

Q3.

Islamic Economic Order :

Islamic economics aims to establish a socio-economic system that aligns with Islamic principles, including justice, equality, and compassion. At its core, the main purpose is to ensure an equitable distribution of resources within society. Here's how it works:

1. Justice And Fairness :

Islamic economics emphasizes the concept of justice in economic transactions. It prohibits exploitation, usury (riba), and any form of unfair advantage-taking. This ensures that wealth is distributed fairly among individuals and that no one is unjustly enriched at the expense of others.

2. Zakat And Charity :

One of the pillars of Islamic economics is the obligation of Zakat, which is a form of wealth tax -

aimed at redistributing wealth from the rich to the poor. Zakat ensures that those who have more than they need share their resources with those who are less fortunate, thereby promoting social welfare and reducing inequality.

3. Prohibition of Monopoly and Hoarding:

Islamic economics prohibits hoarding wealth and monopolizing resources. This prevents the concentration of wealth in the hands of a few and ensures that resources are utilized efficiently and fairly for the benefit of society as a whole.

4. Economic Justice Through Contracts and Transactions:

Islamic economics encourages fair and transparent contracts and transactions that benefit all parties involved. It prohibits any form of deception or exploitation in economic dealings, thereby promoting -

trust and stability in the economy.

5. Emphasis On Social Welfare:

Islamic economics places a strong emphasis on social welfare and the well-being of the entire community. It encourages individuals to contribute to the welfare of society through acts of charity, philanthropy, and community support.

- By promoting these principles and mechanisms, Islamic economics aims to create a just and equitable society where wealth is distributed fairly, poverty is alleviated, and the basic needs of all individuals are met.

It fosters a sense of solidarity and mutual responsibility among members of society, ensuring that everyone has the opportunity to thrive and contribute to the common good.

Q4.

Doctrine OF Akhiraat

The doctrine of Akhiraat (also known as Akhiraat) is a central concept in Islam, referring to the Hereafter or the after life. It is the idea that there is a life beyond this mortal existence, where individuals will be judged and rewarded or punished according to their actions in this life.

In Islamic theology, the Hereafter is considered a reality that is as certain as the existence of this life.

The Quran emphasizes the importance of believing in the Hereafter and preparing for it. The doctrine of Akhiraat has significant implications for human life, as it influences how individuals live, think, and make decisions.

→ Some key points about the doctrine of Akhiraat :

1. **Certainty of the Hereafter :** The Quran emphasizes that the Hereafter is a reality that will come to pass, and-

that it is as certain as the existence
of this life.

- (Quran 32: 3-4)

2. Accountability :

"Every individual will be
accountable for their actions in this life,
and will be judged by Allah"

- (Quran 75: 36-37)

3. Reward and Punishment :

"Those who have
lived righteous lives will be rewarded
with paradise, while those who have
committed evil deeds will be punished
in Hell fire"

- (Quran 3: 185)

4. Judgement :

"The judgement of the
Hereafter is based on individual deeds,
not on social status or external
circumstances."

- (Quran 90: 7-10)

The doctrine of Akhrot has significant implications for human life :

i) Motivation :

The promise of reward and punishment in the Hereafter motivates individuals to lead virtuous lives and avoid sin.

ii) Ethics :

The doctrine of Akhrot emphasizes the importance of treating others with kindness and compassion, as our actions have consequences in the Hereafter.

iii) Personal Responsibility :

The doctrine of Akhrot encourages individuals to take personal responsibility for their actions, rather than blaming external circumstances.

iv) Preparation :

The doctrine of Akhrot -

(6)

encourages individuals to prepare for the Hereafter by living a righteous life, repenting for sins, and seeking forgiveness.

In conclusion, the doctrine of Akhiraat is a fundamental concept in Islam that emphasizes the importance of believing in the Hereafter and preparing for it. It has significant implications for human life, motivating individuals to lead virtuous lives, treat others with kindness, and take personal responsibility for their actions.

Q:7

ISLAMOPHOBIA

Islamophobia is a multifaceted phenomenon that can't be attributed to a single cause. While it is true that religious and political extremism can contribute to negative stereotypes and discrimination against Muslims, it is also important to acknowledge the role of systematic and historical factors, including the suppression of human rights of Muslims in various parts of the world.

Here are some arguments for and against the idea that Islamophobia is primarily the outcome of:

Religious And Political Extremism;

⇒ Arguments For :

i) Terrorism :

The actions of external groups, such as ISIS, Al-Qaeda, and Boko Haram, have been misattributed to Islam as a whole leading to a -

backlash against Muslims.

ii) **Misinterpretation of Islam;**

Radical interpretations of Islam by extremist groups have been used to justify violence and terrorism, perpetuating harmful stereotypes about Muslims.

ii) **Political Manipulation;**

Politicians and media outlets have exploited fears about Islam and terrorism to gain political advantage, fueling Islamophobia.

Arguments Against;

i) **Selective Outrage;**

The same politicians and media outlets often remain silent or downplay violence committed by non-Muslims, creating a double standard.

ii) **Systemic Issues;**

The root causes of —

extremism, such as poverty, marginalization, and political instability are often ignored or downplayed.

iii) Historical Context:

The rise of Islamophobia can be traced back to the colonial era, where European powers sought to justify their conquests by portraying Islam as "barbaric" or "inferior".

"Suppression of human rights of Muslims"

Ongoing occupation
Discrimination
Historical trauma

} Arguments for

Over emphasis on victimhood
Lack of nuance
Diversion from internal issues

} Arguments Against

→ In conclusion, Islamophobia is a complex issue that can't be —

attributed to a single cause. While religious and political extremism can contribute to negative stereotypes and discrimination against Muslims, it is also important to acknowledge the role of systemic and historical factors, including the suppression of human rights of Muslims in various parts of the world.

Q: 8

IJTIHAD :

(اجتهاد)

Literally ijtehad means striving or searching. But in the technical language of the fiqh, and shariah, it means the striving to interpret the nusus of the Quran and the Sunnah of the Holy prophet (P.B.U.H) in order to adopt them to the new conditions of the muslim life and society.

Ijtehad is of 2 - kinds :

- 1) Ijtehad mutlaq
- 2) Ijtehad muqayyid

(i) Ijtehad Mutlaq : is one in which interpretations of the Quran and Sunnah is dependent of the opinions and judgements of the earlier jurists and their precedents.

ii) Ijtehad muqayyid : The scope of interpretation is within the decisions of the opinions of the founding fuqaha. When ijtehad is a personal →

opinion of the mujtahid, it is known as 'rai' -

Accountability in Islam:

Accountability is the backbone of Islamic public administration.

"Be afraid of the curse of the oppressed as there is no screen between his innovation and Allah"

The concept of accountability in Islam is of dual nature: that government servants are accountable for the conduct of their affairs before public as well as Allah.

The concept acts as a great moral and psychological binding on the civil servants in order that they may dispense their duties with diligence and justice.

The Holy prophet (P.B.U.H) introduced the concept of Hisab (Accountability).

In this system of public administration, even the head of Islamic state is —

not above law and is accountable.

Accountability or Hisbah is an institution and a monitoring body aimed at achieving the objectives of *al amr bi al - ma'ruf* (الأمر بالمعروف) *wa al-nahy 'an al - munkar* (النهي عن المنكر)

The philosophy and ethics related to Hisbah or accountability should be understood and implemented in a holistic manner so that the real goals of Islamic administration are achieved.