

Q3. Islamic State is based on the welfare context of welfare state. The four rightly guided caliphs of Islam ensured that state ran for the benefits of its citizens. Hence Islamic polity has taken ensure poverty eradication, stable law and order, social security to its citizens, provision of fundamental human rights and protection of its citizens. Moreover, it ensure justice on grounds of equality, independence in light of Rules of Shariah.

a) Poverty Eradication is the responsibility of state

One of the responsibility of states is to remove poverty from the society. According to Social Disorganization theory of sociology, poverty results in criminal activities. Therefore, it is state's responsibility to provide opportunities in terms of employment, free education and take developmental steps to eradicate poverty. This Poverty leads to disbelief. Hazrat Umar (R.A) stated that he would be accountable for the welfare of animals that lives under his territories.

i) Revenue collection to spend on poor  
 Zakat collection is one way of ensuring that the poor segments gets well-off. It is mandatory Islamic text taken from rich and distributed to poor. A Zakat dept. can be established to collect and give Zakat effectively.

b) To ensure a stable law and order for state to function well

A stable law and order means the implementation of given set of rules to ensure peace and Justice. This requires an independent govt institutions and law enforcement agencies to ensure effective and strict legal framework is set-in-place. During the caliphate of Hazrat Umar (R.A), police dept was formed. ~~In addition~~ Moreover, during the caliphate of Hazrat Abu Bakr (R.A), law and order was undermined when people refused to pay Zakat. Consequently, a jihad was fought against them and the legal Shariah framework set was all intact.

c) Provision of Social Security

Islamic state promotes the provision of Social Security from Bayt-ul-Maal. The warriors of Badr enjoyed these rights, for example; It can be provided to disabled, retirees, veterans of wars, etc.

d) Provision of Basic fundamental rights.

Islamic state is responsible for provision of fundamental rights to its citizen such as right to education, Justice, life, religion, minority, trade, earnings, etc. These ~~key~~ rights are necessary for a welfare state. The four

rightly guided caliphs made sure that the citizens of the state are given their due rights. Prophet (SAW) established the first charter of human rights known as (Mawakhat-e-Madina) to ensure rights of Muhajir, Ansars, Jews and pagans.

e) Justice is the responsibility of state

Justice has been greatly valued in Islam, this is why on ultimate day of judgement has been set in the hereafter to ensure ultimate form of Justice.

i) Types of Justice

Oppressed courts to swift Justice

~~Oppressed courts~~ established courts to address the oppressed courts were established by Prophet (SAW) to ensure on-spot justice. They were for those citizens who were oppressed by a state actor, Master, land lord, etc. Hence, a swift form of justice was ensured and it resulted in relief of victim from oppression.

## ii) Qazi Courts to establish Haddood laws

The second court was made by Prophet (SAW) to establish Haddood laws and its application. For example, it was order by Prophet (SAW) to cut-off the hands of a woman who was caught in theft. It involves witnesses present to testify against the crime culprit. However witnesses must have the following conditions:

- i) Characterful
- ii) Truthful
- iii) Abstained from any major sins

In addition to these courts, during the successful administrative time of Caliph Hazrat Umar (R.A), ombudsman court was introduced for the accountability of state officials.

f) State must <sup>appoint</sup> ~~choose~~ right person as Qazi

State must appoint Qazi in criteria set in the light of Islam which are as follow:

- 1) Muslim
- 2) Mature
- 3) Sound Mind
- 4) Characterful
- 5) Scholar of Quran and Sunnah

6) Impartial

g) Feature of Islamic Justice system

Following are some of the major features of Islamic Justice system.

i) Transparency and equality in Justice

In the lights of requirement criteria for Qazi, it is imperative that judge must not be influenced to make a biased ~~or~~ ruling. Rather, he must have independent and transparent hearing and give ruling in light of Shariah. Prophet (SAW) said that if his daughter Fatima would have committed theft, punishment will be ensured.

ii) Rule in accordance with the spirits of Quran and Sunnah.

The Islamic polity must ensure that the laws are based on Shariah because Islamic is a complete code of life with certain law known as Hudud laws. An Islamic state should ensure the implementation of Shariah because the words and laws of Allah is supreme form of law.

### iii) Speedy Justice

Islamic Justice is usually given in mosque because of their easy access to people.

There is a common phrase, "Justice delayed is justice denied". Hence, it is important for Qazi to lay down a ruling as soon as possible provided that enough evidence is there to make a ruling.

### 4) ~~Conclusion~~ Hence Islam

### 4) Critical analysis

Islamic polity has been based on system of welfare and Justice since 1400 years while the West has established a set framework in the recent time. The Muslim world, instead of following the fundamental concepts set by Islam, are following the Western concepts of welfare state and Justice system. Instead, these concepts are more based on capitalism with which operates on individualism. The indiscriminate use of indirect tax by Muslim world has swayed them away from the spirits of effective Zakat collection. Hence, rather than narrowing income disparity, it is widening it.

Therefore, Muslim countries should adapt the law of Islam to ensure justice and welfare of its people.

## 1) Conclusion

Therefore, Islamic Justice and welfare system are part of Islamic polity. It pursue, eradication of poverty, establishment of fundamental rights, law and order and established of a robust justice system.

Q7 - Since 9/11 there has been a tilt in posture to away from the Muslims by the world specifically the West. Islam and Muslims were labelled as extremist religion and terrorism. They were portrayed negatively by Western media. Therefore Muslims were marginalised as a nation. The outcomes of this were political and religious extremism from both Islamic world and the rest specifically the West. ~~→ the outcome of~~ After 9/11, there was a surge in Muslim insurgent groups in various parts of Asia and Africa. On the other hand West's Islamophobic narratives and postures were too problematic in further marginalising Muslims.

a) Religious Extremism and Islamophobia  
Since 9/11, there was a rise in Islamic extremism in the Muslim world. According to labelling theory of criminology, labelling someone for a crime results in that person giving himself the identity the society gave him. The same concept applies here in

the following ways.

1) The rise in various Islamic extremist insurgent groups

There were various militant factions gaining traction after 9/11. The most famous among them were ISIS. During the second decade of 21st century, ISIS spread extremist ideology spread like a wildfire especially in Middle East. The negative connotation from West and conflict ridden countries with events like Arab spring decided to establish Shariah law. They took arms and captured parts of Iraq and Syria. However, ISIS later lost its traction. Unfortunately, it still exists in the form of factions such as ISKP which is purely used for political purposes.

2) Islamophobia in the West

Islamophobic sentiments of the West keeps lingering till this day. Various incidents of hate speech and anti-Islamophobic remarks takes place. There has been provocative incidences such as burning of Quran and blasphemous cartoons. Many countries such as France banned Hijab. The sanctity of Islam was further violated when Shariah was used in bad connotation whereas, Shariah better is built upon the principles of welfare and Justice for all. As a result, Muslims started questioning



their Islamic identity due to negative posture of the world. Many went into denial while the others had confusion in recognizing their identities. Although, the dawn of social media has greatly shifted the posture of Islam to the positive side, the roots of Islamophobia still exists. This is evident by the following case study.

### \* The duality and hypocrisy of the West-

West considers themselves as the Champion of human rights. However, they are selective with who those rights should be with. According to ~~UNHCR~~ UNHCR, everyone must have the fundamental rights. They went on condemning to lengths when Ukraine was attacked by Russia. However, the recent Israel atrocities on Palestine has turned them deaf and blind. Instead, countries like U.S, UK and France are providing Israel additional weapons. The hypocritical stance of West holds its roots back into Islamophobic Islamophobic sentiments with Muslim life given less value. Such were the cases during the peak time of Islamophobia as well. For example, the atrocities committed in Burma were not condemned or any action effectively taken.

b) As The extremist Islamic factions and Hybrid warfare

The extremist factions that came and showed themselves are revivalist and intact political tools in the modern warfare, as proxies to fight the enemy states, and further the interest of principle state. For example, Iran and Saudi are have been great rivals and want to dominate the Middle East. These countries fought proxy wars in Yemen civil war and Syrian civil war. These extremist groups were used to target and undermine each other. It has become evident that Iran has maintained its political influence in middle east by supporting Islamic factions of Yemeni Houthis, Lebanese Hezbollah and Palestinian Hamas. Currently they are not playing role to ally the arch enemies of Iran i.e, Israel. Hence these factions have become tools for the state to achieve state objectives.

### Conclusion

Therefore, Islamic and Political extremism are the outcome of Muslim marginalisation with strong Islamophobic sentiments especially from the West and the exploitation of extremist factions as mere political tools.



Q3-

ix Ijma

(Q4) Belief in Prophets is one of the articles of Islamic faith with Muhammad (SAW) as seal of Prophethood. Risalat has been sent on upon specific prophets in the form of revelations of Allah's words. The presence of Rasools have significant importance in human life with revealed books to know the words of God, apply it in their lives, practice it as the path, use it to solve various issues, establish rules and regulations.

### Risalat vs Nabi

A nabi was revealed to every nation to enlighten them with the message of Allah and guide them on the path of success.

According to Ahadith, there were a total of 124,000 prophets sent to mankind with Prophet (SAW) as seal of Prophethood.

On the other hand Rasools are the Nabis bestowed with revealed scripture. There are two definitions of Rasools

1) There are 4 Rasools on whom the books of Allah were revealed with new Shari'ah. They were Musa (A.S), Isa (A.S)

Dawood (A-S) and Muhammad (SAW).

ii) There are 313 rasools on whom the book or 'Scheefay' (Small booklets) were revealed. As per the Quran, Ibrahim (A-S) and Noah (A-S) are Rasools.

Out of these rasools, five have exalted status: Noah, Ibrahim, Musa, Isa and Prophet Muhammad (SAW).

### Characteristics of a Rasool

A rasool (or a nabi) has the following sets of attributes:

i) Rasools were Humans

A rasool has to be a human being. This is because people follow on those who they can realistically make their role model. If an angel would have been sent, people would have assumed that as humans they do not possess qualities of angels who has no human limitations or freewill. Quran states, "Say I am only a man like you."

ii) Rasool are teachers

Prophets are sent to convey the message of Allah in the form of revelations. The

Prophet (SAW) established schools such as Dar-e-Arqam in Madinah to teach Quran and basic principles of Islam. Muslim would seek his guidance on different matters:

iii) knowledge was revealed on Prophet,

The Prophets/Rasools were not the ~~them~~ disseminating knowledge of their own. They were in fact bestowed with the knowledge of God in the form of revelation. Hence, it was not invented by ~~self~~ revealed. The actions of Prophet (SAW) and his sayings are considered as primary source of knowledge along with the Quran for this very reason.

Importance in human life  
Risalat has significant effect on the lives of humans which are as follow.

i) know the words of Allah

Since the Rasools are bestowed with revealed books or Sahifas, Muslims can constantly resort to these books to know the commands of Allah and set their life accordingly. The words of God give them the set of direction and realities they were unaware of.

## ii) Established sets of rules

The revealed books acts as guidance to establish a legal framework in light of the texts. In this case, Quran has is especially considered as a complete code of life with established legal rules known as Hadool laws and guide on moral principles. Ijma and Qiyas are used to extend this framework.

## iii) Certainty and purpose in life

The message conveyed by rasool provide a certain principle to life. According to Friedrich Nietzsche, everything is socially construction with no definite write or wrong. Hence, revealed books guide on what the reality is. It provides sets of direction to act upon.

## Conclusion

Risalat are those Nabi with revealed books or Sahifa that bring a new Shariah. A rasool have certain attributes, such as being human, teacher and have revealed knowledge. Moreover, Risalat has significant impact on human lives, by giving them purpose to live, rules to abide by and convey them the truth.