

SECTION-II

QUESTION-4

Islam is a deen which give an individual set of belief, rituals, customs and complete code of life. One of the basic belief of Islam is belief in Akhirat - The day of Judgement when everyone will be held accountable for the life he/she spent on this temporary world. The importance of belief in Akhirat can be highlighted in the terms that it help in making a person accountability, instill modesty and humbleness, help a person abstain from sin, increase tolerance, help prevent a person to fully immersed in the temporary world, connect a person with the real cause of his creation, help in promotion of good deeds and many more.

Akhirat - Day of Judgement

The belief of Akhirat refers to the belief and one day this world is got its end and the day of judgement will be held and everyone will be held accountable for all his deeds. On that day, the decision of every one's fate will be decided on justice and they were allocated to Jannah and Jahannam accordingly. As Allah SWT says in Quran:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

“And whoever done an atom's weight good deed, will see it, and whoever done an atom's weight sin will see it.”

(Az-ZilZaal)

The importance of doctrine of Akhirat can be explained through the given

points:

Make an individual accountable

The believe of Akhirat makes a person accountable as he knows that he will be made accountable for his deed. That's why he always think before doing his action if it is going in line with the teaching of Last Prophet. As Prophet Muhammad (SAW) once said:-

“Every one of you is responsible and will be held accountable. A leader is responsible for his people and will be accountable for that, A man is accountable for his house and will be answerable for it. A women is responsible for the protection of his husband house and for his children, And will

responsible for that. A servant is responsible for his masters property and will be answerable for that. Thus everyone of you is shepherd and is accountable for his flock.”

Abstain a person from sins

The belief in akhirat helps a person in abstaining from sins. He believe that those who do wrong deeds will be awarded with Jahanum, which is mentioned in the Quran as **جَهَنَّمَ**. In the words of Quran it is return as:

“And how do you know what hawia is. It is blazing hot fire.” (Al-Quran)

Make a person believe in the mortality of this world

Makes a tolerant

The believe in Akhirat make a person tolerant as he believes that Allah will do justice and reward a person according. So, he bear the hardships of life with happy face because he believes in the following words of Allah

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

"Indeed! Allah is with the steadfast people"

(Al-Quran)

Connect a person with his real cause of creation

When a person believe in the day of judgement, he knows that he has a purpose of his life a that is- to live the life as described according to the teaching

of Last Prophet Hazrat Muhammad (SAW). Allah himself while describing the purpose of human creation in Quran said:

“I did not create jinns and humans except for the purpose that they should worship me.”

(Al-Quran)

Conclusion

It is the delima of today's world that the Muslims of unaware of his actual cause, about his main destination because of the weakening of Islamic teachings. No doubt, the belief a Akhirat alone can transform a person and lead him in living his life according to the teachings of Quran.

QUESTION-8

(A) Introduction

Islam is no doubt a complete code of life and is the religion of every era. It is a universal and comprehensive religion that assist his followers in all aspects of life. due to the rapid growing of world, the challenges faced by modern world is also getting complex. That is why, Islam provide its individual with three types of sources to assist himself in finding the solution. There sources are

Primary Sources: Quran and Sunnah

Secondary Sources: Ijma, Ijtihad, Qiyas

Tertiary Sources: Ihtasah, Ihtasah,
urf etc

If a person is unable to find it's

Solution in one source, it can use the other one. One such source is Ijtihad

Ijtihad - An Overview

The literal meaning of Ijtihad is to strive for something. In contextual meaning, Ijtihad refers to find the solution of a problem in accordance with the Mujtahid's decision that is also aligned with the rulings of Quran and Sunnah

Ijtihad in the era of Prophet

When Prophet Muhammad (SAW) intended to send Sa'ad bin Aas to Yemen, Prophet (SAW) asked him, "How will you judge if any case come to you?". He replied, "I will judge in the context of Quran". Prophet asked again and if you did not get the solution

in Quran, what will you do?" He replied, "I will give the judgement according to the sunnah." Prophet (SAW) questioned him again saying, "And if you did not get the solution from there too, what will you do?" He said, "I will try to make an opinion by putting all the efforts and judge accordingly". Prophet (SAW) then patted him and prayed for him.

Ijtihad-Era of Pious Caliphate

Ijtihad is also proved from the era of rightly-guided Caliphate. Hazrat Abu-Bakar use Ijtihad to fight against those who did not pay Zakat. Hazrat Umar (R.A) also used Ijtihad as the punishment of cutting hands will be hold in case of famine and permitting a woman to re-marry if in case he did not heard of his husband for more than four-years.

Principles of Ijtihad

Ijtihad can not be performed not Islamic belief and ideologies such as in case of doctrine of Tauheed and prophet. It is only valid in case where the direct ruling is not found in Quran and Sunnah

Who can Perform Ijtihad?

Hazrat Shah Waliullah in his book Hija-tul-balighah described the knowledge a person have to become Mujtahid- A person who can perform Ijtihad. He enlisted 33 knowledges of Fiqah and Hadees, and Hadees Sciences and 15 of them are limited to Arabic language only.

Institutions that can perform Ijtihad

The Senate, National Assembly, Supreme court, Islamic Fiqah Academy and Institution of Islamic ideology can perform Ijtihad. Keeping in mind that only Mujtahid can perform ijtihad.

Conclusion:-

Islam promote the use of logic and reasoning in the form of Ijtihad. Ijtihad can only be valid if it is for the well-being of society and not in favour of any particular class. Indeed Islam is complete code providing guidance in each aspect of life.

QUESTION-8-(B)

Introduction:-

Islam is a deen that helps a person in understanding his real purpose of life. That purpose is mentioned in the Quran as worship of Allah. This purpose of life helps a person in holding him accountable for doings - as if his actions are aligned with the purpose of his creation or not.

Accountability in Islam

Accountability refers to the responsibility of an individual of all his doings whether it is good or evil. He will be held accountable and will be answerable in front of Allah on the day of Judgement. The concept of Accountability can be best explain from the given hadith of Last Prophet Hazrat Muhammad (SAW)

"Everyone of you is responsible and will be answerable for that. A leader is responsible of his people and he will be accountable for that. A man is responsible for his household and will be answerable for that. A women is responsible for the nurturing of children and for the protection of his house and will be answerable for that. A servant is responsible for his master's property and will be answerable for that. Thus, each one of you is Shepherd and he will be accountable for his flock." (Bukhari, Muslim)

Accountability and Quran

In Arabic language, the term Accountability refers to as "hesab" "حساب". The importance of hesab in Islam can only be understood through the fact that the word

of hesab is repeated 8 times in the Quran. This shows that Allah is emphasizing on Accountability by discussing it again and again

Accountability and Akhirat

The belief of Akhirat is totally depended on the sense of accountability that the day of justice will come when everyone will be held accountable for all his deeds either it is good or bad. As Allah SWT said in the Quran:

مَنْ لَعَلَّ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ
مَنْ لَعَلَّ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

“And whoever done and atoms weight good deed will see it, and whoever done an atoms weight evil will see it.”

(Az-Zalalah)

Conclusion

The sense of accountability is crucial for the individual so that he may (hesab) everyday what good deeds he is performing and what evil deeds he is continuing to do. So, that he can stay away from the evil and do good deeds to prosper in this world and the world here after.

QUESTION-

QUESTION-6

The system of governance in the era of Pious Caliphate was well-organized and well-administered. The system includes selection of caliph, strong administrative system, establishment of provinces and districts, officials of provinces, Judicial Administration, Police Administration, Post-office, Town Planning and Management and consus. The main principles to run the government at that time was the concept of Amanah and khilafat

Good Governance

"According to United Nations, Good Governance have eight characteristics including Participatory, consensus-oriented, Accountable, Transparent, Effective and Efficient, Responsible, Equitable and inclusive."

Main Principles

The main principles to run the governance at that time are the concept of Amaanah and khilafat:

• Concept of Amaanah

Amaanah refers to the trust of Allah on a human. It is a free-will that man possessed and accordingly he performs his action. As Allah said in the Quran

“We presented the Trust to the mountains and the heavens and the earth but they refused to take it and were apprehensive of it - but human took it. Indeed, he was ignorant and unfair.”

(Al-Quran)

• Concept of Khilafat

When Allah (SWT) intended to send His viceroy on earth that He (SWT) described in **Surah Baqaraah**, he choose human - the best creation ever made. This tells us that only good leadership will result in the establishment of good governance.

The comprehensive system of governance is described as follow

Election of Caliph

Prophet Muhammad (SAW) did not nominate any one for caliphate but he give some clues only. Hazrat Abu-Baker nominated Hazrat Umar (R.A) with out any consultation. Hazrat Umar (R.A) then made council of six credible people to nominate next caliph.

Strong System of Administration

Administration is divided into many sectors for smooth operations. These sectors are Dewaan-ul-Kharaaj for treasury, Dewaan-ul-Jund for military, Deewan-ul-Kathm for recorded letters and correspondence, Deewan-ul-Barraad, Deewan-ul-Rasaail, Deewan-ul-Mazaalim for zakat collection, for sending letter and for the complaints of servants - Ombudsman respectively.

Establishment of Districts and Provinces

In the era of Hazrat Umar (R.A) the Arabian peninsula is divided into Makkah and Madina, Iraq is divided into Kufa and Basra and Persia is divided into Fars, Khurasan and Azerbaijan. In the era of Hazrat Usman the caliphate territory was divided into twelve province.

Officials of Provinces

The officials of provinces includes Qazi - the judiciary, Wali - the state head, Katib - the chief secretary, Katib ul Deewan - military secretary, Sahib - ul - Kharaaj - Revenue and zakat collectors Sahib - ul - Ahdaat - Police secretary and Amil - the district collector

Judicial Administration

Judiciary was independent from the existing legislature. A man of wealth was preferred so that he could not be pressurized. The position of Qazi was equivalent to the Wali of state. So if in case, Qazi could summon the wali in the court too

Police Administration

The department

of police administration was enhanced by Hazrat Umar (R.A). He gave the idea of prisons and jails. He (R.A) set up prison in Madinah, Hazrat Ali^(R.A) established them in Kufa and Hazrat Mu'awiyah (R.A) established prisons in Damascus.

Town-Planning

The scope of town planning and management was in need when people migrated to Madinah after second migration. Prophet (SAW) gave a proper model that no high buildings will be created and also told the width of roads and at how much distance the houses are separated from one another.

Post-office

Hazrat Umar (R.A) established post-offices for better communication.

and co-ordination between districts and provinces.

Reference

All the above described material was take from the books, Muhazarat-e-Seerat written by Dr. Mehmood Ahmad Gazi and mentioned the system of good governance by Caliph in Chapters of riyasat-e-Madina and dastoor-e-Madina.

Conclusion:-

The system of good governance was no doubt best performed and presented by the rightly guided Caliph. As Prophet (SAW) said about His companions:-

My Companions (Sahabaah) are like star, who ever follow any of them will be succeeded.

QUESTION-5

Islam provide humans with basic rights and bestowed it with dignity and greatness over the other creation. The human rights is described by providing him freedom for religion, by safe guarding his life and property and by giving them the right to privacy and education. The greatness of humans can be showcased from the fact that Allah has greatly favoured him over all the other creations, by making man in best possible design and by making him kalifah.

Human dignity and Rights before Islam

Before Islam, humans were treated like animals especially women and slaves were living a life in hell. The girl used to

buried alive at the birth. Islam provide man, and women with the necessary rights and provide them with dignity and greatness. The main features that proved the dignity of humans are:-

Make him

Superior Over other creations

- By giving dignity and greatness
- to humans, Allah (SAWT) made him superior over the other creations and
 - talking about it, He (SAWT) said

“We honoured the children of Adam and carried them over land and seas, and provided them with good things and greatly favour them over the other we created.”

(Al-Quran)

Man-A vincogant of God

The khilafat is transferred to such person, who is credible and respectable. Allah (SWT) chose human to be a khalifah of Allah in earth. In **Surah Baqarah**, He said:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

“When Allah said to the Angels, he intended to send his Khalifah on Earth”

(Al-Baqarah: 30)

Human - Best creation

Allah (SWT) himself admired the creation of human in best way in the worlds of Qur'an. This showed the dignity and greatness of human. As Allah (SWT) said:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

"Indeed we made man
in best possible design"

(At-Tin: 4)

In the same manner, human rights are given to the every individual whether he/she is a Muslim or not. Some of these rights are :-

Freedom of Religion

Islam give the right to perform religions activities freely. During the establishment of Charter of Madina, prophet (SAW) mentioned it in the charter that every one will have the freedom to perform his/her religion. As said in Quran

لَا إِكْرَاهَ فِي الدِّينِ

"There shall be no compulsion

in religion."

(Al-Quran)

Safety of life

Islam assured the safety of life of every individual and considers killing of any person with bad intentions as one of the greatest sin. As written in Quran:

مَنْ قَتَلَ نَفْسًا لَغْوًا نَفْسٍ أَوْ فَسَادًا فِي
الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ
أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

"^{whoever} ~~Howevr~~ kills a person unless for another soul or for corruption of land, it is as he killed the whole humanity and if he save a person it is as he saved the whole humanity."

(Al-Quran)

Right to Privacy

Islam give the right to privacy and talked about it in quarn in the following words:-

“And do not spy on them, nor backbite them.”

(Al-Quran)

Conclusion:-

There is no doubt that Islam is a complete code of life providing dignity to humans and necessary humans rights. No other religion expressed the rights of human in such comprehensive manner.

The End
