

CEN0:3 INTRODUCTION:-

The system of zakat and Sadqah hold significant importance in Islam's teachings. Its implementation has great impacts on life, including social, moral and spiritual dimensions.

ZAKAT:-

Zakat is one of the five pillars of Islam, it is an obligatory form of giving. Muslims who meet a specific criteria which is; 2.5% of ones surplus wealth. or who have 7.5 tola gold or 52.5 tola silver are obligated to give in zakat.

The zakat is supposed to be given annually to support the less fortunate.

The Prophet Muhammad (P.B.U.H) emphasized the significance of zakat in numerous hadiths, making it a duty for all Muslims to fulfill.

Social impact of zakat:

a) Wealth Redistribution:-

Zakat acts as a mechanism

for redistributing wealth, fostering social equality and getting rid of poverty.

It is mentioned in the Quran;
"And those within whose wealth is a known right for the deprived"
(Quran 70:24)

This ayah highlights the right of the one deprived of wealth and the emphasis on wealth distribution.

b) Community Cohesion:-

Zakat creates a sense of community and mutual responsibility, as those who have more to contribute to the welfare of those in need.

Moral Impact

a) Generosity and Compassion:-

Zakat cultivates a sense of generosity, compassion and empathy towards those facing financial issues.

It is mentioned in the Quran,
"The alms are only for the poor and needy, for the cause of Allah, a

duty imposed by Allah:

(Quran 9:60)

This ayah states the different categories of people who are eligible to receive zakat indicating the comprehensive nature of its' impact.

b) **Accountability:**

The zakat instills a sense of accountability among the wealthy people. Reminding them of their responsibility to the society.

Spiritual Impact:

a) **Purification of wealth:-**

Zakat is seen as a means of purifying one's wealth, acknowledging that all these materialistic possessions are ultimately given by Allah s.w.t.

It is stated in the Quran that "Take alms out of their property, you would cleanse them and purify them, then pray for them; surely your prayer is a relief to them".

(Quran 9:103)

This ayah shows the purification of wealth through the act of giving

Zakat, and the spiritual benefits associated with it.

b) Spiritual Growth:-

The regular payment of zakat is considered as a form of worship, enhancing spiritual growth and devotion towards Allah.

SADQA:-

sadqa is known as the voluntary act of charity that goes beyond the obligatory charity zakat.

sadqa includes both, financial contribution and acts of kindness.

sadqa is encouraged in various verses of the Quran, emphasizing its spiritual and moral significance.

The Prophet (P.B.U.H) practiced the act of sadqa in his daily life, encouraging Muslims to engage in acts of kindness.

Social Impact:

a) Community Welfare:

sadqa addresses immediate community needs, including health-care, education and infrastructure

development:

b) Emergency Relief:-

It provides a flexible means of responding to emergencies and unforeseen circumstances affecting the community.

It is stated in the Quran that, "The example of those who spend in the way of Allah is like that of a grain that sprouts seven ears; even every ear there are a hundred (or) grains. Thus Allah multiplies the action of whomsoever He wills."

This ayah shows that those who engage in charitable acts in the name of Allah, will be blessed with multiplicative rewards.

Moral Impact

a) Gratitude and Thankfulness:

Engaging in sadaqah promotes gratitude for one's blessings and a sense of thankfulness towards Allah.

b) Kindness & Compassion:-

The act of giving sadaqah promotes

and compassion, also the willingness to help others.

Spiritual Impact:

a) Spiritual Upliftment:

Sadaqah is considered a means of attaining spiritual closeness to Allah. as it reflects the selfless and generous spirit.

b) Forgiveness of sins:

Sadaqah is known to expiate sins and to earn spiritual rewards, motivating Muslims to keep on engaging in virtuous acts.

It is stated in the Quran that, "Oh you who believe, spend from that which we have provided for you before there comes a day in which there is no exchange."

This Ayah indicates that spending from what Allah has blessed one with promotes a sense of generosity and (selfless) selflessness.

CONCLUSION:-

Zakat and Sadqah are not just mere financial obligations in Islam but a comprehensive framework. It influences social dynamic, moral conduct and spiritual growth, fostering a sense of communal responsibility.

CONCEPT SHARIAH AND ITS DIFFERENT SOURCES:-

Shariah refers to the Islamic law derived from (1) the Quran and Sunnah. It is a comprehensive system that covers various aspects of life including legal, moral, social and ethical dimensions. Following are the sources of Shariah.

i) Quran (Primary Source)

The Quran is the central and primary source of Shariah. It is considered as the literal (word) of God as revealed to the Prophet (P.B.U.H). The verses in the Quran provide guidance on matters of faith, morality, family, business,

and governance, forming the foundation of Islamic Law.

ii) **Sunnah:**

The sunnah consists of the sayings, actions, approvals, disapprovals of Prophet Muhammad (P.B.U.H).

It complements and elaborates the principles mentioned in the Quran. Hadiths that are narratives about the Prophet's sayings and actions, serve as a source of understanding and implementing shariah.

iii) **Ijma:-**

Ijma refers to the consensus of the Islamic community scholars, on matters that are not explicitly mentioned in the Quran and Hadith.

It is considered a source of legal authority, reflecting the collective wisdom of the scholarly community.

iv) **Qiyas:**

This involves reasoning by analogy.

When a new issue arises, scholars may analyze existing legal principles to derive a new ruling on the matter. It allows the exten-

sion of legal principles to address contemporary issues not explicitly covered by The Quran and Sunnah.

IMPORTANCE OF EDUCATION IN ISLAM:-

The Quran places a strong emphasis on knowledge and learning. The first revelation on the Prophet (P.B.U.H) began with the command to read. "Read in the name of your lord who created" (Quran 96:1). There are various verses that highlight the importance of seeking knowledge and understanding the world.

The Prophet Muhammad (P.B.U.H) stressed upon the significance of gaining knowledge. The famous Hadith, "seeking knowledge is obligatory upon every man and woman", shows the compulsory nature of education in Islam.

Islam views the pursuit of knowledge as a form of worship. Acquiring knowledge with the

(benefit of) intention of benefiting oneself and (of) the society is considered virtuous. Education is a means of understanding the creator, His creation and fulfilling responsibilities commanded upon the mankind.

Historically Islamic civilisations have been centers of learning. After the establishment of Medina's state, The P.B.U.H made 9 schools inside mosques. He also made a university named Bayt al-Umra in Masjid-e-Nabawi and taught 5 subjects that were, Basic faith and Aqida, character building, calligraphy, basic human physiology and sociology.

QNO:06 INTRODUCTION:-

The sermon of Hajjatul Uda also known as the farewell sermon, was delivered by Prophet (P.B.U.H) during his last pilgrimage in Makkah. This sermon includes various principles, including those

related to human rights and the dignity and rights of women.

HUMAN RIGHTS IN LIGHT OF HADITHUL-WIDA:

1) Equality And Brotherhood:-

The Prophet (P.B.U.H) emphasized the equality of all Muslims stating that "All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has superiority over an Arab; also a white has no superiority over a black nor does a black have any superiority over a white except by piety and good actions".

This principle underscores the equality and brotherhood of all human beings, irrespective of race, ethnicity or nationality, aligning with the universal concept of human rights.

2) Protection of Life And Property:

The Prophet (P.B.U.H) declared "Your lives and property are forbidden on one another till you meet your

Lord on the day of judgement".
This shows the sacredness of life and protection of property, emphasizing the fundamental rights to life, security and ownership.

3) Rejection of Riba:-

The Prophet (P.B.U.H) in his last sermon prohibited riba and emphasized on economic justice. He told the Muslims that riba is abolished and the first riba that he abolished was of his own wife. This addresses economic rights by prohibiting exploitative practices, and promote fair economic dealings by safeguarding the financial well-being of people.

DIGNITY AND RIGHTS OF WOMEN:

1) Respect for women's Rights:

In the last sermon the Prophet (P.B.U.H) said to the men, "Oh people! it is true that you have certain rights regard to your women, but they also have rights over you".

This shows the reciprocal nature of marital rights and responsibilities acknowledging the dignity and rights of women within the institution of marriage.

2) Protection from harm:-

The Prophet warned against mistreating women. He said, "Do treat your women well and be kind to them for they are your partners." This shows the right of women to be treated with kindness and respect, and protecting women from physical and emotional harm.

3) Equality in Spiritual and Moral Worth:

The Prophet stated, "Their rights upon you are that you should provide them with food and clothing." This shows the spiritual and moral equality of men and women, emphasizing their shared rights and responsibilities in matters of faith and ethical conduct.

4) Social And Economic Rights:

The Prophet (P.B.U.H) urged the protection of women's social and economic right, asking the men to fear Allah as they have taken women on the security of Allah.

CONCLUSION:-

The sermon of Hajjatal uluda consists of essential human rights principles, focusing on equality, protection of life and property and the rejection of sin. In context of women's rights highlights the reciprocal nature of marital relationships, protecting women from harm and recognizing their social, economic and spiritual worth.

QNO4: INTRODUCTION:-

The political system of Islam based on the principles mentioned in the Quran and the teachings of the Prophet (P.B.U.H) is guaranteed

to provide prosperity of both state and society.

i) Justice And Equality:

The Quran emphasises justice and equality as core principles. A just political system ensures the fair distribution of resources, opportunities and rights leading towards social harmony and prosperity.

ii) Shura (Consultation)

The process of shura is highlighted in the Quran promoting consultation in decision-making processes. The collective decision making draws diverse perspectives for better governance. Involving the public in decision making contributes to the prosperity of the state.

iii) Accountability:

Leaders in Islam are accountable for their actions. Accountability ensures responsible governance.

discourages corruption and leads to effective resource utilization.

iv) Economic justice:-

The prohibition of riba and emphasis on fair economic practices. Fair economic principles promote a just distribution of wealth, reduce economic disparities, and contribute to the economic well-being of the society.

v) Social welfare:

The concept of zakat and sadaqah address social welfare. The social welfare programs ensure that the less fortunate are taken care of, creating a more equitable society.

vi) Rule of law:-

Islam upholds the rule of law, ensuring that everyone including rulers are subject to the law.

The rule of law provides stability, encourages investment and fosters an environment

progressive to economic growth.

VII) Protection of Individual rights.

Islam emphasizes on the protection of individual rights. It ensures social cohesion, fostering an environment where individuals can thrive and contribute to societal progress.

CONCLUSION:-

The political system of Islam as outlined in the Quran and the teachings of the Prophet (P.B.U.H) is believed to guarantee the prosperity of the state and society through principles of justice, accountability, social welfare and etc.
