

Islamiat Mack

Part - II

Question # 3

Islamic Economic Order

Introduction:

Islam is a complete code of life. The teachings of Islam are based on the Divine revelations of Allah Almighty upon his beloved prophet Muhammad ^ﷺ. Islam accounts for all systems of life. Islam provides guidance related to just economic system, in which availability of resources is possible to all mankind irrespective of their colour, caste and creed. The economic system of Islam enjoins lawful earning and prohibits usury and unlawful means of earning.

"Enjoin good and forbid bad deeds".

Characteristics of Islamic financial System:

Islam has a unique and sound system of economic distribution. The eminent features of Islamic economic system are;

Relate your headings to the qs statement

(a) Responsibility of State:

In Islam is the responsibility of the state to provide necessary resources to its citizen and to work for the betterment and welfare of the state.

Caliph Ali (RA) said:

"The first and foremost duty of a Caliph is to curb the evil of corruption and to

work for the betterment of the state."

likewise, it is stated ^{by Prophet Mohammad (PBUH)} in Quran;

"You all are shepherds and are responsible for your flock."

(b) System of Zakat:

In an Islamic state, zakat is the backbone of the economic system. Zakat is based on the collection of wealth from the richer and distributing it among the poorer. In an Islamic state zakat can be collected by force. Even the era of Caliph Abu Bakar (RA) several wars were fought against those who refused to pay zakat.

It is stated in quran:

"There is the right of the poor due upon your wealth." (Al Quran)

(C) Discouraging the accumulation of wealth:

In an islamic state wealth is not accumulated only among certain hands, rather it circulates in the entire community. Islam has introduced a proper criteria for the collection of wealth. Islam has introduced the concept of "Nisab-e-Zakat" that is valid for those who have certain amount of wealth to give that money to "Masaraf-e-Zakat" those whose are valid to use the money of zakat for meeting their daily needs.

It is stated in quran;

"Those who do not pay the charge obliged upon them for their wealth are preparing hot iron rods for themselves in the life hereafter."

Prophet Muhammad ^ﷺ said;

"A hand that gives is better than

Try to add the Arabic of quranic ayats

a hand - that wants."

(d) Stress on lawful earning:

In an islamic state only lawful earning is enjoined to enjoy the blessings of Allah Almighty and reward hereafter. Islam prohibits unlawful ways of earning and prohibits interest.

Allah states in quran;

"Allah allows trade and prohibits interest."

Prophet Muhammad ^ﷺ said;

"lawful earning is part of faith."

(e) Ends up poverty:

The sound system of islam helps in complete eradication of poverty. The distribution of resources irrespective of region, color, language and race helps in equal availability of resources and therefore, helps in respect, earning and equal welfare of the society.

The Zakat policy of Caliph Umar (RA) was based on following principles;

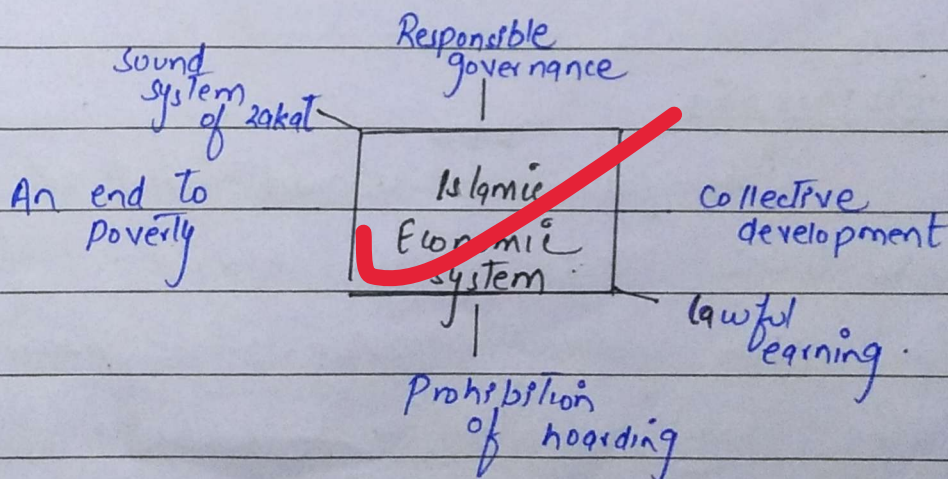
- 1- Collecting wealth from richers.
- 2- Spending of wealth outside the region

it is collected.

This policy was so effective that even caliph Umer (RA) has to intervene for the masarif-e-zakat.

(f) Welfare of Society:

If Islamic economic system is practised accurately, it results in the development of the whole society instead of the development or welfare of an individual. In this way there is peace, harmony, justice and political stability of the whole state both at majority and minority communities of the state.



An Islamic Economic System

Add more arguments

Conclusion:

Islam is a religion of peace and harmony and is a complete code of life. The economic system of Islam is based on the principles of zakat. The system of zakat by exercising the circulation of wealth in entire society, results in collective development of the society and therefore by prohibiting hoarding, discourages poverty and misery in the society.

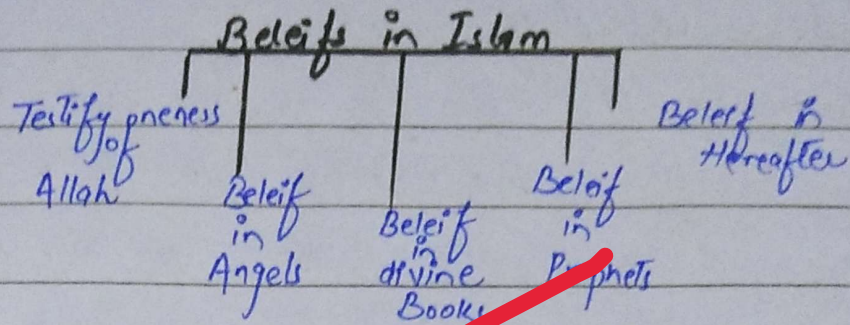
Question # 4

Doctrine of Akhirat and
its Impact on human
life

Introduction

1 "The present ^{World} is not an eternal abode."

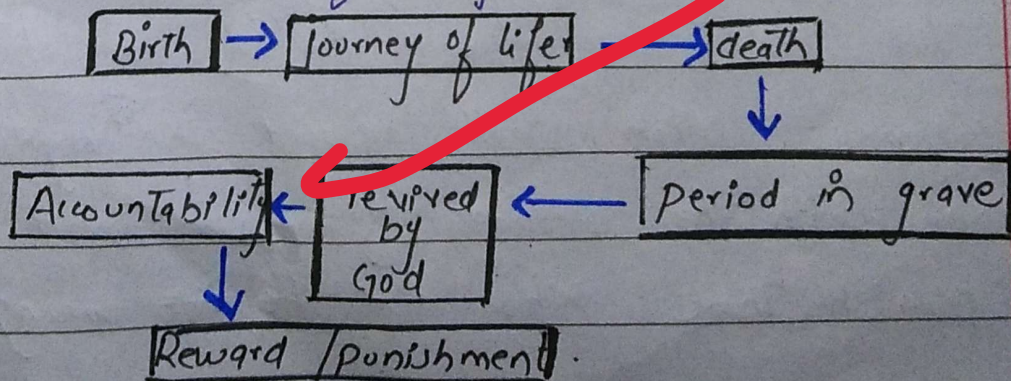
Islam is a divine religion based on five pillars including; Tawheed, prayer, zakat, fasting and believe in ~~the~~ hajj. Beside this Islam has its basis on five major beliefs.



According to Islam, human beings are made to worship Allah Almighty, perform good deeds and to prepare well for the next life that is eternal. According to Islam, the life human are spending on earth is not eternal, rather it is Test of mankind and he shall be held accountable for the deeds in the hereafter. The two ~~life~~ lives of mankind are different from each other but are inseparable from each other.

Human cycle of life:

According to Islam, life of an individual is based on following phases.



Islamic concept of Death:

"Every soul has to taste death."
 In Islam, the life of an individual does not end after death. Rather, death is a transition of the individual from the worldly life to the true eternal life. Allah Almighty created mankind as his servant to worship and to do good deeds. The actions that an individual performs here on earth shall be questioned on the day of Judgement.

As Allah says in Quran;

"And we have not created Jinn and mankind except to worship Allah."

The day of Judgement:

After death, all mankind will experience a period in grave and shall undergo accountability for their worldly deeds and actions and then all shall be revived to life by Allah and that day is known as "the day of judgement". On the day of judgement Allah shall reward the righteous one with the blessings of heaven and punish those who did the wrong.

Add more arguments in this part

deeds.

Impacts of Doctrine of Akhbar:

(a) Spiritual impact

(b) Moral impacts

a. Spiritual Impacts:

(1) Sense of Accountability:

The belief on the day of judgement or hereafter helps an individual to enjoin the good and forbid the evil as all our actions shall be questioned by Allah Almighty in his court.

(2) Striving for the reward:

An individual with fear of Allah shall exercise the right in order to seek the mercy of Allah and to enjoy the blessings of heaven. As Allah has promised a reward for the righteous one.

"One who did an atom's weight of good shall see in the court of Allah, and the one who did an atom's weight of evil, shall see it too." (Al-Quran)

3. Tolerance and patience:

When an individual has firm belief on the just accountability of Allah, he tolerates the hurdles with patience and smile and leaves his matter in the court of Allah.

b. Moral Impacts:

(a) Character Building:

An individual tends to perform the righteous deeds and prohibits evils and hence develops a strong character.

(b) Respectful actions:

An individual tends to perform the actions that bring peace and justice in the society, and would tend to please Allah instead of pleasing people.

Conclusion:

The death of an individual is not an end to life rather is the transition of human from one life to another. This develops a sense of accountability in an individual and helps in moral and spiritual development of man.

Short answer. A 20 marks answer should have around 15 subheadings

Question # 6.

Dignity of Human, Human Rights in Islam

Introduction

"And we created you in a dignified
Mould."

Islam is a universal religion. In Islam there is discrimination of man on the basis of their color, race, region, language, creed or cast. All human beings are born free to enjoy the basic rights of life, property, health, education, marriage, freedom of speech and many more. Before the dawn of Islam in Arabia the mankind was deprived of its basic fundamental rights by those who were in power. It was through the birth of Islam that made the propulsion of human right and stressed on the dignity of all mankind.

Role of Islam in enhancing dignity of human:

(1) Equality:

Islam introduced the concept of equality among all mankind and discouraged the concept of discrimination on the basis of caste.

color, greed, religion etc.

Allah says in Quran:

"Remember! Your God is one and your father is one."

The Holy Prophet ﷺ said:

"An arab is not superior to non-arab, and a non-arab is not superior to an arab,

Similarly, white is not superior to black, and black is not superior to white."

(b) Right to life:

Before the dawn of Islam, people used to kill their children due to fear of poverty. It was also observed that people used to kill others for the sake of honour and power. Islam discouraged all such practices and promoted value to life.

Allah says in Quran:

"Do not kill your children ^{due to} for the fear of poverty."

Allah states; (context)

"One who killed anyone intentionally is responsible for the rage of Allah."

(c) Right to Property :

Islam discourages the concept of slavery and allows its follower to enjoy the right of private ownership. However, Islam prohibits accumulation of wealth and guides its follower to exercise practices including charity, almsgiving and zakat.

Allah says ; (context)

"You have right in the property of the parents and those of the nearest relatives."

(d) Right to Education :

Islam is religion of equality promoting equal opportunities for everyone. Islam stresses on seeking knowledge and unfolding the mysteries of the world.

Prophet Muhammad ^ﷺ said :

"Seeking knowledge is obligatory for all men and women."

(e) Right to freedom :

In Islam, all mankind is born free and can perform actions according to their will.

Islam discourages the concept of slavery and

forced labor.

f Freedom to Choose:

In Islam, decisions are made through collective discussion and establishing consensus. It develops social trust and harmony. It is based on divine revelations.

Prophet Muhammad ^ﷺ said;

"My followers will never agree upon enp constitution?"

g Rights of Women

Yes specific headings

Islam dignified the status of status of women by assigning rights to her. Women have right to life, property, marriage, divorce and expression of thoughts in Islam.

Allah states in Quran;

"Fear Allah in the matters of women."

Prophet Muhammad ^ﷺ used to consult his wives in different matters.

Similarly women is dignified as mother, wife and daughter.

mother → has paradise under her feet.

wife → companion in world and hereafter.

daughter → will take to heaven.

Dignity part????

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Conclusion:

Islam raised the status of mankind by respecting the rights of the individual. Islam gave rights to all mankind to life, speech, property, education and eradicate all kinds of social differences. Man is respectable and is equal to all other mankind irrespective of his cast, religion, race. According to Will Durant:
"Thanks to Islam, it developed such a sound social system that saved Muslims from violence and destruction."

Question # 6.

Good Governance in the era of Caliphate

Introduction:

The administration of the public welfare policies is defined as good governance. Islam is religion of formation of a society that establishes peace, harmony, rule of law, justice and equality. Without a sound social, financial, economic,

judicial system - The progress of a nation is not possible. Prophet Muhammad ^ﷺ realised an ideal state of Medina and made Makkah a peaceful region through his moral character and effective policies. After the death of Prophet Muhammad ^ﷺ the era of Caliphate emerged and governed the Muslim Ummah in an effective manner.

(a) Caliph Abu Bakr Siddique (RA)

Caliph Abu Bakr Siddique (RA) was one of the closest companions of the Holy Prophet ^ﷺ. During his period of Caliphhood Prophet Abu Bakr Siddique (RA) fought wars against the culprits who refused to pay zakat and claimed of false prophethood. He (RA) said to his masses;

"If I follow the commandments of Quran and Sunnah, follow me. And if I do not follow the commandments of Quran and Sunnah, do not follow me."

Use elaborate and specific headings and use multiple subheadings

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(b) Caliph Umar (RA):

Prophet Umar bin al-Khattab (RA) was the second caliph of Islam. He established a just and strong Islamic state through his effective policies. In order to cope with cuprits of ~~state~~, Prophet Umar (RA) introduced an effective "Zakat policy" and worked so excellently that even Prophet Umar (RA) has to intervene for the masarif-e-Zakat in state. He used march in streets with changed appearance in order to become aware of the issues of the state.

"Satan used to change his way when he used to see Prophet Umar."

(c) Caliph Usman (RA):

Prophet Usman (RA) was ~~the~~ titled as "Ghani" for his generosity. He worked really hard for the welfare of the state by establishing wells, buildings and providing trainings to army. He (RA) also worked for the completion of Quran and restoration of original Arabic accent to recite Quran.

The (RA) said;

"The job of the Caliph is to work for the welfare of the state."

(d) Caliph Ali (RA):

Prophet Ali (RA) was first among child to accept Islam and was the last Caliph of Islam. He (RA) was also the son-in-law of Prophet Muhammad ^ﷺ. Prophet Ali (RA) fought with the evils of the society with iron hand and did Jihad against the culprits. He (RA) said;

"The first and foremost duty of a Caliph is to curb corruption and work for the welfare of the state."

Principles of Good Governance:

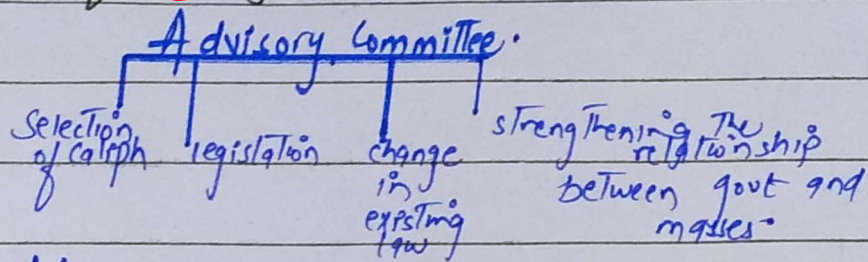
(a) Government through Consensus:

In Islam - the head of the state, the Caliph is selected by consensus of people. Islam promotes democracy and discourages dictatorship.

(b) Legislation :-

In an Islamic states, legislation is done by government through discussion with the advisory committee. In the era of Caliphhood "Majlis al Shura" tend to play the role of the advisory committee.

(i) Role of Advisory Committee:



(c) Rule of law :

In an Islamic state equality is ensured at all cost. No one is above the law. There are many examples from era of caliphate; Once prophet Ali (RA) lost his armour and saw a Christian selling the same armour in the market after few days. Prophet Ali (RA) took the matter to the court and the court ordered prophet Ali (RA) to produce two witness to prove that the armour belongs to him. Prophet Ali (RA) present his son + Hassan and his servant as witness but court denied

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to consider Hassan as the witness. Prophet Ali (RA) lost the case. However the Christian was impressed by the judicial system and himself confessed that the honour belonged to Prophet Ali (RA).

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