

Q2: Discuss the concept of benevolence (Ehsan) and purity (Tazkiyah) in the Light of Islamic Teachings.

Ans: Tazkiyah AL-Nafs -

Introduction The purification of soul is most important in Islam since it is an effective method to attain the pleasure of God. Tazkiyah originally means pruning the plant - to remove what is harmful for its growth. When the term is applied to human it means to sanctify and to remove from it all evil ~~traits~~ and spiritual diseases that are obstacles in experiencing Allah.

Tazkiyah is an Arabic word which means "purification of self". Purification of soul is very necessary for closeness to God. Indeed the whole point of morality and spirituality is to purify one's self. Tazkiyah al nafs is also a part of spiritual health. It results in the purification of the self from all evils and beautification with good values and virtues.

Meaning:

Use elaborate, self explanatory and relevant headings

The word tazkiyah means the removal of undesirable growths and impurities. As a spiritual moral term, it denotes the efforts of self imposition of moral agent for eradicating those tendencies within the human self which forms obstacles in the path of moral development.

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Tazkiya Tun Nafs refers to the act of purifying the soul from all kinds of evils thoughts and bad deeds.

The motive of a muslim's life is to submit to his creator and worship him  
"I did not create the jinn and the humans except to worship me" (Az-Zariyat 56)

this particular motive cannot be achieved without purifying the soul. only a pure soul can worship Allah out of love. Tazkiyat Al-Nafs has been explained by Quran

"He who purifies it will indeed be successful, and he who corrupts it is sure to fail" (As-Shams)

~~three~~ types of self in Quran.

- (1) Nafs e Amarah
- (2) Nafs e Lawammah
- (3) Nafs e Mu'minnah.

### ① Nafse Amarah

Nafse Amarah means the sinful soul. in Quran Allah says.

"indeed the nafs that overwhelmingly commands a person to do sin" (Yusef)

it is the lowest level of the self that only pushes a person to do evil. In Surah Yusuf of Quran Yusuf (PBUH) says

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"yet it claims NOT that my Nafs was innocent: verily the Nafs of a man incites to evil".

Here He explaining the situation in which he would be falsely imprisoned for the supposed seduction of Zuleikha.

② Nafs e lawammah (Reproachful Nafs)

if the soul do a sin then it becomes nafs e lawammah (Reproachful soul)

This is the stage where the consciousness awakes and realize the mistake and regret.

According to Quran

"And I swear by the reproaching soul" (Al-Qiyamah)  
the soul that sins but realizes its mistake and repent.

③ Nafs e mutmainnah, the peaceful soul.

The Quran itself explains how can someone achieve the state of satisfied soul.

"Those who believe, and whose hearts find their rest in the remembrance of God - for verily, in the remembrance of Allah do hearts find satisfactions". (Ar-Ra'd).

Impacts of self purification on individual.

(1) Helps to attain inner peace.

(2) Helps an individual to get closer to creator.

(3) A self purified person is the one who is rich according to our prophet Muhammad (SAW).

(4) Helps in building a strong character.

## Discuss in detail by giving subheadings

and moral values.

⑥ The real mujahid according to our prophet (SAW) "The mujahid is one who strikes against his own soul." (Firmizi).

impacts on society—

(1) Helps building a strong moral and ethical society.

(2) Eradication of all sorts of crimes.

(3) Eradication of all sorts of social evils such as jealousy etc.

(4) A united society.

(5) Helps attracting the Blessings of Allah SAW.

### Ensan

Ensan is highest of three levels of faith. According to prophet (PBUH) insan is a to worship Allah as if you are seeing him. Whill you do not see him. He truly sees you." Therefore Ensan means that a muhsin is sure that Allah is seeing him/her in everything he/she says or does. Therefore a muhsin does his/her best to say and do only what pleases God and confirms to his commands. This is the level of righteous, perfection as well as doing and saying, the ultimate good for the sake of goodness. The Quran asies the manner "to do insan as Allah like those who do Ensan"

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The word *insan* in Arabic is a derivative of the verb "*mensana*" which means doing things better. According to Quran.

"Is there any reward for *insan* except *insan*" (Al-Rehman):

"Surely Allah enjoys the doing of justice and the doing of good (to others)" Al-nahl

Components of *insan*

*insan* is a comprehensive concept. It includes doing things completely, nicely and in a tasteful manner; it comprises four components.

- (1) Sincerity (*ikhlas*)
- (2) Completeness (*ikmal*)
- (3) Tastefulness (Doing things in pleasant manner)
- (4) Correctness (Doing things the right way).

Impacts on individual:

- (1) Urges one to please God by means of dedicated worship acts.
- (2) *insan* is vital personality and character development act.
- (3) Helps man to adopt noble moral values.
- (4) Key to success in afterlife.
- (5) Induces a man the passion of tolerance.

Impacts on society: (1) the society becomes ideal society.

- (2) Leads to forgiveness
- (3) The members compete for more contribution of good deeds.
- (4) Portraying a soft image of the society.

Short answer. Add more arguments. Also improve the structure and the paper presentation

End the answer with conclusion

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Q:3: The main purpose of Islamic Economic order is to ensure an equitable distribution of resources in a just society. Emeraldale.

Ans:

**Start with the introduction of the answer**  
Fundamentals of Islamic economic system

(1) Belief in divine guidance

In Islamic economic system is it very important for everyone to think like that every resources that in here is actually owned by Allah SWT and we will use all these resources as Allah SWT wants me to use it.

~~have us~~ in Quran Allah SWT says "those who believed in the unseen, and perform the prayers, and give from what we have provided for them" (Al-Baqarah).

(2) Islam encourages us to use Resources and earn a respectable livelihood.

Islam is a very beautiful religion it ~~shows~~ gives us guidance at every step of our life it is a complete code of life. Islam gives us the education of halal and respectable earning and orders us to share some part of the respectable earning with poor

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ones and Allah will give its reward.

In Quran

"But seek, with what God has given you the Home of the Hereafter and do not neglect your share of this world." (Al-Qasas)

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

(3) Based on the welfare of the society

Islam is stopping us from any economic policy that goes against the welfare of the people of the society. So that policy would be prohibited. Islam also stops us from any economic policy which disturbs the society and creates imbalance in the society.

Furthermore, Islam also gives us the knowledge to stop any unfair or unjust activity which not suits the society ~~the~~ such as corruption, hoarding, interest and monopolistic behaviour. These all activities are discouraged in Islam.

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(4) A balanced between capitalism and socialism:-  
Islam possess their own economic system which are not either fully capitalist or socialist. Islam teaches us to keep a balance between the capitalism and socialism. Islam gives us the knowledge of Recognition of private ownership but within limits.

Features of Islamic economic system

(1) Recognition of private ownerships.

Islam allowed us to own wealth as well Islam also teach us to be used that wealth in limits of Islam which are prescribed by shariah. According to Quran.

"For men is a share of what they have earned, and for women is a share of what they have earned": (Al-Nisa).

(2) Circulation of wealth:-

Islam provided policies to ensure the circulation of wealth in the society such as zakat, sadaqaat, and law of inheritance in Islam the wealth must not be accumulated in a few hands it need to be circulate in society.



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According to Quran.

"Whatever God restored to his messenger from the inhabitants of the village belongs to God, and to the messenger, and to the relatives, and to the orphans, and to the poor and to the way farer so that it may not circulate solely between the wealthy among you." (Al-Hashr)

(3) Money not to be created out of money.

In Islam creating money out of money is prohibited. Creating money out of money like interests are the money and out which destroys the root economic system of a society.

In Islam two ways of earnings are discussed and shown.

(1) Invest and Earn.

(2) Provide service and earn.

(4) Islam Recognizes Economic Inequalities

"It is He who made you successors on the earth, and raised some of you in ranks over others, in order to test you through what he has given you" (Al-An'am)

"It is we who have allocated their livelihood in this life and we elevated some of them in ranks above others, that some of them would take others in service" (Az-Zukhruf)

(5) Recognition of economic activities with non-muslims and non muslim countries.

The prophet SAW died while his armor was mortgaged to a Jew for thirty Sa's of barley (Bukhari)

The prophet SAW concluded a contract with the people of Khaibar to utilize the land on the condition that half of the products of fruits or vegetation would be their share (Bukhari).

(6) Moderation: A balance between extravagant and stingy life style.

"Thus we made you a moderate community" (Al-Baqarah)

"And those who when they spend, are neither wasteful nor stingy, but choose a middle course between them" (Al Furan).

"Allah loves to see the sign of his Bounties on his slave" (Tirmidhi).

(7) NO set benchmark for earning profits.

Islam has not set any benchmark of profit and there is no element of deception.

(8) Sources of Revenue for an Islamic state.

Following are the sources of Revenue for an Islamic state

(1) Zakat

## Relate your headings and arguments to the <sup>(11)</sup>qs statement

(2) sadaqaat (voluntary donations)

(3) Ghanimah (war spoils)

(4) Jizya

(5) Ushr

(6) Kharaj

(10) Islamic code of Ethics for Business.

Islam tells us to inform the buyer of a defect in a product. Islam avoid us to swear in order to sell a product.

"There are Three types of people to whom Allah will neither speak on the day of Resurrection nor look at them nor punish them, and they will have a painful punishment. The messenger of Allah repeated it three times.

Abu Dahr remarked. "They are ruined.

Who are they, O messenger of Allah?"

This the messenger of Allah said "one who lets down his lower garment (below his ankles of arrogance) one who boasts of his favors done to another and who sells his goods by taking a false oath" (Muslim)

Islam teaches us of writing the transactions and abiding the agreements. Islam also teach us that neither party should bear the loss.

As well Islam teaches us of Accepting to cancel a transaction.

"whoever agrees with a muslim to cancel a Transaction Allah will forgive his sins on the day of Resurrection (ibn Mas'ud)

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Islamic economic system : A solution for human financial and economic problems.

- (1) Based on divine guidance instead of man made laws that are prone to errors.
- (2) Based on the welfare of society instead of accommodating a few big guns.
- (3) Recognition of private ownership encourages economic activities.
- (4) Provides effective tool for redistribution of wealth.
- (5) Only believes in real economic activities, totally disdard the creation of money out of money.
- (6) Believes in moderation which helps bring the society nearer to an economic balance.
- (7) The extensive code of ethics helps in setting motives that go beyond earning profits.

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Q. Write a short note on <sup>the following</sup> Ijtihad.

(1) Ijtihad :-

it is an important concept in Islam that allows Islamic scholars to interpret Islamic teachings and apply those teaching to a new situation. Ijtihad means the ~~collection~~ collective decision of Islamic scholars on certain issue which is not present in Quran and Hadiths.

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Ijtihad involves independent reasoning and efforts of scholars to derive a solution to an contemporary issues. Through Ijtihad scholars strive to ensure that Islamic principles remains relevant and adaptable to changing circumstances while upholding the core value of justice and mercy. Ijtihad encourages critical thinking and intellectual engagement within Islamic tradition, it serves as a mechanism for Muslims to navigate the complexities of modern life while staying true to the teachings of Islam.

### (ii) Accountability in Islam:

Accountability in Islam refers to the concept of being answerable for one's actions and behaviour both to Allah and to fellow human beings. It emphasizes the idea that every individual is responsible for their deeds and will be held to account on day of judgement. In Islam accountability is deeply ingrained in the belief in hereafter, which each person will face the consequences of their actions. This extends to all aspects of life including personal conduct, social interaction

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and Governance. Muslims are encouraged to uphold honesty, integrity and justice in all their dealings knowing they will be answerable for their choice. The

Quran and teaching of prophet (PBUH) emphasize the importance of fulfilling responsibilities faithfully, as well as seeking forgiveness for shortcomings. Ultimately the concept of accountability in Islam serves as moral compass guiding individuals to lead righteous lives and fulfill their duties towards Allah and humanity.

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