

Islamic Studies

Part - II

Answer no. 7 B

Introduction

Islamic system of governance under pious Caliphate was indeed exemplary and still holds significant relevance in the contemporary world. The era of pious Caliphate started in 632 AD after the demise of our Beloved Holy Prophet PBUH and continued till almost 30 years.

Islamic System of Governance under Pious Caliphate

An overview of Islamic system of Governance under pious Caliphate is as follows:

a. Concept of Caliphate in Islam

System of Caliphate is entirely different from the misconception

of west. It is a system where rule of law, social and economic justice holds immense value.

i. Caliphate as a Trust of God

Caliphate is not suitable for any who has slight lust for power as it is trust of God. Because Allah SWT says in Quran,

“Return the Trust to their rightful owners” (Al-Quran)

ii. Caliphate as an Elected and Consultative Authority

Moreover, Caliphate position is based on consultation. For example, after the Hazrat Umar R.A, Hazrat Usman became the Caliph due to the will of public.

Therefore, it is position which no one can inherit as Prophet PBUH did not clearly declare anyone as his successor.

iii. Difference between Caliphate and Kingship

Islam draws a clear distinction between Caliphate and Kingship.

"Caliphate is obtained through consultation, while kingship is achieved by sword" (Muslim scholars)

b. Key Principles of Governance under Pious Caliphate

Following are the key principles of governance which remained common throughout the Pious Caliphate:

i. Rule of Law and Equality before Law

Islam does not make any distinction between rich and poor. At one instance, a dispute arose between Hazrat Umar R.A and Ubay bin Kaab. Both decided to take matter to Zaid (R.A), who stood up to give his seat to concurrent caliph (out of respect). But Hazrat Umar decided to sit at equal

with Ubay bin Kaab.

ii. Accountability

Similarly, one man accused Amr bin Al Ass for giving wrong punishment. Hazrat Umar R.A told Amr to take the punishment back from him, by saying;
"I have seen Prophet SAW take punishment on him. You are no exception."

iii. Transparency in Public Dealing

Caliphs were so transparent of the wealth of Bait-ul-Maal, that Hazrat Umar R.A once said,

"You can question me on how I spend public wealth"

iv. Independence of Judiciary

During The Pious Caliphate, Judiciary enjoyed full independence. One day Hazrat Ali (R.A) saw a man selling a shield that belonged to him. So rather than taking it by force, he took the matter to judiciary. The Judge asked Hazrat Ali (R.A) to present the evidence, which at that moment was not plausible. So, Judiciary ruled in the favour of the other man.

Relevance of Governance System in the Contemporary World

Relevance of Governance system in the contemporary world cannot be understated.

i. Social Justice

Governance under Pious Caliphate was based on social justice, where the weak was fully protected.

One day, Hazrat Ali went to court, Shareeh (Chief Justice) stood up in respect Hazrat Ali said; "This is your first act of injustice"

ii. Economic Justice

Similarly, Pious Caliphs were so responsible for economic welfare of people that, one day Hazrat Ali's brother asked for some money from Public Treasury. To which he replied; "You want me to give you wealth of Muslims and go to hell?"

iii. Proper Management of Zakat can reduce inequality

Zakat was so well managed during Pious Caliphate that if it is done today in same manner it will

reduce inequality. Hazrat Abubakar R.A used to say; Zakat should be taken by force if necessary.

iv. The Spirit of Democracy

We have no example like Pious Caliphate where criticism from people was appreciated. One day, Hazrat Umar asked his followers, what will you do if I deviate from right path? one said "We will straighten you like an arrow."

v. Efficient Management of National Resources

Resource Management should be learnt from the Pious Caliphate as they were so good at it. Pious Caliphate thought Public Treasury as Amanat.

Conclusion

In conclusion, Governance under Pious Caliphate serve a great reminder to the authorities to achieve fiscal discipline and cut-short exuberant spending as our Caliphs lived a life of Modesty and simplicity.

—(Ans No. 2)3—

Introduction

“Fasting has been prescribed for you as it had been prescribed for your predecessor”

(Al Quran)

Fasting (Sawm) in the month of Ramzan is one of those worship which are very dear to Allah SWT and if it is done sincerely, it can have positive impacts on our lives

Concept of fasting in other Religions

Different religions of the world offer different views on fasting and their concept is as follows:

a. Hinduism:

In Hinduism, there is a concept 'Vrat' which is observed on special occasions such as "Kavachoti"

b. Jewish:

In Judaism, Jewish people

observe fast on "Yom Kippur Day"

e. Christianity :

Similarly, in orthodox Christianity Christians observe fast for 40-days.

Concept of fasting in Islam

Concept of fasting in Islam is as follows:

a. Purpose of fasting

The purpose of fasting in Islam is to instill piety which means; God Consciousness.

b. Philosophy of fasting

Philosophy of fasting in Islam is very simple, Muslims in the sacred month of Ramadan observe 30 fasts throughout the month

in hope that their sins will be absolved.

c. Importance of Fasting in the light of Quran and Sunnah

Hazrat Muhammad SAW said,

"Fasting is half of the Religion"

Similarly, on another occasion Prophet PBUH said,

"There is door in heaven called Bab-Ar-Ryan, and those who observe fast will enter through it to paradise on the day of Judgement"

To highlight the importance of fasts even more,

"All the acts of worship are for mankind, except fasting, it is for Me (Allah SWT) and I will give reward for it" (Al-Hadith)

Impacts of fasting on Individuals

Impacts of fasting on Individuals are as follows;

a. Medical Benefits

Medical sciences proves that fasting can have many medical benefits such as it controls cholesterol level and Obesity.

b. Self - Purification

When a person is in state of fast, it encourages good and forbids evil which means he/she practice 'Haya'

"The one who practices 'Haya', purifies his soul"

c. Character - Building and Personality Grooming

Fasting develops patience in personality and patience is favourite trait for Allah.

"...Indeed Allah SWT is with the patient" (Surah Baqarah - 153)

d. Inner - Peace

A person observing fast engages himself in the Zikr of Allah

which fosters inner peace and tranquility.

"Surely in the remembrance of Allah
Do hearts find comfort" (AL-Quran)

Impacts of Fasting on Society at large

Impacts of fasting on society at large
are as follows:

a. Characteristics of

Individuals of a group eventu-
ally becomes characteristics
of society

Individuals do not exist/live
in isolation, they are interdependent
on each other. When individual charact-
eristics (shaped by fasting) combines
they eventually become the charact-
eristics of whole society.

b. Develops Political Tolerance

Fasting teaches tolerance because
one muslim is observing
fast, he/she tries to avoid deso-
gatory remarks and hate speech.

c. Eliminates Nudity, Obscurity and Indecency from the society

Fasting develops piety which means God consciousness. Therefore, when a Muslim feels the presence of Almighty around, he/she immediately give up negative thoughts which fosters a pure society free from Nudity, obscenity and Indecency.

Conclusion

In conclusion, Fasting is one of the most important worships in Islam which has huge benefits from medical to spiritual, which then combines to change fate of a society.

Answer no 4 B

Introduction

Islam is a religion of peace which is in complete contrast to the wrong conception of Islam. West view Islam as an oppressive religion who curtails women rights and right to free speech and expression. In reality, Islam is the only religion which in the age of ignorance gave rights to women equal to men and protected against the aggressor.

An Overview of Islamic Human Rights Regime vs Western Human Rights Regime

According to Amnesty International,

“Human rights are all those rights which are assigned to everyone at Birth”

While, the western efforts for the protection human rights are worthy of attention, it is

very important to shed light on the fact that west started giving attention to Human rights only recently.

Whereas, in Islam human rights are part of Islamic regime since the advent of Islam. For a brief comparison, rights highlighted in Magna Carta got actual attention in 18th century, whereas Islam has been promulgating Human rights since 7th century.

“Islam does not make any distinction between humans on the basis of caste creed or colour” (Concept of HR in Islam)

Basic Fundamental Human Rights in Islam

Basic Fundamental Human rights in Islam are as follows:

1. Right to Protest against tyrant

Holy Prophet has said,
“The best Jihad is to say a true word before a tyrant”

2. Right to Privacy

Quran also give right to privacy to Muslim, as it is said ;

"O believers, enter not houses other than yours, without asking permission"
(AL-Quran)

3. Right to Education

Similarly, Islam lays great emphasis on the education and Holy Prophet has said,

"Education is compulsory for all muslim men and women"

4. Right to Justice

(AL Quran) : ان تروا

"Be maintainers of Justice"

Allah SWT has also said in Quran to Judge with fairness.

Similarly, Prophet said,

"If one of you sees the office of Qazi let him find it, if his justice prevails over tyranny, he will go to paradise, if his tyranny prevails than he will go to hell" (AL-Hadith)

Provision of Human Rights in Last Sermon of Holy Prophet

Analysis of the provision of human rights in last sermon of holy prophet is as follows;

a. Right to Equality

Holy Prophet in his last sermon declared every one is equal

"All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab and vice versa.

A white has no superiority over black and vice versa, except by the piety"

So, if prophet has declared mankind as equal, there no point in infighting

b. Women Rights

"O believers, be fearful with regards to women..."

Similarly, at another occasion prophet advised muslims to;

"Treat your woman kindly"

c. Prevention from the Exploitation

"All the obligations of usury shall hence forth be waived off, the first usury I waive off is of my uncle". Prophet declared that interest is prohibited as it exploits poor.

d. Right to life

Prophet SAW forgave hind (who chew body parts of his uncle), on the fact that everyone has the right to live.

e. Right to Honour

Similarly, Uthman bin Talha who refused Muhammad's entry to kaaba, Prophet entrusted him with the keys of kaaba.

f. Right to Property

In his last sermon, he also said;

"Your blood, Your Honour, Your Property are sacred to one another as this day and month are sacred"

which means that nobody has the right to consume other's property unjustly.

g. Protection Against Injustice

"Do not do injustice, as injustice brings lashers on the day of Judgement"

Prophet in his last sermon told Muslims to uphold Justice in every situation.

Conclusion

In conclusion, the last sermon of Holy prophet SAW as a comprehensive charter of human rights which if followed sincerely can bring social cohesion into the Muslim Ummah.

—(Answer no. 5)—

Introduction

Allah Muhammad Iqbal has rightly said;

و حال بادشاہی ہو یا قریبی غاشیہ
ہاں یہ دین سیاست سے توراہ تاقی ہے چنگیزی

Iqbal's beautiful verses sums up the condition of the Muslim Ummah, as it is constantly looking for the relevance in the modern world due to internal divisions inside Ummah.

An Overview of the Concept of Muslim Ummah

Muslim Ummah is the central to the overall concept of Islam, as it fosters unity of thought and strengthens collective identity. At the prime of Muslim civilization, Muslims were largely united, unperturbed by any foreign power but due to many contemporary challenges faced by Muslim Ummah, it is rapidly losing

relevance. Therefore, Allama Iqbal has rightly said,

۴ تیس اہل اہل کوئی نسبت ہو نہیں سکتی
کہ تو گتہ وہ کردار تو ثابت وہ سہارہ

Contemporary Muslims have somewhere lost their sense of belonging which was once very strong in the Muslim Ummah when Allama Iqbal said,

۴ ایک ہوں مسلم ہر کی با سہانی کیلئے
نیلے ساطل سے لے کر انجالی کاشتر

Reasons for the disintegration of Muslim Ummah

Reasons for the disintegration between Muslims Ummah are numerous, but a few are as follows.

a. Rise of Sectarianism

Despite Quran's strict declaration against sectarianism, Muslim Ummah is busy in dividing itself into new sects each day.

“Hold firmly to the rope of Allah and do not divide yourself in sects”

b. Failure of OIC

Unfortunately, OIC with a sole purpose to unify Muslim Ummah has miserably failed to do its job.

Measures to unite the Extremely disunited Muslim Ummah

Therefore, to unite extremely disunited Ummah, following measures can be taken.

a. Reviving Islamic Ideology

Muslims around the world needs to revive Islamic ideology, according to which it is a complete code of life.

“Islam is not merely a spiritual doctrine but a complete social and political code”

(Allama M. Fqbal)

b. Learning Tolerance from the life of Holy Prophet

Numerous incidents can be found from Prophet's life can be found where prophet choosed unity rather than confrontation. For Example,

incident of Taif or when a Jewish family tried to poison our prophet.

c. Reducing Economic Dependency on Interest-Based Financial Institution.

OIC countries hold almost 90% of world strategic resources, yet it has only 10% of share in Global GDP. Muslim Ummah needs to get out of the debt trap and foster a parallel economic alternative.

d. Creating a Collective Security Organization to reduce military dependency on Western Nations.

Most of the nations like Saudi Arabia are largely dependent on the security from west. Rather, Muslim states should work together to form collective security organization like NATO.

e. Adopting live and let-live kind of Approach

Muslim Ummah need to foster "live and let live" life-style and do not need to forcefully guide someone's interest. As it is said,

"There is no compulsion in religion"

"Unto you your religion and unto me my religion"

f. Strengthening Collective Identity by standing against the aggressor

Muslim Ummah need to understand the concept of Islamic Jihad, which is to live alongside the oppressed and struggle continuously for a just and peaceful society.

h. Sincere Repentance and Asking Allah for Divine Help

"Allah does not change the state of people, who does not

change themselves" Therefore, we need to ask for forgiveness and work for universal brotherhood.

g. Promoting the use of Ijtihad to resolve differences between Muslim Ummah.

Lastly, Muslim Ummah is largely divided on petty conflicts, if all the Muslim Ummah adopts ijtihad in true letter and spirit then, many problems of Ummah can be solved.

Conclusion

In conclusion, if we as Muslim really wants to change our fate then while working on ourselves, we also need to remember Allah SWT and ask for help.

As Allah SWT, in Surah Baqarah says,

"Remember me, and I will remember you"

(2:152)