

BELIEF IN HEREAFTER (AKHIRAT)

I- INTRODUCTION :

Belief in the last day, the Day of Resurrection, the Day of Judgement, the Day of Requital, the Day of Reckoning is one of the fundamental beliefs of Islam. Belief in the Hereafter gives meaning to life. It means that our life will be judged and everyone we do on the Earth will be held accountable.

”مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ“

”وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ“

(Al-Quran)

”Those who do atom's weight of good deed will be considered, and those who do atom's weight of bad deed will be considered“

II- IMPACTS OF BELIEF IN HEREAFTER ON THE LIFE OF INDIVIDUAL:

1- Attaining Taqwa as the Ultimate Reward
A believer must have believe in the

the hereafter because without pleasing the firm in hereafter, he/she cannot be declared as Muslims. Believing in the hereafter will increase the "Taqwa" of an individual. He believes that one day he will meet his creator and that everything he does is for the Akhirat.

Allah said "Life in this world is but a delusion"

2) Sense of Accountability :

The concept of reward and punishment keeps one hopeful about the good deeds which he does in this world. The sense of accountability prevails in this world which keeps one's life and balance on a firm base.

Holy Prophet said "Treat everyone with kindness, because Allah loves kindness"

3) Sense of Responsibility :

The sense of accountability at the day of judgement also brings responsibility in an individual's life. He spends a life of watchfulness and vigilance to make himself ready at the day of judgement.

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4) It helps in Character Building:

The belief in the hereafter helps in character building due to fear of check and balance at the day of judgment. The belief in the hereafter makes a pious and virtuous character of a person.

5) It develops sense of reformation:

The doctrine in the Day of the judgement improves the sense of reform. It brings course correction of one's daily deeds. Thus, it can develop a reform in some's life affairs.

6) Inclination towards Good Deeds:

The system of Award and Punishment largely govern the man's behavior towards good deeds. This helps in bringing a pious and good deeds. Allah has promised to give the award of good deeds.

7) Salvation from Evils and Wrongdoings

Indeed, the belief in day of judgement salvage a person from evil and wrongdoings.

"Indeed, Allah refrains from evils and obscenity" - Al Quran

8) Elimination of Pride and Proud: Brings humility:

The belief that this world is temporary and the life is mortal bring humility and elimination of pride.

9) Development of spirit of sacrifice:

The doctrine of Akhirah brings a spirit of sacrifice and thus a person becomes generous.

10) It brings Patience in the time of adversity:

When a person confronts ill-times, he remains patient because all adversity are temporary. The Akhirah is eternal. This brings patience in the time adversity.

11) It promotes spending in the way of Allah:

Generosity and spending in the way of Allah only comes through the belief in the hereafter. Thus, a person spends money in the way of Allah.

III - IMPACTS OF BELIEF IN HEREAFTER ON SOCIETY:

1) Social Control in the society:

The belief in the Day of Judgement brings social order in the society because everyone adheres to the rules and regulations making the society more good.

2) A pious society in production:

The belief in the hereafter bring righteous and good deeds as people earn the virtuous deeds for the reward in the Akhirah.

3) A responsible and sensible society:

Cheeks and Balances bring a sensible and responsible society.

In any society, people act as the fundamental part in it.

4) Rule of Law: Equality:

The rule of law and Equality based society can only be possible through the belief in the hereafter.

5) Mutual care and Respect:

In society, belief in hereafter promotes mutual care and respect among its members.

6) Elimination of Social Evils:

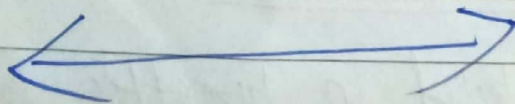
The belief in the Akhirah brings a proactive society. Thus, it eliminates social evils in the society.

7) Prosperous Society: Inclusive and egalitarian society.

A functional and pious society promote justice, rule of law, inclusivity. Thus society becomes more prosperous. Belief in the Akhirah brings egalitarian society.

IV - Conclusion:

To conclude the discussion above, it is the fact that belief in hereafter firmly have impacts on both individual and social life. It is important to know that a muslim only becomes muslim with a belief in Akhirah.



Question # 08 (a)

⇒ Islamic Economic Order

I - INTRODUCTION:

In this world, there are a lot of system going on and being operated in different countries. Communism and Capitalism are the two established systems that are being practice. Capitalism all talks about the accumulation of wealth and exploitation of resource whereas communism only propogates egalitarian society. In cold war, both systems were collide with each other.

Islamic Economic was adapted by the West with "Welfare state"

The Golden Mean: Neither Capitalism nor communism: Islamic Economic System.

II - Islamic Economic System: Aims

Islamic economic system aims at achieving following goals;

- i) Establishing Social Justice system

- ii - Elimination of Poverty
- iii - Reduction of economic disparity

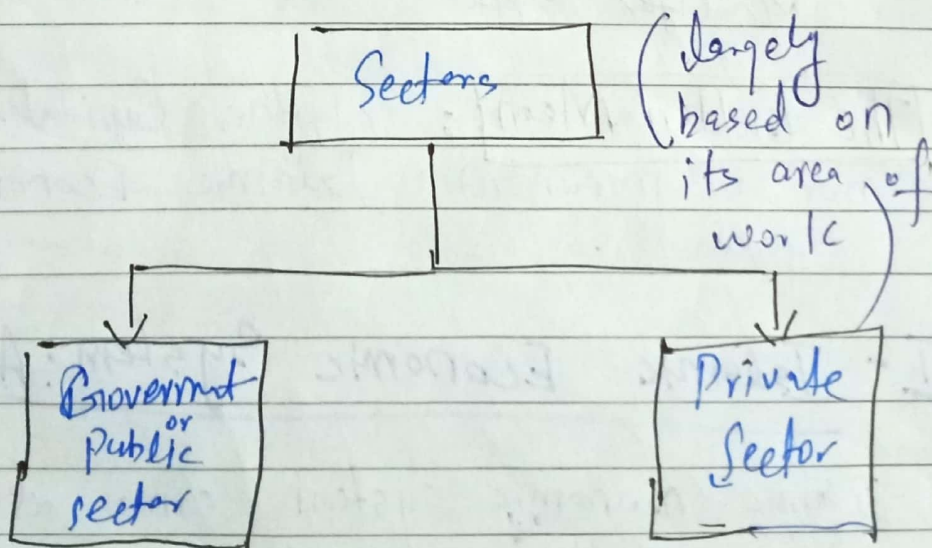
III - Sectors of Islamic Economic System:

(i) Public Sector:

This sector is largely considered as government sector which includes Revenue and spending.

(ii) Private Sector: This sector

deals with the privately owned entities which largely fall outside the ambit of government jurisdiction.



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1) The Public Sector according to Islamic Economic System:

In Islam, government is only entitled to tax the people if they are capable enough to pay that tax. Tax revenue is only generated to meet the expenses of the people. (Sahib-e-Nisaab) Poor people are exempted from taxation system.

(i) Government spending:

As per "Surah Hajj" verse # 41, the revenue spending should be made to meet the needs of its people.

Examples:

→ Hazrat Muhammad (S.A.W) used to spend for those who teach.

→ Scholarships were given for the poor students.

→ In the era of Hazrat Ali, the wealth in Baitul-Mal used to get empty because all were distribute

→ Hazrat Umar said:

"If a dog starved to death, Edmer (D.A) would be responsible".

(ii) Government Revenue System

Revenue collection is a devolved subject, with senior bureaucracy appointed by the central government.

Officers included Amil (Collector) aided by a Khaazin (Treasurer)

Condition: Tax is to be collected only if local conditions permit taxation and people are able to pay tax.

Sources of Revenue:

Zakat, Ushr, Khums, Jizya, Fai, Kharaj, License income,

Prerequisites:

- i) It should be justified
- ii) It should not be burdensome for the people.
- iii) It is collected till it is required or if the Quran mandates it.

(b)

Social System of Islam

I-Introduction:

The foundations of the social system of Islam rest on the belief that all human beings are equal and single fraternity. Islam never encourages the prejudices and discrimination. Islam focuses on equality irrespective of gender, language, race, region. All human beings are equal in the eye of Islam.

II-Principles of the Social System:

The social system in Islam is based on the principle of closed ties and mutual relationships among them.

(i) Love and Loyalty among the faithful:

Allah, the most Glorified, says

"~~But~~ Surely the faithfuls are but brothers"
(Holy Quran)

2- Respect:

Islam always promotes to the respecting of mutual rights between the two muslims.

3- Islamic society is built on right, justice and mutual kindness:

Islam always promote the practice of righteous deeds, justice and mutual kindness among the muslims.

4- The bond of Unity and Cooperation:

Islam is the proponent of unity and cooperation among the members of society. Helping the needy one, keeping care of each other and sense of bond.

5- Maintaining good morals:

Honesty, sacrifice, mercy, sympathy, faithfulness, low ~~empathy~~ empathy, good deeds - maintain the good morals.

Public Administration in Islam

Public administration is the science of management applied to state affairs. It deals with people-related affairs largely. In Islam, duties involve:

- 1) Formulation of public policy
- 2) Implementation
- 3) Ensuring the upholding of Shariah
- 4) Social Cohesion
- 5) Law of the land
- 6) Implementation of swift justice
- 7) effective punishment

Duties of Public Administration.

Duties of the Chief Executive (Khalifa) include

- 1) Prayers
 - 2) Zakat
 - 3) Enjoining Rightfulness [Amar-bid-Marroof]
 - 4) Forbidding evil [Wa-Nahi-Anil-Munkir]
- [Hajj: 41]

Also:

- 1) Social Equality
- 2) Religious Freedom
- 3) public Shariah law
- 4) impartial Justice

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Principale of Public Administration

1) Khidafah (Leadership)

Reference: Khidafet and Malaikiat by
"Maulana Mauloodi"

Leaders are supposed to listen to Allah Almighty and to the people.

Example: Hazrat Abubaker's First Sermon

He said that "I am not the best among you, yet if I do good services, help me! and if I do wrong, set me right." ~~Sincerely for~~

The weak among you shall be strong with me until I have secured him. The strong among you shall be weak, until I have seen him abiding law"

2) Shura (Consensus) :

Four Characteristics of Iman:

1) NimaZ

2) 7

3) Mutual Consultation [⊙]

[Surah Shura]

"Consult them in Affairs"

→ "Al-Quran"

3) Ihtisaab (Accountability)

(i) Before Allah

(ii) Before the people

Examples: - Record Keeping
- Open courts at Hajj
- Muzalim Courts
- Public challenges to holders of public office.

Methods: - Criticism or Complaint
- Dismissal
- Financial punishment
- Individual -

4) Amaanat (Trust):

The power is amaanat belong to the Allah

Example: (i) Umar to Governor of Yemen
extravagant

(ii) Abu-Baker and clothes of Muhammad

(iii) Baitul-Maal in Hazrat Ali

5) Massalah (Disput Resolution):

[Zaid and Zainab] Marriage matters

6) Adalat (Justice]

Examples : Ali before Court

7) other Characteristics

- Devolution of power to individual from Allah

| | Islamic state | Modern state |
|----------------------------|--|---------------------------------|
| Sovereignty | Belongs to Allah | Belong to the people |
| Legislative Authority | Musjid's Shuraa (Quran and sunnah) | Parliament (Absolute power) |
| Popular Mandate | Constitutionalism (will of people is entitled to quran) | Through Election (voting) |
| Evolution | → Gradual | Abrupt / radical change |
| Criteria for Public office | Sadiq and Amin [62, 63] Muslim, adult | No criteria |
| Creation/ideal roots | Divine | Intestphalia others wars |
| Minority rights | Secured and protected | Only in line with majority will |
| Accountability | Public and judicial | ombudsman |

Responsibilities of Civil Servant in the light of Islamic Teaching

Introduction:

Islam is a complete code of life. It gives directives from economy to social life and political system to religious matter. While dealing with the daily life, Islam tell about ~~the~~ those responsibilities of leader, bureaucrats, political leader and religious scholars.

Islam teaches civil servants their role and responsibility while dealing with the public as they are the key and backbone of the state.

Hadith says "The chief of people is their servants" (ay)

Qualities of refinement, experience, power of comprehension, problems, serenity -

2) Quranic References on this topic

"Those who, should we establish them in the land, will keep up prayers and pay the poor-rate and enjoin good and forbid evils and Allah's is the end of Affairs"

Responsibilities of Civil Servants

i) To uphold the Islamic Shariah

The supremacy of Allah must be reflected in the public affairs, and the particulars of Islamic shariah must be reflected.

ii) To dispense Justice:

"Allah commands justice and fair dealings" "Al-Quran"

(iii) To maintain Law and Order

"Allah does not like those who spread mischief"

iv) To collect Zakat:

اقسموا الصدقة والواجبات

v) To maintain rule of law

"Everyone is equal in Islam before law"

If "Fatima" would do this, I would have ~~done~~ cut her hand"

vi) To establish education:

طلب علم فرضي على كل من الرجال والنساء

"Seeking knowledge is compulsory for both men and women"

(vii) To set severe punishments

Prompt and severe punishments are compulsory to be exercised.

(viii) To ensure welfare programs.

(Educational stipend)

(ix) To ensure the principles of Riyasate-Madina

The practical implementation of Riyasate-Madina is what is needed to be implemented

(x) To protect the vulnerable class

The ~~sen~~ civil servants must protect and safeguard the weak class
No nepotism and favouritism

3- Responsibilities of civil servant as advocated by Caliph Umar (RA)

- (i) Listen to the complaints of people
- (ii) His door should be open to all
- (iii) Open courts should be held.
- (iv) "If a dog strave to death, Umar would be held responsible"
- (v) No Turkish horses, which means there is restriction on Luxurious vehicles.
- (vi) No costly clothes.

4- Responsibilities of Civil servant as taught by Caliph Ali:

- i) Advice to Malik Ashtar, the governor.
- ii) Should be ideal for his self and fellow citizens.
- iii) Meritocracy,
- iv) Justice,
- v) Equality.
- vi) Measures against corruption.