosques, Aale Muhammad, spouse, Parents and children.

Importance and philosophy of Zakat?

3) Spiritual, moral And Social Benefits of Islam:

3.1) Spiritual Benefits:

3.1.1) Purification of soul:

Zakat has a profound impact on an individual. It purifies one's soul. It encourages one to overcome ~~the~~ greed and materialism, thus allowing them to focus on the more profound and spiritual aspects of life.

3.1.2) Obedience to Allah:

Zakat is an obligatory act of worship and obedience to Allah.

By fulfilling this duty, Muslims demonstrate their submission to God's commandments and His divine will.

3.1.3) Purification of wealth:

Zakat purifies one's wealth and possessions. By giving Zakat to those in ~~the~~ need, Muslims

cleanse their wealth of ill-gotten gains or greed, promoting a sense of purity in their financial matters.

3.2) Moral Benefits :

3.2.1) Cultivate Generosity :

Zakat encourages generosity and selflessness. It instills a sense of empathy and compassion for those less fortunate, prompting Muslims to share their blessings with others.

3.2.2) Moral Accountability :

Zakat instills a ~~set~~ feeling of moral accountability to Allah. It underscores the idea that individuals are accountable for how they use their wealth and resources, promoting ethical behavior.

3.3) Social Benefits

3.3.1) Wealth Distribution :

Zakat serves as a mechanism for fair redistribution of wealth & addresses economic disparity and helps to create a more equitable society by ensuring wealth is not concentrated in the hands of a few.

3.3.2) Poverty Alleviation :

One of the primary benefits of zakat is the alleviation of poverty. By redistributing wealth from those who have more to those in need, zakat alleviates poverty levels in muslim communities and ~~at~~ society at large.

4) Conclusion :

Zakat is a pillar of Islam and thereby an imperative facet of Islam. The benefits of zakat extend from social, moral to spiritual realms.

1) Introduction:

As it covers all ~~other~~ aspects of an individual's life and the functioning of a well-established society, Islam ~~surely~~ ~~doe~~ surely does not remain ambiguous on how to design a well-functioning, and flourishing, economic system of a state.

2) Contemporary Economic System:

It is evident that the once professed ~~and~~ economic system designed by the west and ~~put~~ forth set forth as the panacea for all economic woes has failed bring about economic prosperity. The system is rendered ~~inf~~ ineffective in bridging the gap between ~~the~~ rich and poor, as it for it is manifested in the increasing financial ~~gap~~^{gulf} between ~~the~~ global North and global south. This system, however, aims at preserving the interest of rich states and individuals alike, preventing the money to flow from the rich to poor.

3) Islamic Economic System:

On the contrary to the above, the Islamic economic system ensures the continuous



flow of wealth and aims at assisting the poor to gain most.

3.1) Rationale of Islamic Economic Systems

Economics is a science concerned with production, distribution and consumption of goods, services, wealth and resources. It is a significant issue in social structure of Islam, so significant that Allah did not leave the economic aspect to be determined by human intellect. The Quran categorically promises plenty for those who follow it and for those who turn away, it promises scarcity.

"But whoever turns away from my message, verily for him is a life narrowed down, and We shall raise him on the day of judgement"

→ 3.2) Accountability:

The Quran does not put off the realization of its fruits until after death. The economic condition of people constitute a pragmatic test for the soundness of the revealed guidance. Islam also exhorts individuals

to help the ~~poor~~ poor and downtrodden and promises that Allah will reward them ~~handsomely~~ handsomely befittingly. The Quran says in this regard:

"The example of those who spend their wealth in the way of Allah is like a seed which grows seven spikes, in each spike is a hundred grains...."

The Quran, in another verse emphasises on the importance of helping the poor in the following words:

"So give what is ~~due to~~ ^{due to} kindness, the needy, and the wayfarer. That is best for those who seek countenance of Allah, and it is they who will prosper"

3.3) Ensures sustenance for every one:

The Holy ~~of~~ Quran asserts that Allah has assured sustenance for every one. The Quran ~~stressed~~ stresses that no one should kill their offspring fearing poverty:

"Kill not your children for fear of want: We shall provide sustenance for them as well as you...."

Now a question arises that if Allah has assured sustenance for all, then why are millions dying ~~ato~~ around the world. The Quran answers this very aptly in the following words:

"And when they are told, "Spend ye of (the bounties) with which Allah has provided you," the Unbelievers say to those who believe: "Shall we then feed those whom, if Allah ~~to~~ had so willed, He would have fed, (Himself)? - Ye are in nothing but manifest error".

The verse signifies that Allah does not feed the hungry directly but the social order established enforces Divine laws to feed them.

3.4) Circulation of Wealth

Another aspect of Islamic economic system is the circulation of wealth. Islam encourage the flow of wealth through different strata and not only in upper strata. The critics might underscore that communistic societies deprive man of incentive to work. These critics, however, don't realise

is that by making the rich richer the poor fragments of the society are stripped of their due right and are driven to the verge of starvation.

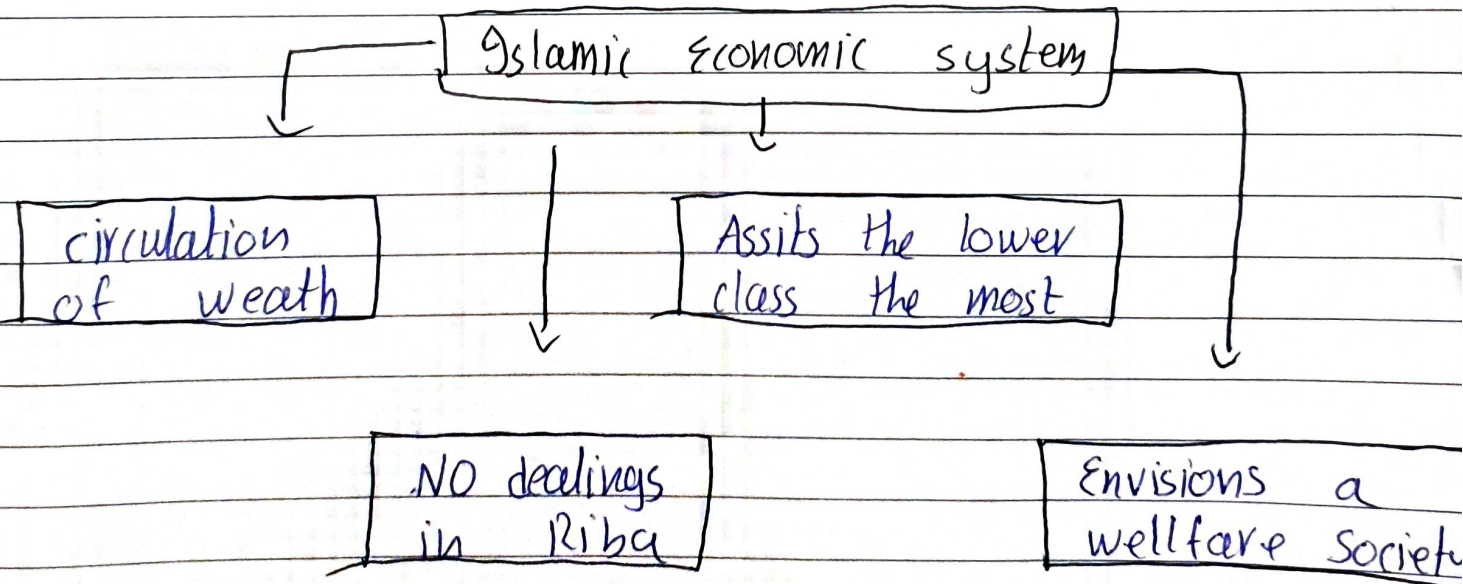
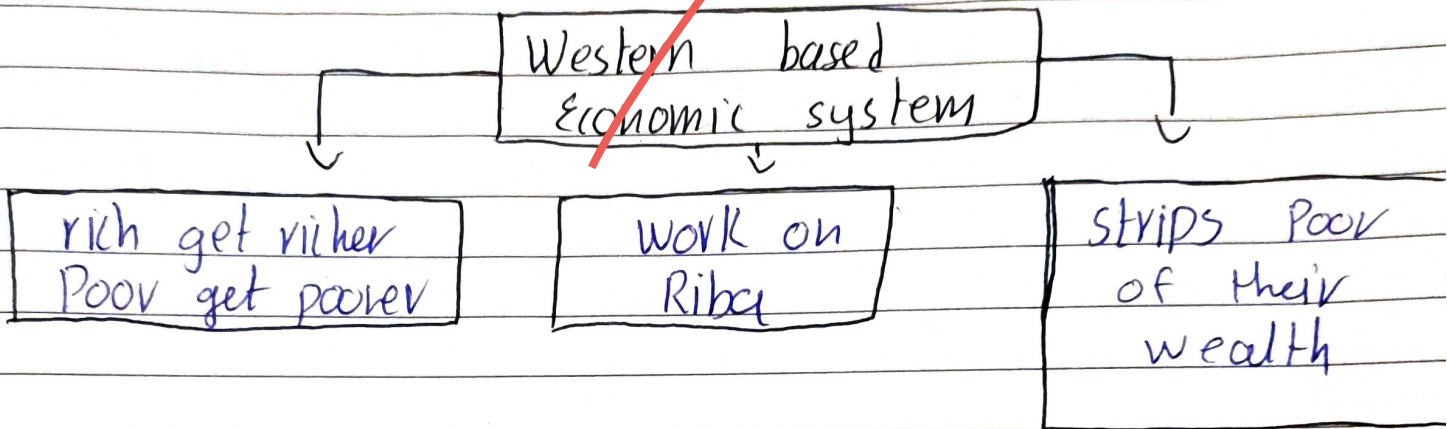


fig 1 : Side by side comparison of Islamic and western based economic systems .



4) Conclusion :

In a nut shell, it is evident that western ~~B~~ designed economic interest is only stripping the poor of their wealth and preserving the interest of the rich. However, the Islamic system counteracts the one above. If the Islamic countries vow to establish the Islamic economic system it can aid millions.

1) Introduction:

The 21st century is witnessing an exuberant increase in feminist movements. These movements aim to liberate women from social conformity and fight for women's rights. The UN defines women rights in the following words:

"Women's rights are fundamental human rights that ensure the equal social, economic, political and cultural opportunities for women, enabling them to fully participate and contribute to the society"

The women have been striving for centuries to procure these rights and are still struggling

Islam accentuates the rights, status and role of women in the society, and has endowed all these rights to women 1400 years ago, without the women having to struggle for them.

Maxim.....

2) 2) Role and Status of women in Different Cultures:

2.1) Arab Culture Before the Advent of Islam:

The Arabs used to treat women disdainfully. Women were regarded as mere objects. Female babies were considered as a humiliation and were abandoned. The Arabs used to follow practices of Female Infanticide wherein the girls, who were still infants, were buried alive. This practice was ubiquitous in Arab lands. Later Islam, after its inception in Arab, not only condemned this gross act but also prohibited it. The Quran says in this regard:

"And when the girl [who was] buried alive is asked for what sin she was killed"

2.2) Status of Women in Indian Culture:

The Indian culture is marred with some of the worst women treatments. The

Indians treated women as mere objects, betting and winning/losing them in games. Women were regarded as lesser creatures and were even sacrificed to please their gods. The relationship of man and wife was more of master and slave and the wife was cremated when her husband died.

2.3) Status of women in Greek:

The Greek considered women as embodiment of evil and abhorred them. Women had no share in inheritance and has no right to receive education. There were no laws to protect women's rights and their living conditions were inhumane.

2.4) Status of women in China:

The Chinese considered women child to be humiliation. Women were despised in societies. They had no rights and were only given derogatory jobs in communities.

3) Role, Status and Rights bestowed on women by Islam that contemporary Feminist movements are striving for:

3.1) Basic Humanity:

Islam accentuates that man and women are regarded as equals in terms of their humanity. Women are not to be treated as inferior creatures and disparaging them is not acceptable. Both genders are bestowed with dignity and have rights over the other. Quran says in this regard.

"And for women are rights over men similar to those of men over women"

3.2) Respectful Treatment:

Islam elucidates that women are to be respected through out different stages of life. Whether she is a daughter, wife or mother, Islam has kept the status of women in

high regard. The elevated status of women can be discerned by the hadith wherein Prophet ^{Pbuh} said:

"The Best of yous are those who are best to their women"

3.3) Financial dealings & property ownership :

Islam has given right to own property and to conduct financial dealings. Muslim women have the right to buy or sell properties that they own, or to invest to enhance their profits. Such dealing cannot be prevented in any muslim state as it is one of the fundamental rights conferred to women by Islam.

3.4) Right of Education :

The fabric of Islam accentuates education and this right is not only limited to males but also extended to women. Islam ~~not only~~ allows women to receive the best education. Underscoring the significance of education, Prophet ^{Pbuh}

said:

" Seek Knowledge is compulsory on every muslim"

'every muslim' in the above hadith explains that it is referred to both man and woman.

3.5) Receive Share of Inheritance:

Islam permits women share in inheritance. Before the advent of Islam no similar right was granted to women. ~~but~~ Islam, not only permits women a share but also prohibits the denial of such to women. The Quran states:

" For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much - an obligatory share."

3.6) Right to Divorce / Khula:

Islam Permits women to end the

marriage if she faces any problems with ~~mar~~ her husband. The right of divorce, albeit discouraged by Islam for any frivolous reasons but under serious circumstances, can be exercised by both male and female.

3.7) Freedom of Marriage:

Forceful marriages are prohibited in Islam. The assent of woman is compulsory for her marriage. Islam gives no one the authority to force any woman into marriage, not even her guardian. Highlighting the significance of a woman's consent in her marriage, Prophet ^{Pbuh} said:

"An ayyim must not be wedded unless she is asked, and gives her approval. And a virgin must not be wedded unless she is consulted!"

4) Conclusion:

In a nutshell, many rights that feminist movements have obscure through struggles, or the rights they are striving for are already endowed to women by Islam, and there remains no ambivalence of high status of women in Islam. Maxim.....