

Islamic Studies

Q.3 System of Zakat and Sadkat
Impacts on social, moral and spiritual life

Ans: Synopsis

- 1- Introduction
- 2- Concept of Zakat
- 3- Concept of Sadkat
- 4- Impacts on:
 - i- Social life of human
 - ii- Moral life of human
 - iii- Spiritual life of human
- 5- Conclusion

1- Introduction

Islam is a religion with complete code of life. It is a religion which not only guides for spiritual and worship life, but it also provides a complete set of instructions to live a life with dignity and respect. Economic system of Muslims is guided with Islamic teaching in the light of Holy Quran and Hadith. Two key factors of this system

are Zakat and Sadkat. Zakat is obligatory giving as one of the five pillars of Islam. It is charitable contribution based on earnings of Muslims. Sadkat is often expressed as gratitude, purity and generosity. Both acts have great social, moral and spiritual impacts on life of human being. Such system with proper implication and practice is capable of elevating the financial status of Muslims.

2.

Concept of Zakat:

Zakat as mandatory obligation with of 2.5% of annually saving charity, has two meanings

i. **Purification:** cleanse of Zakat recipient's heart with elimination of envy feeling as process of purification.

ii. **Growth and fertility:**

With circulation of wealth by giving money to needy people, it helps growth and fertility system from rich to poor.

Contextual meaning:

Zakat (almsgiving) is considered

to be expression of devotion to Allah Almighty and to purify wealth and achieve salvation in return "It purifies wealth and soul" as quoted by Prophet Muhammad (peace be upon him). It was made obligatory in 2nd Hijri and been addressed in Quran for "82 times" for Zakat completion. Prophet (ﷺ) said that Muslims believe that everything belong to Allah and everything is given them is blessing of Allah. Thus Zakat is blessing as financial obligation to pay their some net property.

Allah says in Quran:

وَالْوَالِزَّاتُ وَمَا تَقَرَّمُوا لَآتُفَتْهُ مِنْ خَيْرٍ
تَجِدُوهُ مِنْ بَيْنِ أَيْدِيكُمْ
"And give Zakat, and whatever good you put forward for yourselves; you will find it with Allah. Indeed Allah of what you do is seeing"

(Surah Baqarah, verse: 110)

This verse describes the likeness and blessing as reward of Zakat from Allah Almighty. In Quran, Allah has mentioned 8 recipients of Zakat. Zakat expenditures are only for

the poor and needy, for those employed to collect Zakat, and for bringing hearts together, and for freeing captives, and for those in debt, and for those in the cause of Allah, and for the traveller - an obligation by Allah and Allah is Knowing and Wise

(Surah Al-Tawba: V: 60)

The mentioned verse has given eligibility for recipient as needy, poor, captives, zakat collectors, new converts of Islam, cause of Allah, debtors and Travellers.

3. Concept / System of Sadkat (Charity)

Sadkat is an Arabic word which means charity and righteousness in literary sense. In contextual meaning it is an act of generosity, benevolence and voluntary charity. It is a form of worship that holds a major place in Islamic faith. According to teachings of Quran, it is about voluntary charity when one finds his wealth benefactor

for any one in need. It is not mandatory unlike Zakat. It is done purely for Allah's sake. It can be in various forms including money, clothing, food and other goods.

Sadkat tremendous virtues.

It is a system to help destitute members of society and to deal economic challenges. It is mentioned in Quran for "13 times". Allah says in Quran:

الَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً أُولَئِكَ أَتُوبُهُمْ وَأُولَئِكَ هُمْ تَحْرُفُونَ

Those who spend their money & wealth by night and by day, secretly and publicly, they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.

(Surah Bazarah, Verse: 274)

Sadkat is giving alms with our choice to get reward from Allah Almighty. Zakat can also be considered one of the Sadkat's type as Prophet said: While nisab for Zakat is urged as per sort of wealth i.e 7.5

tola of gold. Sadkat does not redeem any criteria. It can be even an effort of physical help or sincere advice. Thus charity is declared as a form of compensation.

Allah says in Quran:
"If you give charity, then it is better for you, if you only knew"

(Surah Baqarah, Verse: 280)

In many Hadiths, Prophet ^(ﷺ) emphasized on Sadkat. He said:
"even a kind word or smile is also sadkah."

"Sadkah removes seventy gates of evil."

4. Impacts on life of humans:

As a process of purification and growth, Zakat and Sadkah have deep impacts on social, moral and spiritual life of human beings.

i. Spiritual Impacts:

Zakat and Sadkat cheer the feelings of submission and obligation. Charity makes a believer satisfied

and he feels justified for his deeds. It raises feelings of goodness and prevents feelings of envy and evil doings. As a whole, Charity makes a believer connected with his creator from whom he seeks blessings. For receiver charity raises firm belief to mercy of his creator with a sense of meekness and humility.

ii-

Moral Impacts:

Charity raises feelings of meekness and humbleness. It cheers feelings of care and respect for others by closing a almsgiver to Allah Almighty. It develops society of virtue where dignity, norms and values are practiced. Almsgiver poses good character by relieving from pains and sufferings. It cheers mores of sincerity, loyalty, honesty, generosity, justice and care.

iii-

Social Impacts:

Greatest feature as social impact of Charity is well-being and sustainable economic system (which eliminates the evil of poverty) and is the key for progressive society

It circulates wealth from rich to poor that eliminates the feelings of greed and cunning and builds social welfare system. It ensures justice and respect for every segment of the society by ensuring balance between weaker and stronger members of a society.

Allah says in Quran:

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ

"(He) Who gives his wealth to purify himself"

(Surah Al-Lail, verse, 18)

5.

Conclusion:

Zakat and Sadkat are the acts of almsgiving and charity in a bid to purify soul and wealth. Islamic teachings guides for completion of the worship to build a better living style based on justice and virtues. Charity ensures highness of characters by making moral, social and spiritual impacts on humans. Zakat and Sadkat help to build sustain socioeconomic system.

Q.2

Islamic Concept of Day of Judgement and Its Impacts

Ans:

1

Synopsis
Introduction

2.

Islamic concept of Day of Judgement

i-

Belief in Resurrection

ii-

Life hereafter: Dogma

iii-

Scriptural revelations as
divine guide: Universality

iv-

Good and bad actions: Accountable

v-

Rewarding system

3-

Impacts on human life

i-

Impacts on individuals

ii-

Social impacts: Harmony

iii-

Collective life impacts:

Moral and spiritual impacts

4-

Conclusion

1-

Introduction:

Death is one of the few indisputable facts of life. Regardless of race, colour, faith and status, we will die. Islam teaches that one's life does not end on earth; rather it is followed by eternal life of the hereafter. This Pamphlet explains the concept of

Day of Judgement. Muslims believe that this earthly life will be counted in their eternal life when they will be questioned for this earthly life and deeds they do here. This belief has major impacts on individual, collective, social and moral life of believers, while instilling hope for healing in a perfect world where Allah Almighty's ultimate justice will prevail. It is the bedrock of Islamic teachings and beliefs.

2. Day of Judgement:

Day of Judgement as said Akhiraat which means "things to happen later on," is one of the fundamental beliefs of Islamic ideology. In Islamic teachings ^{the} day of judgement means when all the people will be raised again after their death.

And they will be judged by Allah according to His law. This is an important element of muslim's faith.

Those who do not believe in Akhiraat are out of the fold of Islam.

The holy Quran says:

وَالَّذِينَ آمَنُوا بِرَبِّهِمْ وَأَنَّهُمْ
يَوْمَ يُحْمَلُونَ عَلَى الْعَرْشِ
يَوْمَ لَا يُغْنِي عَنْهُمْ كِبَارُ
عُمُرِهِمْ شَيْئًا وَلَا يُنْفَعُ
لَهُمْ حَسْرَتُهُمْ فِي شَيْءٍ مِّنْ
أَعْمَارِهِمْ حَتَّىٰ يَأْتِيَ السَّاعَةَ
وَهُمْ كَالَّذِينَ لَا يُحْسِنُونَ
حِسَابًا

"And they believe in the day of judgement."

(Surah Bazarah, verse: 04)

This verse points the fundamental element of believers as believe in the day of judgement.

i. Belief in Resurrection:

According to Islamic teachings, mankind after their death do not completely finish but their souls are present and a time will come when for second time their souls will enter their bodies and will be made alive again with the order of Allah. All mankind then will be taken to task by Allah Almighty and they will be responsible for their deeds and actions they performed in the world.

The Holy Quran says:

لَئِنَّمَا لَآتِيَنَّكُمُ الْمَوْتُ
أَوْ تَأْكُلَنَّكُمُ الْقُبُورُ فَأَنَّا
نُحْيِيكُمْ ثُمَّ نُعْذِبُكُمْ
بِمَا كُنْتُمْ تَعْمَلُونَ

"Then, indeed you, on the day of (resurrection) judgement will be resurrected."

(Surah Muminon, verse: 16)

This verse depicts the core of Islamic concept of the day of judgement with belief in eternal life that will start after resurrection of believers.

ii Life hereafter = Fundamental dogma

Belief in Akhirat as life hereafter is the fundamental dogma of Islam. It is a belief of leading to another life as hereafter with a belief that death does not end a life, rather it opens doors for second eternal life of believers. Death is certain time for grave as described in Quran that two places about souls as "Jann" and "Sijeen". Quran says:

وَإِذَا السُّلُوفُ أُنزِلَتْ

And when the souls are paired

(Surah Takwir, verse: 07)

It tells about restoring life on the day of judgement when every believer will be accounted for his actions and deeds.

iii.

Scriptural revelation = Universality
Muslims believe that they will return to their Lord when they die and death is a part of a continuum which stretches into ~~order~~ eternity. Due to this faith in Allah Almighty who created this universe and sustains it, Muslims rely on divine guidance for glimpse of reality invisible to human eyes. Divine guidance comprises prophetic examples and scriptural revelations as holy books: prophets as Moses was given Torah, Isa was given Bible, Dawood was given Zaboor and Prophet Muhammad was given Quran. These revelations are guidance to for exploring about universality of the day of judgement. Quran says: "Every soul will taste death then to Us will you be returned" (Surah Al-Ankaboot, verse: 57)

iv.

Good and bad deeds:

It is the belief that Akhirat calls for accountability of every individual. Every soul will be

asked for his deeds he had done in earthly life. Every soul will be resurrected to accountable for his life - Quran says

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ
So, whoever does an atom's weight of good will see it, And whoever does an atom's weight of evil will see it"

(Surah Al-Zalzala, Verse; 7-8)

Same concept of deeds has been addressed in Surah An'am, verse 160; Surah Namal, verse 89; Surah Qasas Saajaat, Naba and many other surahs of the holy Quran.

v. Rewarding System:

Those who succeed will be afforded all kinds of rewards and will be happy and they will enter the paradise whereas who violated the divine commandments, their place will be hell, a place of blazing flames. These are rewards as per deeds of believers -

Quran says:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَإِنَّ الْفَاجِرِينَ لَفِي جَهَنَّمَ

"Certainly, people with good deeds will be in paradise and those with wrong deeds will be in hell"

(Surah Al-Infal verse, 13-14)

Allah will weigh everyone's deeds according to His Mercy and His Justice, forgiving and multiplying rewards for many noble deeds. One with goodness will be rewarded generously and one whose evils and wrongs outweigh his virtues will be punished.

3. Impacts on human life =

The day of judgement belief has core impacts on human life. With the belief of fixed life and nobody immortal nor escaping death, mean all will die.

كُلُّ لَاحِقٍ ذَاتِ نَفْسٍ أَلْوَتٍ

"All living things will taste death"

(Surah Dal-e-Imran, V: 185)

i. Impacts on individuals:

The belief in Akhirat gives the sense of consciousness and accountab-

ility. It raises feelings of taqwa, patience, self control, piety, fear of Allah Almighty, focused attention on actions. Every individual pursues virtues of good doing and respect and care for others because the belief in Akhirat points rewards for every act.

ii. Social Impacts:

The belief in Akhirat creates a harmonious system. It builds a society with justice, equality, respect, accountability and transparency. Obeying divine commandments emphasizes on virtues and morality in social acts. It embodies humanity, unity, less interest in worldly life, sense of sharing and caring, purity of heart and positive thinking. It eliminates vengeance feelings from believers and builds just society. Prophet (ﷺ) said "This world is the farm of Akhirat" where deeds done will give fruits in the day of judgement. Thus, the belief in Akhirat leads to ideal society.

iii. Collective life impacts: Moral & Spiritual

Prophet Muhammad (ﷺ) said: "Love one another for the sake of Allah's Colours as you will be rewarded on the day of judgement." With punishment and reward system collective life becomes more meek and humble with dignity of man and self respect. Sense of responsibility, equality, charity, discipline and virtues of caring are impacts of the belief.

4. Conclusion

The life of this world is temporary and the life of here after is eternal and permanent. This world is farm of Akhiraat. As a farmer sows crops in the farms and reaps, thus believers will reap the rewards of sowing deeds on the day of judgement. We sow actions good or bad, and results will be given on the day of resurrection. Surah Qayamah narrates the complete divine guidance of the day of judgement. It brings individual, collective and social life's impacts and leads to a peaceful and respectful lifestyle.

Q.7

Economic principles of Islam in Social Justice, Applicable in Modern time

Ans:

Synopsis

- 1- Introduction
- 2- Economic system in Islam
- 3- Social Justice and Economic System
- 4- Principles of economic system of Islam and social justice
 - i- Riba: war against Allah
 - ii- Economic well-being
 - iii- Code of Trade
 - iv- Prohibition of extravagance
 - v- Abolishment of Slavery
 - vi- Circulation of wealth: Charity
 - vii- Lawful earning: Dislikeness for beggary, bribery and theftness
- 5- Application in Modern times
 - i- Taxation
 - ii- Abolishment of interest
 - iii- Functioning Zakat to eliminate poverty and injustice
 - iv- Equal distribution of resources
- 6- Conclusion

1- Introduction:

Islam as a deen provides complete code of life. It guides for a life with dignity and respect. Economic principles of Islam give way for a balanced lifestyle as assurance of social justice. Social justice calls for equality of citizen and economic principle emphasize on equality and justice. Islam as a universality based religion provides solutions to the problems of every age. Modern times' challenges have solution in economic principles. The need is only of implication to ripple the fruits.

2- Economic system of Islam:

Economics means management of scarce resources for a maximum population. It involves three major factors as production, demand and supply, and consumption. Islamic economic system ensures safety and validity of all three factors with respect of social uplift. It emphasizes on lawful earning and discourages malicious practices of earning and storing wealth. Such features make this system one of

3- the most important systems in the world.
Social Justice in the light of Islam

Social justice ensures equality of every citizen. It calls for rightful distribution & providance of food, shelter, clothing and economic opportunities. Islamic ideology is based on these feature which ensures dignity and respect of every member of the society. Quran says

وَتُؤْتُونَ مَنْ تَشَاءُ وَتُذَلُّونَ مَنْ تَشَاءُ

"You honor whom you will & humble whom you will." (Surah Bazarah, V: 26)

4. **Economic principles in the light of Social Justice:**

Islam is the religion of justice that calls for equality of all. So economic principles of Islam are purely based on social justice along with ensurance of social equality.

i- **Riba: War against Allah**

Islam prohibits interest as in Arabic language called Riba. Quran says:

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الرِّبَا وَيُزِيلُ الرِّبَا وَيُزِيلُ الرِّبَا

"Allah destroys interest and gives

increase for charities."

(Surah Bazarah, Verse 274)
There has been more than twenty times in the holy Quran where Allah (SWT) prohibits for interest as it gives rise to social evils.

ii. Economic well-being

Economic well-being guarantees the prevailing of social justice and economic principles of Islam emphasize on economic well-being of every individual by providing charity based commandments to believers. Allah says in the holy Quran:

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ آتَاكُمْ الْمَوْتُ

"And spend from what We have provided you before death approaches one of you."

(Surah Mumajizon, V: 10)

It is one of the fundamental principles of Islam which uplift the virtues of a society.

iii. Code of trade:

Economic principles of Islam emphasize on code of trade with mutual consent as agreement and

satisfaction of all parties involved in trade. There should be no mean of exploitation of any party. In sense of social justice every individual has right of holding property and doing business and Islam provides such rights with just and honesty-dealing. Allah says in the holy Quran:

"Believers! Do not devour one another's possessions wrongfully; rather than that let there be trading by mutual consent."

(Surah Nisa, Verse: 29)

Prophet (ﷺ) said: "The one who deceives is not from us."

iv. Prohibition of extravagance:

Islam prohibits extravagance of wealth by calling it a practice of evil. For a equal society, the extravagance is like terminate that eats up the morality. Quran says, For, Allah does not like those who go to excess.

(Surah A'raaf, V: 31)

Islamic principle of prohibition of extravagance prevents injustice and greed.

v- Abolishment of Slavery.

While preserving human dignity, Islam abolishes slavery of humans in the name of job or work. Prophet (ﷺ) said "Give dues to a labor before his sweet disappearance". Islam uphold respect for work and labor. Hazrat Umar, the third Caliph of Islam said: "If a mother is giving birth to her child as an independent and free being then no one has the right to make him or treat him as a slave."

vi- Circulation of Wealth, Zakat

Islam provides a complete financial system that is based on circulation of wealth which gives an opportunity to poor people to raise their social status and financial conditions. Zakat as abrogating as an obligatory worship and Sadkat as a non-obligatory, voluntary worship are two key means of circulation of wealth. Allah says in the Quran
And spend from what We have provided for them secretly and publicly.

(Surah Al-Raid, Verse: 22)

This principle builds a balanced society.

vii Lawful earning: No beggary,
bribe & theftness:

To achieve the essence of social justice, Islam emphasizes on lawful earning. In the form of Bai't-ul-Mab, Islamic principle of economic provides right and just way of earning. It also discourage and dislike beggary, bribe and theftness because such acts rob social peace and lead towards social decay. Prophet^(saw) said "Do not give your charity to a person who is capable of lawful earning."

5. Application in Modern times:

Today, mankind is facing a great number of challenges. Among these economic fight stands out. This problem is mother of many evil-practices as societal ills. Islam as universe religion narrates solution for every age. Mankind just need to apply economic principle of Islam in current scenarios to get the problems resolved. Islamic framework provides a complete set of guidance and application.

i- Taxation:

Islamic taxation system offers direct tax while discourages indirect tax system. Governments need to put liable taxes on goods and agriculture to generate revenues. Such taxes should be impartial and based on equality and share of property. Such system will resolve economic problems.

ii- Interest free economy:

In a world of soft imperialism, interest makes rich as richer and poor gets poorer. This is why Islam abolished interest. Today, world 80% wealth is in the hands of 1% people because of interest. Interest free economy is cure for fragile economy.

Allah says in Quran:

"And give up what remains of interest."

(Surah Bazarah, V, 278)

Social justice can be ensured after leaving interest.

iii- Functioning of Zakat:

Zakat is backbone for financial circle of a society. It allows circulation of wealth. It transfers wealth from upper class to lower and middle class.

Proper functioning of Zakat as an obligation - will be sufficient to eliminate poverty and other economic problems. It also brings social harmony. Allah says in Quran Zakah givers will get a great reward (Surah Nisa, V2 162)

iv. **Equal distribution of Resources:**

Islam emphasizes on equality with equity. Public administrators are entrusted with the responsibility of distributing resources equally. All the Caliphs of Islam took strict cautions to make equal distribution of resources because it is pameca.

6- **Conclusion:**

Economic principles of Islam bring a true essence of social justice and give a path to governing bodies to deal with economic challenges of contemporary world. The need is only of proper application those principles in modern periods. By this mankind can overcome the complex net of economic problems.

Notes

Q.18 (a) Shariah and different sources

Ans:

- Synopsis**
1. Introduction
 2. Concept of Shariah: Islamic law
 3. Sources of Shariah
 - i. Primary: Quran & Hadith
 - ii. Secondary: Ijma, Qiyas and Ijtihad
 4. Importance of Shariah in human life
 5. Conclusion

1- Introduction:

Shariah refers to law of Islam gives a complete path for living a life with dignity. With broader meaning of life, Shariah provides laws with practical examples from the lives of prophet ^{and} his companions. It has 4 main sources for better understanding about life from divine commandments as revelation. The true essence of life is enshrined with Shariah.

2-

Concept of Shariah: Islamic law

The term Shariah comes from the Arabic word "shariah" which

path or way. It refers to Law of Islam and your main sources of Muslims law. Such laws are provided as guidance for Muslims to live a life with dignity and respect. Shariah is fundamental form of Islamic teachings because it has practical examples.

3- Sources of Shariah:

Shariah is divided in two key forms as primary source that comes from divine revelations and actions of prophet (no) and secondary source which is based on new world's problems and solutions by resemblance, reasoning and analogy.

i- Primary Sources:

Primary sources as divine book of Allah Almighty Holy Quran and its practical example from the life of Prophet Muhammad (PBUH). These two are authentic sources to learn Islamic laws.

a. Quranic guidance:

Quran is a book of teaching a complete conduct of life. It is an errorless book which is protected from

any external addition. Allah says:
إِنَّا نَحْنُ نَزَّلْنَا الْقُرْآنَ وَإِنَّا لَنُحَافِظُونَهُ

Indeed, we have revealed the Quran,
& verily we will preserve it. (Al-Hajj-V: 9)

b. **Hadith and teachings of Prophet Muhammad (PBUH)**

Second part as practical example of Shariah is based on saying, actions and teachings of Prophet (ﷺ). He followed the guidance of Allah and set best example for mankind, that even non-muslims admired the personality of Prophet. Allah says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

There has certainly been best example in the life of Messenger. (Al-Ahzab, V: 21)

ii. **Secondary Sources:**

Secondary sources of Islamic laws are based on resemblance, reasoning and analogy seeking patterns of current issues with the ancient issues. It includes moral and religious obligation with ethical values

a. **Ijma (Consensus)**

It is defined as the consensus of the companions of the Prophet (ﷺ) or Muslim jurists of first three centuries of

the Hijra. It is used in an Islamic society to overcome a problem which could not be found in the Quran and in Sunnah. Prophet said to "look what people unanimously agrees upon for a problem."

b. **Qiyas (Analogical reason):**

Qiyas means Judging by comparing with something due to resemblance. The analogy from the Quran, the Sunnah and Ijma collectively build an Qiyas to solve a problem for something legal. Islamic jurists may use an analogy and legal precedent to decide on new case law. Hadiths support this type of problem solving pattern as guided by Prophet (PBUH).

c. **Ijtihad:**

It literally means striving, expending of maximum effort in the performance of an act. It is based on the conclusion of Qiyas and Ijma to find new-made problems. Ijtihad helps to find solutions of complex cases. In its technical sense it can be defined as a process of legal reasoning to rationalize law based on Quran & Sunnah.

4- Importance of Shariah in human life: Islamic law

Shariah is beyond just a set of rules. It's a way of life. It encompasses everything from what foods to eat to how one should dress. It 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 with proper answers.

5- Conclusion:

Shariah as Islamic laws are guiding principles for Muslims to live a life in accordance of Allah Almighty. It has vast scope to address problem of every age. It has two ~~pr~~ sources. Primary source is based on divine commandments and Sunnah as practices of Prophet; and secondary source based on Qiyas, Ijma and Ijtihad to find solution by reasoning, analogy and striving efforts. It offers moral encompasses social harmony, spiritual guidance and economic justice.

Notes

Q.18 (c) Rationales of Accountability in Islam

Ans:

Synopsis

- 1- Introduction
- 2- Concept of accountability in Islam
- 3- Rationales of accountability
 - i- Everyone responsible for his/her actions
 - ii- Sovereignty of Allah Almighty
 - iii- Sense of responsibility with power
 - iv- Justice and equality
 - v- Ensure social justice
- 4- Accountability as key pillar of Islamic ideology and the day of judgement
- 5- Conclusion

1- Introduction:

Accountability is one of the core issues of Islam. It points towards responsible behaviors and actions of everyone and equal in the eyes of Allah (SWT). Allah has created humans with a purpose as Khalifa to fulfil our duties to our Lord and we are responsible for our every action. Accountability has

dual meaning for both earthly and eternal life. Accountability has some rationales which explore a broad concept and practice of accountability.

2.

Concept of Accountability

Accountability means to have assured check and balance system under the light of rule of law without any discrimination from servant to public and from public to rule cadre. It is the fundamental of good governance because it ensures equal rules and laws for every individual regardless of his social and political status. Islam addresses accountability as tool to ensure equality and justice among members of Islamic society.

3. Rationales of accountability

Accountability builds trust within an organization. It ensures sense of responsibility with consciousness about sovereignty of Allah Almighty. Rationales of accountability give a complete set of guidance for Muslims to build a society of justice and equality.

i.

Responsibility of actions

Accountability encompasses responsibility

for actions. Even Islamic caliphs feared from being accountable in the eyes of Allah for the power they had been entrusted. Such rationale of accountability disapproves chaos and disruption of society.

ii- Sovereignty of Allah:

Islamic ideology is embodied with the belief that only Sovereignty of Allah is reality, not sovereignty of rulers and states. The concept is one of popular vicegerency, shared by all believers that the only sovereignty holder is Allah and all powers belong to Him. Quran says: "Say, 'O Allah, Owner of sovereignty, You give sovereignty to whom You will'" (Surah Al-Imran, Verse: 25.)

iii- Sense of responsibility with power

Accountability with its duality raises sense of responsibility with power holding rulers. Quran says: God has promised those of you who have faith and do righteous deeds that He will surely make them successors. (Surah Al-Nur, Verse: 55.)

Such successors' position will surely

make rulers accountable to their Lord. This sense of being accountable makes a ruler humilitate, meek, kind and responsible to the grieves of public. Thus, accountability uplifts self-awareness and responsible usage of power.

iv. Justice and equality.

Accountability ensures justice and equality for every segment of the a society. When accountability is practiced regardless of any discrimination than equality and justice prevails that build progressive societies. Islamic belief is counted for every believer's action and its justification. It opens doors for transparency and good governance.

v. Social Justice

Social justice means providing equal opportunities and rights for all citizens by ensuring rule of law and supremacy of law. These features are protected by accountability which holds every citizen accountable for his bad actions. Government officials being accountable for their assigned tasks.

strive for fulfilment of the needs of the citizens equally and rightfully, food, shelter, clothing and economic justice. Thus only an accountable system can ensure social justice as guided by Islamic principles.

5. Accountability: Key pillar of progressive society

Virtues of accountability along with rationales are the pillars of a progressive society.

Accountability preserves rights of all citizens and ensures a just system of social practices and that just system nurtures loyal, honest, sincere and trustworthy members.

6. Conclusion

Rationales of accountability as sense of responsibility, self-awareness and justice and equality bring best within social fabric. Accountability with dual meanings for both worlds gives a sense of fear of Lord and it prevents social ills and evil practices. Society free from evil practices build a generation of characters with high morals.