

Q2 //

1. The Islamic concept of day of judgement

a. What is day of judgement or Yawm al Qiyamah?

Day of judgement is a fundamental belief in Islam. It is a belief that on the judgement day, everyone will be resurrected and held accountable for their deeds, which they ~~can~~ did in the dunya. This day is also known as "Yawm al Qiyamah". There will be certain stages following the resurrection day until a human reaches his final abode; that would either be Paradise or Hell.

b. Stages of hereafter

It is clearly mentioned in the Quran that the present stage is just a transitional phase. It is a mere prelude to final destination. After end of this dunya,

there won't be any possibility to repent. If it is mentioned in the Quran:

Doors of repentance
will be closed after death

- Al-Nisa

Everyone will be held accountable for his deeds except children and mentally challenged people. It is mentioned in the Quran:

"He who does an atom's weight of good shall see it and he who does an atom's weight of evil shall see it"

- Quran

Stages of Hereafter:

It is mentioned in the Quran that two trumpets will blow. First one end the present world, and second will cause annihilation of habitat.

Then there would be another stage known as Hashr. Humans will be shown written records of their deeds. After accountability, a narrow passage or Al-sirat will be shown. Virtuous will enter paradise and wicked will enter into hell. These will be final abode of human.

["A reward for what they did."]

- Quran

["Paradise is worthwhile because it promises a meeting with lord"]

- Quran

c. Quranic treatment of Hereafter

Quran has mentioned various stages of hereafter. The words such as "yawm al Qiyama" means the day of great rising; "Al-saa" means the hour; and the "Al-aakhira" means the hereafter, are clearly mentioned in the holy book.

2. Impact of day of judgement on human life:

a. Responsible and meaningful approach towards life

The constant thought of judgement day reminds a human to mend ways before he meets his lord. It will urge a human to live responsible and meaningful life.

b. Humble life

Judgement day reminds a human to live a life without show off and materialism. It will allow a man to keep a balance between deen and duniya.

c. Sense of accountability

The thought that a human has to hold his deeds in front of Allah will make him accountable and transparent in his dealings.

do Sense of rewards for good deeds

The judgement day, with rewards for good deeds and punishment for bad ones, will help humans to do ~~to~~ efforts ~~in~~ for good act in this world.

3. Day of judgement as an article of Faith:

Day of judgement is one of the major article of Faith in Islam. It is important for a muslim to have belief in the judgement day.

Q3 //

1. The System of Zakat and Sadakat (Charity)

a. Zakat as a pillar of Islam :

Zakat or almsgiving is obligatory for Muslims, as it a pillar of Islam. It mentioned in Quran;

[Help those burdened with debt, and for the wayfarer. This is the obligation from Allah - Quran]

[O Humans, pay your Zakat - Quran]

b. Meaning of Zakat :

Zakat means to purify ones income, soul, and body. It means purification or giving part of thing.

c. Difference between Zakat and Sadka (Charity)

The main difference between Zakat and Sadka is that the former one is obligatory and the latter one is supererogatory act. Both of these acts have their own significance, since both of these ^{are} ~~are~~ acts of service. God admires those who give to needy.

d. Real purpose of Zakat

Real purpose of Zakat is to help needy and poor. Islam has a system of welfare, for this deen thinks good for everyone. Also, it is not advisable to accumulate wealth without giving a part of it to those in need. As mentioned in Quran:

"Give unto orphans their wealth"

- Quran

"Painful doom for those who hoard up Gold and Silver"

- Quran

e. Nisab of Zakat :

2.5% of money, wealth, income or jewellery should be given in the form of Zakat.

2. Impact of Zakat on social, moral, and spiritual life of human

a. Social and moral

Zakat and charity help human to have a sense of collectivism instead of individuality. The sense of giving a part of wealth, to those in need, makes human empathic and sensitive towards vulnerability of poor. It inculcates a thought that the wealth given by God can be taken back too. Also, it inculcates a thought of tolerance, justice, accountability, and transparency. As Allah says in the Quran;

“I am all hearing and seeing”

- Quran

Zakat helps human to get closer to God.

b. Spiritual

Zakat adds to human's spirituality. It incalculates a thought that this world is temporary and so is the wealth. It sows a feeling that God has a power to take the wealth back too. It gives a sense of purification.

“Take alms of their wealth and make them pure and clean”

- Tawbah

“The love of this world is mother of all evils”

- prophet
PBUH

Q6//

1. Human rights in Islam in the light of the sermon of Hajjatu Wida :

a. Human rights in Islam :

Rights in Islam are categorized into two "Hugugullah" mean rights of God, and "Hugug al Ibad" mean rights of man. Islam protects human rights, be it for women or non-muslims.

As mentioned in the Quran:

"And let not hatred of people incite you not to act equitably; act equitably"

- Al Maidah

b. Hajjatu Wida: First Charter of Human rights :

During the last sermon of Holy Prophet PBUH, Prophet V PBUH outlined all the rights of a human. He also urged Muslim

to act rightly towards the rights of a man. He mentioned the rights to inheritance; wedlock; usury; protection of wives; ^{and} slaves &. He also talked about the equality of human beings and Muslim brotherhood.

"e Franks are not superior to the Hijab, or Hijab to the Franks"

c. Western philosophy of human rights and Islam

The western charters of human rights were outlined centuries after the Islamic charter of human rights. The Magna Carta, American charter, and the ~~from~~ United Nations human rights charter were introduced after the Islamic concept.

r. Principles in the last sermon regarding dignity and rights of women :

d. Equality and Justice

The prophet emphasized the fundamental

equality of all believers, regardless of gender. He also mentioned that women are equal partners in humanity. He stressed to treat women justly including marriage, inheritance and legal matters.

b. Respect and Protection

He emphasised the sanctity and protection of women with respect and dignity. He showed the importance of men providing for women and giving them protection.

c. Rights of Wives

The sermon outlined the rights of wives, along with kindness and consideration.

“Best of you are those who are best to their wives”

— Hambal

Q4//

2. How political system of Islam
guarantees the prosperity of state
and society?

a. Consultative Governance (Shura):

Islamic shariah requires that Islamic governments should be based on popular will and consultation, which was in operation during Abu Bakr and Hazrat Umar's period. Shariah requires consultation of society over common problems concerning the state.

"Take counsel with them in the affair" - Al Imran

Prophet Muhammad PBUH stated that after my demise, ummah should solve their problems through shura or mutual consultation.

b. Accountability / Hisbah:

Political system of Islam guarantees equality in accountability. Even

The head of the state is not above the law. Accountability of political leaders to God and people is the main feature of political system of Islam.

c. Economic Justice :

Islam ensures zakat for those in need, which is levied on Muslims. Usher is levied upon Muslims too. However, the tax like Jizya and Kharaj is levied on non-Muslims. Everyone is treated equally under the economic justice of Islam.

d. Proper Provincial Administration :

Islam focuses on proper administration of the areas by bifurcating the cities and provinces. Prophet PBUH divided Arabian Peninsula into provinces for better administration. The Wali or provincial governor collected zakat and dispersed their duties equally.

e. Rule of Law :

Everyone under the Islamic law and administration is equal. Even the heads of the states are equally treated.

“Had Fatima daughter of Muhammad committed theft, I would have cut her hands”
- Bukhari

f. Judiciary :

Qazi or Judiciary is the main pillar of Islamic political system and that is why there is diversity of principles in judiciary. The principles of Quran, Sunnah, Ijma, Ijtihad are the main pillars of Islamic law which allows the judiciary to act justly. Hazrat Umar even increased the salaries of Qazis or judges so that they do not accept bribery.

g. Tolerance and Pluralism :

Islamic political system encourages tolerance towards other religions.

“There is no compulsion in religion” - Quran