

## 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 a source.

"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)

Try to add the Arabic of quranic  
ayats

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

Relate your arguments and headings to the qs statement.

Add more arguments

## 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.

10 "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 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 straight path.  
Therefore, the belief of Hereafter  
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 <sup>punishment</sup> justice in this and reward for good deeds will be provided in hereafter.

Add more detail in this part

## 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 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 realization of accountability, justice and meaningful purpose in life. There, Belief in Hereafter is considered a vital element in Islam.

A 20 marks answer should have around 15 subheadings

"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. ~~It 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 other's 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."

(AI-10)

(AI-Quran)

10



## 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 matters 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:

Caliphat Abu Bakr (RA) warned \* 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.