

# Islamiah Mock 2

Day: Thursday

AMMAR YASIR OB. 54

Date: 06/06/24

Q3-

## Introduction

Islam is a deen and a complete set of beliefs, making it a code of life. It guided us on various principles ~~with~~ and issues. Among them is economic guidelines and prohibitions for the Muslims. It promotes a welfare state, which stresses on equitable distribution of resources. ~~To create that, a proper set of guidelines.~~

In fact, Economic in itself deals with management of scarce resources in a social state which are as follow: Production, control and consumption of resources. Hence, Islamic Economic order is focused on equitable distribution of resources.

## Problems of Modern Financial system

After the world war, there has been a rise in capitalistic liberal approach of Adam Smith in an economic system. It focuses on profit maximisation. Consequently, it has exploited labour and increased income disparity. Moreover, the large business firms control prices and supply in the form of monopoly or cartel system. Interest based economic system has prevailed. According to FTI, 80% of the global wealth lies with 1% people and organisations.

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Relate your headings to the qs

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## Principles of Islamic Economic Order

As mentioned previously, Islam promotes welfare system with economy system as follows:

### Economic Wellbeing

Islam has capitalistic as well as the concepts of Karl Marx indicated forming its own school of thought. The difference that lies is capitalism does not have any ethics while Islam provide strict ethical code. If earnings is made in accordance to Islam i.e. in a halal way, it is considered as worship. Unlawful way includes unethical or subliminal marketing, black markets, etc. It also includes the following:

#### i) Ethics of trade

Coercion in trade include mutual consent in trading. Once Prophet (SAW) went to a market of grains. He saw wet grains beneath the dry ones and stated that such people are not from among us. Covid-19 is a charical example with artificial shortage of masks to push its price upwards.

#### ii) Proper Measurement

Prophet (SAW) prohibited improper measurement when selling something. The punishment for doing it is so severe that the Quran states

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## Add and highlight references/examples against your arguments

about the wrath of God on the nation of Shoaib leading to their destruction because of improper measurements.

### iii) Prohibition of hoarding

Hoarding means to voluntarily hoard the supply of a product to artificially raise its price. This rise in price comes under the law of supply in economics. Such artificial storage is strictly prohibited.

These restrictions and guidelines ensure that hoarding does not lead to uncontrolled distribution of resources, improper measurement does not create unjust distribution and ethics of trade promotes consensual distribution.

### Prohibition of extravagance

As mentioned before, the resources of the world are scarce. There is an already going political game on resources such as oil. Hence, Islamic economic order discourages unnecessary spending and wastage of resources that could be utilized for future generation. However, avoiding unnecessarily leads to savings which could be invested <sup>in</sup> in productive segment. This would also generate employment opportunities.

Quran states:

"... Indeed, He does not like those who commit excess"

## State taxes

State can charge direct taxes in the form of Zakat <sup>and</sup> Ushr on agri-products from Muslims while Jizya and Kharaaj from non-Muslims. Income tax ~~is~~ <sup>is</sup> also added to Fay and spoils are also added to Bai-ul-Taal.

Custom duty, excise ~~tax~~ <sup>tax</sup> and property are permissible on pattern of zakat. The revenue earned is used for welfare of people and ~~can~~ <sup>can</sup> development in distribution of resources.

## Interest free economy

The contextual meaning of Riba is to increase wealth unlawfully by ~~re~~ <sup>re</sup> taking earning money from money. Prophet (SAW) declared it as a war against Allah ~~and~~ <sup>and</sup> the Borrower, Lender, witness and recorder are all cursed by Allah in Riba matter. This is because Riba results in income disparity which leads to inequitable distribution of resources.

## Circulation of wealth

Circulation of wealth as a result of Zakat payment, other permissible taxes and savings ~~increase~~ <sup>increase</sup> economic growth. This reduces unemployment which narrows gap of income disparity and hence ~~is~~ <sup>is</sup> a more positive approach to equitable resource distribution.

Short answer. Add more arguments. A 20 marks answer should have around 15 subheadings

## Critical analysis and conclusion

Hence the Islamic economic order promotes equitable distribution of resources by sustainable utilisation of resources which will leave it for those in need to utilise it. Income disparity is reduced since people earn more and unemployment is less. Therefore, more people have access to resources. In conclusion, Islamic Economic Order is an ideal approach that takes on a capitalistic approach within certain ethics assigned.

Improve the relevance of arguments, references and the paper presentation part

### Q4 - Introduction

Belief in Akhirah is one of the articles of faith. This is the aspect of faith that defines a life after death. The process of Akhirah starts with death followed by Barzakh, resurrection, accountability and eternal life. Hence, it plays a significantly role in Muslims to reflect upon the aspect of Akhirah on their individual and social life.

### Doctrine of Akhirah

Following is the doctrine of Akhirah:

1-

Death  
Ordinarily human beings get involved in the worldly life to death. They are not aware of the worldly life to

Do not use one word headings. They should be elaborate and self explanatory

such an extent, that only death reminds them of their fate. Quran states:

"Every Soul shall taste death"

2- Barzakh a

Death is where the actual Journey of a human starts. The second phase is Barzakh in which human would remain for a certain period until resurrection. Their souls will either go to Jannat (good deeds) or Sijjeen (bad deeds)

3 Resurrection of humans

On the day of Qiyamah, all the deads will come alive by the blow of trumpet by angel Israfeel. Quran states,

"... and before that is Barzakh until the day when they are raised"

Try to add the Arabic of quranic ayats

4- Accountability of deeds

The establishment of Qiyamah and Resurrection of people would become the day of accountability. This is also termed as day of ultimate judgement with judge being Allah. On this day the deeds of the person will be brought in front of Allah. The deeds will be measured and the person will be recompensed by the mercy of

# Use market for references

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Allah. This has been taken as reference from Quranic verse of Al Zilzalah. These deeds will be measured and the person will be dealt accordingly.

## Eternal Life

The Eternal Life of the soul will be decided upon its deeds and will go to hell or paradise accordingly. This will be where the person will reside for eternity as mentioned in Surah Nisaa by 'Alahiduna fika'. Paradise will be eternal bliss whereas Hell will be an eternal torment.

Hence, the belief in Akhirah is a significant aspect of human life on both individual and social level.

## Importance of Akhirah

### 1) Individual level

#### i) Deterrence from bad deeds

In Quran, Allah has repeatedly warned Muslims of the fate of those who go against Allah. Hence, Muslims religiously follow the teaching of Islam and ask for the forgiveness and mercy of Allah. Hence this makes them righteous and humble taking care of both Haqq and

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ullah and Hidayat-ud-Deen.

## 2) Encouragement to good

Allah has promised good for those who follow the teachings of Allah in the form of paradise. Paradise is considered as a place of eternal happiness with no deprivation of anything. Hence, Muslims are encouraged to perform well in life with the hope of an eternal reward. They know that this world is temporary which strikes down bad actions.

## 3) Hope of life

Hereafter provides hope for Muslims that their life will not end here. Many philosophers such as Friedrich Nietzsche went into depression over lack of defined goal and destination. On the contrary, Islam provides with well-defined goals and the promise of hereafter. This induces hope among Muslims with a definite set of objectives.

## Social level

- 1) Islamic Society  
The basis is judgement day and hereafter



among the Muslims results in collective path towards righteousness. Hence, an Islamic sense of economy, security, politics and law will prevail. People will act with humility and create a safe space for people to survive and thrive. Social upbringing will improve within Islamic context. Crime activities would decrease and people will gain in efficiency and productivity. Consequently, Muslims will pave way to advancement.

## 2) Generosity

upon the law of hereafter, people will be more inclined to pay Zakat on their goods. This would reduce income disparity and uphold those affected by poverty. Moreover, the love of wealth will decrease and economic resources will not be exploited for personal gains. Rather than profit maximisation, people will enhance social well being.

## Conclusion

Hence, Akhirah is an important part of Islamic belief system that defines life beyond this world. It states that Muslims and other human beings will be scrutinised on the basis of their deeds. Hence it encourages Muslims to righteousness, hope and thoughtfulness.

Q5-

## Introduction

Islam has been derived from the word 'salam' which means peace. Hence Islam is very vocal about the human rights.

According to UNHR (1948) Declaration of Human rights, human rights are moral principles or basic fundamental rights that everyone is entitled regardless of (sex, creed, race, ethnicity, nationality). This makes it a universal declaration.

Amnesty International states that human rights are all rights we obtain because of being human. Islam has covered a wide range of human rights pertaining to an individual as well as society.

Fulfillment of basic human rights maintain the dignity of humans.

## Basic Fundamental Rights

### 1. Equality of all mankind

According to Islam, no Arab has superiority over non-Arab and vice versa. In addition, no white has superiority over a black and vice versa. The difference in superiority is based on piety. Hence, Islam promotes equality and encourages brotherhood.

Inequality is a deviation from the commandments of Allah. Allah states, in the Quran,

"He created you from one soul"

## 2- Protection of life and honour

According to Islam, unjust killing of a person means the death of entire humanity while saving a life means saving entire humanity. This has been referred in Surah Al Maida. Prophet (SAW), during his last sermon, emphasised on protection of life and honour. Quran states,

"... you honour whoever you please, and dishonour who you please ..."

## 3 Right to education

Islam has greatly emphasised on attaining education. The historical fact regarding the Prisoners of War of Badr being freed on the basis of teaching is a great evidence in itself on the significance of education in Islam.

The Prophet (SAW) in this regard said, "Seeking knowledge is obligatory on every Muslim".

#### 4. Right to Justice

Islam has greatly emphasised on fair trial and judgement. This holds accountable the wrong doers and provide justice to the wronged. In fact, Hudood laws are the laws of Allah set on certain wrongs. Those not given their just rights or were among the wrong doers will be given fair justice by the ultimate judge Allah on the day of judgement. Regarding Justice Quran states,

".... and when you judge between people, judge with fairness...."

#### 5. Rights to minorities

Minorities are a smaller group of people in a general population that differs on the basis of their language, religion and citizenship. These minorities have the liberty to practice their own religion. Quran states,

"Let there be no compulsion in religion"

They are equal before the law, can be given financial assistance by the state and have the right to have their political representatives.

## Haqoog-ul-Ibad

There are social rights and duties over every individual which are as follow:

### 1) Family rights

Family constitutes of parents, spouses and children. In the last sermon, prophet (SAW) emphasised on obligatory and mutual rights of spouses over each other. For parents, Quran have stated the emphasised on obedience by parents and prophet (SAW) mentioned 'mother' 3 times who asked over who is the most deserving of good treatment. For relatives, Islam emphasises of maintaining relations, kindness and forgiveness.

### 2) Rights of neighbours

Good neighbours are positive contribution to the society and individual. Prophet (SAW) ~~to~~ stated the rights of neighbours which includes visiting him in sickness, congratulating him in happiness, lending him loan, following his funeral procession if he dies, etc. Prophet (SAW) said

"Whoever believes in God and the last day should not trouble his neighbours"

# Give separate headings for human rights and human dignity

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## 3. Rights of Prisoners of War

In historical ~~era~~ wars, there were many incidences of mass killing, rape, destruction of crops, poisoning of rivers, etc. During such times, the wisdom of prophet (SAW) directed the believers to not target ~~and~~ children and women during the war. There was to be done no unnecessary destruction of plantation and cultivation and to treat prisoners of wars kindly. **Add more arguments.....**

## Conclusion

The rights that were attained by West after centuries of hardships starting from Enlightenment days was gifted to Muslim 1400 years ago. Hence Islam is a great vocalist of human rights and promotes ~~sustainable~~ peace. This is one of the reasons why Islamic state is based on welfare statehood.

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## Introduction

The term Islamophobia emerged at the dawn of 21<sup>st</sup> Century when the attack of 9/11 happened. This resulted in War on Terror declared over its preparatory. During that time, the sentiments and of the world changed and Muslims were considered as terrorists. There was a politicised mass media propagation of Islamophobia. On the other hand, extremist groups started building up in Middle East with an extremist Islamic ideology. In between both these ends, Innocent Muslims were being suppressed and killed resulting in loss of millions of lives.

## West Propaganda

After the war on Terror, mass media campaign started that targeted Muslims and Islam. The religion of peace was considered as an ideology of terror. All the Muslim population and Islam was generalised and criticised over few extremists, which were part of wide conflict of political interests rather than religion. In countries with Muslims minority, assault and battery became common against non-Muslims. Although Religious extremism was involved,

Give the main heading first and relate your answers to the qs statement

it became politicised for personal interest of the west. Consequently, War in Afghanistan and Iraq left millions dead and both the countries remained unstable till date.

## Rise of extremist groups

There was a surge in extremist ideological groups with their own vested political and religious interest. One of the renowned were IS-IS. At one time, they managed to conquer many areas and imposed a rigid system that they claimed was Islamic. Reports of beheading and killing were widely circulated on social media platforms furthering the Islamophobic sentiments. The repercussion of such extremism was again born by Muslims. Today such extremist groups are used as proxy by many countries to further their influence and gain political interests. Consequently, Muslim Middle East remains stable till date. The genocidal and barbaric approach of Israel is based on the pretext of killing Hamas which they state are terrorist. It is a classical example of how the west and extremist studies have tarnished the image of Islam and suppressed the Muslims.



## Conclusion

Therefore, Islamophobia started with religious and political extremism that led to suppression of human rights in various parts of the world.

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