

PART-II

QUESTION NO: 03

• Those who believe in
unseen, and perform
the prayers, and give
from what we have
given."

(Al-Quran)

The foundation of Islamic Economic Order is based on the just and equitable distribution of resources.

Islamic principles negates the action of hoarding of material and accumulation of wealth in a particular portion of society.

The injunctions of Islam lays the foundation of equitable resource circulation, right of ownership and regulation of wealth in society.

Therefore, Islamic Economic Order propagates the idea of allocation of resources equally.

ISLAMIC ECONOMIC ORDER ENSURING EQUITABLE RESOURCE DISTRIBUTION:

① Recognition of private ownership:

Islam provides the right of private ownership and encourages the position of every member of society to own resource.

"For men is what they have earned, and for women is the share of what they have earned."

(Al-Quran)

Islam gives the right of ownership and consumption of resources but within the limits described by Shariah.

② Circulation of wealth in society:

Islam ensures implementation of policy of Zakat, encouragement of charity and laws of inheritance to ensure circulation of wealth in a society.

"And perform prayer,
and give alms (Zakat)."

(Al-Quran)

③ Balance between capitalism and socialism:

Islam recognizes private ownership and therefore the elements of capitalism in society as well. However, Islam principles calls for adoption of moderate way inbetween capitalism and socialism.

④ Encourages to use resources and earn respectable livelihood:

Islam advocates for proper utilisation of resources and

earning a respectable livelihood
which is in limits & described
by Shariah.

"Then, when the prayer
is concluded, disperse
through the land, and
seek God's bounty
and remember God,
so much that you
may prosper".

(Al-Quran)

⑤ Based on welfare of society:

Islam discourages the vertically
integrated monopoly in any sector
and the monastic order. Islamic
Economic Order is inclined
towards the establishment of
welfare in society.

"God condemns usury,
and He blesses charity."
(Al-Quran)

⑤ Money not to be created from money:

Islam clearly discouraged the practice of riba and hoarding of money. Interest payment and creation of money from money is discouraged.

"The usury you practice, seeking thereby to multiply people's wealth, will not multiply with God."

(Al-Quran)

⑥ Recognition of economic activities with Non-Muslims and Non Muslims countries:

Islam recognises the trade of commodities with Non-Muslim tribes and countries. In this way any group minority group is prevented from being excluded from resource utilisation.

" Prophet SAW concluded a contract with people of Khaibar to utilize the land on the condition that half of their products would be their share."

(Bukhari).

⑧ Moderate utilisation of resources:

Islamic Economic Order is based on the fact of moderate utilisation of resources. This allows the consumption of products by all members of society.

" And those who spend, are neither wasteful nor stingy, but choose a middle course between that "

(Al-Quran)

9) Resource allocation "among all levels of society."

Islam encourages circulation of wealth among all members of society. Mobilisation of resources at each level helps in equitable resource distribution.

"O you who believe!
do not consume each
others wealth illicitly
but trade by mutual
consent."

(Al-Quran).

10) Right of inheritance gender neutral:

The discrimination between genders is erased by Islamic teachings. Therefore, Islamic principles are based on provision of rights of inheritance to both genders.

CONCLUSION:

Islamic Economic Order includes several rules and regulations which propagate equitable distribution of resources in society. Islamic principles propagate charity, wealth, proper trading scheme and moderation. Therefore, economic system ensures just dissemination of resources among different members of a society.

"But seek what God has given you, the Home and Hereafter, and do not neglect your share in this world."

(Al-Quran)

QUESTION NO: 04

"While the Hereafter;
is much better and
more durable."

(Al-Quran)

Muslims believe that this state of life is temporary and the belief of Hereafter is ~~for~~ of utmost importance. The belief of Hereafter is one of the integral principles of Islam which ensures that a human remains conscious about the conduct of daily activities, protects them against the worldly objectives and inclines them on the ~~is~~ a straight path. Therefore, the belief of Hereafter ~~is~~ has a profound impact on the lives of Muslims.

DOCTRINE OF AKHRAT:

"As for him whose
scale of good deeds
is heavy, he will
be happy in life.

But he whose scales
are light, his abode
will be Abyss."
(Al-Quran)

One of major doctrines in Islam
is the belief in "Akhrat". This
doctrine has profound impact
on each member of society
and enables Muslims to fully
comprehend the Islamic injunctions.
Doctrine of Akhrat enables
facilitates a Muslim to see
conceptualise the "transitory
state" of this world and
understand about the everlasting
life of Akhrat. The Doctrine
of Akhrat postulates that
this life is temporary abode

for all humans. Based on the weightage of good and bad deeds, each individual will be either allowed in Jahannum (punishment for non-believers) or Jannat (guesthouse for obedient). It is logical to believe in Akhrat as not all perilous acts face ^{punishment} justice in this and reward for good deeds will be provided in Hereafter.

IMPORTANCE OF DOCTRINE OF AKHRAT IN HUMAN LIFE:

Doctrine of Akhrat holds an immense value in life of a human. It creates an impact through multiple way. Therefore, the importance of Doctrine of Akhrat in human life is as following:

① Creation of sense of Accountability in human life:

Doctrine of Hereafter creates sense of accountability in human life. It makes a human aware about their deeds in daily life.

This instills accountability of action in humans.

"And whoever does an atom's weight of good will see it."

And whoever does an atom's weight of evil will see it."

② Helps in leading a meaningful life:

Belief of Akhirah enables a human being to be inclined towards worshipping. Human's remain aware about increasing good deeds and proclined towards gaining good deeds.

"I did not create the
jinn and humans
except for the purpose
that they should
worship me."

(Al-Quran)

③ Leading a moderate life:

Doctrine of Akhrat instills an
idea of transitory life of world
in humans. This redirects a
human to lead a moderate life.

"And those who spend,
are neither wasteful
nor stingy, but choose
a middle course
between that."

(Al-Quran)

④ Helps in creation of a conducive environment:

Doctrine of Akhrat ~~is~~ inclines a
human to create a charitable
and welfare society. Belief in

Hereafter assists in creation
of a conducive environment,
which is beneficial for all.

"And perform prayers
and give alms (Zakat)"
(Al-Quran).

⑤ Helps a human to be tolerant
in life:

Doctrine of Akhirat constantly
reminds a person about the
temporary phase of this life.

This enables human to be
tolerant towards life. Prophets (SAW)
motivated Ammar RA and his
family to be tolerant while
keeping the belief of Hereafter
in mind. (A)

⑥ Assists in creation of justice
in life:

Belief of Hereafter assists in
creation of a just social system
in life. As all humans are

are indulged in equitable distribution
of opportunities.

"O you who believe!
do not consume each
others wealth illicitly
but trade by mutual
consent."

(Al-Quran)

⑦ Makes a person grateful in life:

Belief of Hereafter instills an
element of gratefulness in life.

A person is indulged in showing
gratefulness in life throughout.

"He is dearer to Allah
who is more pious."

(Al-Quran)

⑧ Creates an integrated society:

Belief in Akhiraat helps in
creation of an integrated society.

It helps in development of
a welfare society.

"Certainly all
Muslims are
Brotherhood."

(Al-Quran)

CONCLUSION:

One of the main pillars
of Islam is the Doctrine
of Akhrah which holds an
immense value Doctrine of
Hereafter impacts human life
through creation of accountability,
justice and meaningful purpose
in life. There, Belief in Hereafter
is considered a vital element
in Islam.

"We will set up
the scales of justice
for the Day of
Resurrection, so that
no soul will suffer
least justice."

(Al-Quran).

QUESTION NO: 05

"We created Man
in best design."

(Al-Quran)

Islam underscores the point of giving rights and respect to a man. The premises of Islamic injunctions revolves around the notion of bestowing ease and facility to human beings. The doctrine of Islam highlights dignity of human and greatness of human rights for all through endowment of knowledge, giving a "purpose" of creation and granting free will. Thus, Islam propagates the dignity of humans and greatness through bestowing them with rights and privileges.

DIGNITY OF HUMAN IN ISLAM:

① Creation of a man in best state:

Human beings are one of the best created creations of Allah who are honoured with Allah's numerous blessings.

"We have honored the children of Adam and carried them on sea and land, and provided them with good things, and greatly favoured them over many others."

(Al-Quran)

② Provided knowledge to humans:

Humans are one of the creations of Allah who are blessed with knowledge about right and wrong.

"And he taught Adam the names of all of them, then presented them before angels."
(Al-Quran)

③ Man a vicegerant of Allah:

Man is placed as a vicegerant of Allah on earth which further explains the position of man on earth.

"I am placing a successor on earth."
(Al-Quran)

④ Granted humans with free will:

Humans are given knowledge about wrong and right. Along with this they are also given the free will in manner of conducting activity.

"We offered Trust to heavens and earth and the mountains, but

they refused it,
and were apprehensive
of it. But humans

accepted it, he was
unfair and ignorant."
(Al-Quran)

⑤ A high purpose of creation:

Human beings are created with
a high purpose. They are given
consciousness, free will and
blessings. They are trusted
for conducting good deeds."

"For whoever will do
an atom's weight of
good we will see
it and whoever will
do atom's weight of
evil we will see it."

(Al-Quran)

⑥ Ordered angels to prostrate to Adam:

Angels were ordered to

prostrate to Adam which shows the dignity of a man.

ISLAM HIGHLIGHTING THE GREATNESS OF HUMAN RIGHTS:

① Sanctity of life and property:

Islam provides the basic right of life and property to both of man and woman.

"Your blood and your property are as sacred as this Day, Month and City."
(Al-Hadith)

② No superiority in Race:

All are equal in Islam in terms of race, class and caste system.

"An Arab has no superiority over

a non Arab, nor
does a non-Arab
have any superiority
over an Arab; white
has no superiority
over black, nor does
a black have any
superiority over white;
except by piety."
(Al-Hadith)

③ Right to have religious
freedom:

Islam negates the idea of
compulsion in any domain.

"There shall be no
compulsion in religion,
∴ the right way has
become distinct
from wrong way."
(Al-Quran)

④ Right to education:

Right to education is gender neutral in Islam.

"Seeking knowledge is obligatory on every Muslim male and female."

(Al-Hadith).

⑤ Right to own property:

Islam provides right to own property.

"Oh who you believe!
Do not consume each others wealth illicitly,
but trade by mutual consent."

(Al-Quran)

⑥ Right to privacy:

Islam provides right of privacy to humans.

" And do not spy
on each other, nor
backbite one another."

CONCLUSION:

The religion of Islam highlights
dignity of humans and
greatness of human rights
through provision of free
will to humans, blessing
of knowledge and multiple
rights of life.

" He is dearer to
Allah who is
more pious."

(Al-Quran)

(Al-Quran)

QUESTION NO: 06

" He regulates all
Affairs from
Heaven and Earth."

(Al-Quran)

Principles of good governance
incorporated at time of
Caliphate are many. These
include accountability, government
by consultation and meritocracy.

The system of good governance
in era of pious caliphate revolved
around system of good
governance

SYSTEM OF GOOD GOVERNANCE IN ERA OF PIOUS CALIPHATE:

- (1) Government by consultation:

Government was formed through consultation in era of pious caliphate

"And consult them in conduct of Affairs."

(Al-Quran)

② Accountability was present:

In era of pious caliphate element of accountability was present. Hazrat Umer (RA) was questioned about his shirt by people.

③ Meritocracy:

Meritocracy prevailed in era of caliphate through allocation of position for meritocracy.

"Hazrat Zaid bin Harith

Thabit compiled Quran."

Religious freedom:

There was no compulsion in following of religion.

"There shall be no compulsion in religion."

(Al-Quran).

⑤ No place for nepotism:

Hazrat Abu Bakr (RA) warned ~~of~~ Yazeed, governor of Syria, against nepotism.

⑥ Rule of law:

Rule of law was present in era of pious caliphate.

CONCLUSION:

Era of pious caliphate was system around good governance and principle of good administration.

Rule of law, accountability,

* meritocracy and freedom

were present in caliphate era.