

Q NO:- 03

Islam is designated as Pioneer of human rights ensuring the dignity of human. Discuss the basic human rights granted by Islam. Compare this right with modern international humanitarian rights.

ANSWER

I: INTRODUCTION

Long before the Universal Declaration of Human Rights (UDHR, 1948), Islam had established a comprehensive system of human rights based on the Quran and Sunnah, ensuring human dignity, equality, justice and protection for all, irrespective of race, religion, or gender. The Charter of Madinah (622 CE), as noted by Dr. Hamid, stand as the 1st ^{written} constitution safeguarding civic, social, and religious rights. Unlike modern frameworks that primarily focus on legal and secular enforcement, Islamic human rights combine moral responsibility, ethical guidance and spiritual accountability, making them universal, timeless, and practically applicable across all societies.

II: Islamic Human Rights: A Divine Framework for Human Dignity and Justice

(i) Right to Life and Personal Safety

Islam uphold the sanctity of human life,

forbidding the unjust killing of any individual. Prophet (P.B.U.H) prohibited harming women, children, and non-combatants in war. Scholars like No. Chen emphasize that life is both a moral and legal trust in Islam. whoever kills a person unjustly -- it is as if he slain all mankind. Al-Quran.

(ii) Right to Equality and Justice

Islam guarantees equality for all individuals, emphasizing justice regardless of social status, race, or wealth. Prophet applied laws fairly even to family and elites, and the elevation of Bilal Ibn Rabah, an African former slave, as the racial equality. Scholars like Ann Elizabeth Mayer highlight that Islamic principles of justice are universal and non-discriminatory.

(iii) Freedom of Religion and Belief

Islam guarantees freedom of religion, forbidding compulsion in faith. Prophet allowed Christians of Najran and other minorities to practice their religion freely, and scholars like Karen Armstrong that Islamic pluralism predates modern secular tolerance.

(iv) Right to Property and Economic Security.

Islam protects property rights and economic security, prohibiting unjust consumption of wealth. Zakat system and bait-ul-mal ensure fair wealth distribution.

Dr. Fazal emphasize that property is a trust not absolute ownership.

(v) Right to Education and Knowledge

Islam makes the Pursuit of knowledge obligatory for every individual, emphasizing both moral and social responsibility. The Prophet encouraged literacy and learning, as seen when prisoners were freed after the Battle of Badr for teaching others to read.

Qur'anic explanation:

Knowledge as a fundamental human right

(vi) Right to Privacy and Respect for Dignity

Islam safeguards individual privacy and dignity, forbidding spying, bawling, or unauthorized intrusion. The Caliph Umar Ibn-al-Khattab once turned back after seeing light in a house, respecting residents'. Imam Ghazali emphasize that privacy is both moral and legal right.

(vii) Rights of women and Family

Islam guarantees women's right to inheritance, marriage and family life, promoting dignity and mutual respect. Prophet emphasized marital consent and fair treatment, while Hazrat Aisha served as a scholar and jurist.

Islam's revolutionary approach to gender justice

(viii) Rights of minorities

Islam protects minorities, allowing them to practice their religion freely. The Charter of Madinah ensured safety and rights for Jews and Christians, Scholars like Dr. Muhammad Hamidullah praises Islam's early institutionalized protection.

(ix) Freedom from Torture and Cruelty

Islam forbids torture and cruelty, ensuring humane treatment for all. Prophet declared that Allah punishes those who oppress others.

(x) Right to Peace and Security

Islam promotes peace and security, encouraging reconciliation and forbidding aggression. The treaty of Hudaibiyyah exemplifies the principles and scholars like M. Cherif highlight Islam's focus on justice-based peace.

(xi) Rights of the Poor, Orphans, and Vulnerable

Islam mandates care for the disadvantaged through Zakat and welfare measures. Caliph Umar provided stipends for widows and orphans.

Allamah Iqbal said:

Islam ensures social justice for all vulnerable groups.

(xii) Rights of Prisoner

Islam requires humane treatment of prisoners providing food, protection, and freedom when possible. After Badr, captives were freed in exchange for literacy.

Comparison of ^{ISI} Islamic Human rights and modern international Human rights.

Islamic human rights, established centuries before modern declarations, combine moral, legal, and spiritual dimensions, unlike modern frameworks that focus on secular legal enforcement. Islam integrates ethical duties and spiritual accountability, making its system holistic and timeless.

Aspect	Islamic right	Modern human rights
Source	Divine (Quran, Sunnah)	Human consensus, secular law
Accountability	Moral, spiritual responsibility to Allah	Legal accountability to state, intel.
Scope	Holistic - Moral, social, legal, spiritual	Primarily legal and political
Equality	Universal: based on humanity and piety	Legal equality:
Enforcement	Combination of moral duty and Shariah law	Institutional, legal, state based enforcement
Freedom of religion	Absolute within moral framework	Secular protection. Limited by state sovereignty
Justice	Protection of minorities guaranteed universal, applies to all regardless of status or class	Sometimes affected by social and political system
Rights of vulnerable group:	Strong protection for women, orphans, poor	Protection guaranteed but often depend on legislation
Integration of Ethics:	Rights and duties intertwined moral guidance embedded	Dight-based: ethical duties often separated
Peace and Security	Encourage reconciliation ethical warfare and social harmony	Focuses on intel. law, treaties, and political agreements

Conclusion

Islam established a timeless and holistic human rights system, covering life, equality, justice, family property, ~~and~~ environmental protection and welfare for the vulnerable. While modern frameworks reflect many Islamic principles, they often lack spiritual and ethical foundations combining

Islamic moral guidance with
modern institutional enforcement
offers the most effective way
to safeguard human dignity worldwide

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~~Q (Q No: 08)~~

Write a comprehensive note on any of Two.

~~Q (a)~~

Amr bil Ma'ruf wa Nahy'anil Munkar

~~ANSWER~~

I Definition:

Obligation to promote righteousness and prevent wrong doing, ensuring justice, morality and social harmony.

II: Explanation from Quran:

Let there arise from among you a group inviting to all that is good, enjoining what is right and forbidding what is wrong. They will be successful.

III: Objectives:

- Promote justice and righteousness.
- Prevent corruption, oppression and moral decay.
- Strengthen communal faith and solidarity.

IV: Implementation

Personal: Correct oneself first

Social: Advise and guide others

Political: Support just governance and laws

V: Scholarly insight:

Al-Ghazali: It is collective responsibility. If the community fulfills it, others are reined but neglect leads to shared blame.

VI: Historic example:

Prophet Muhammad corrected companions kindly and patiently, guiding them to uphold morality without harshness.

Caliph Umar ibn al-Khattab: actively intervened to ensure justice & fair treatment of the poor, orphans and vulnerable ~~members~~ member of society.

VII: Conclusion.

Aman bil din wa nafs wa mal wa nafs is a fundamental Islamic duty that upholds justice, morality and social harmony. Its implementation at personal, social and political levels ensures that wrong doings is checked, righteousness is promoted, and society remains ethically strong. Neglecting this responsibility leads to moral decay making active participation essential for a healthy and just community.

~~af(b)u~~

AFUW (Forgiveness)

I: Introduction

~~Abun~~ Afuw is an Islamic virtue emphasizing pardoning others, letting go of grudges, and showing mercy. It fosters personal spiritual growth, social harmony, and ~~reconciliation~~ reconciliation reflecting Allah's attributes and strengthening ethical behavior within community.

II: Definition:

A virtue emphasizing pardoning others for their mistakes or wrong doings, overlooking faults, and refraining from retaliation, promoting mercy, reconciliation, and social harmony.

III: Quranic Reference:

And let them pardon and overlook would you not like that Allah should forgive you.

IV: Hadith Reference:

The strong person is not the one who overpowers others in wrestling, but one who controls himself when angry.

V: Objectives

1. Promote reconciliation and Social peace
2. Prevent cycles of revenge and hatred
3. Reflect divine mercy and emulate Allah's attributes.

VI: Implementation:

Personal:

Forgive those who wrong you to maintain inner peace

Communal:

Resolve dispute peacefully and strengthen community bonds.

Political:

Leaders show forgiveness to ensure unity and prevent cycle of revenge.

VII: Scholarly Insight:

Al-Ghazali:

Forgiveness is a superior to retaliation and cultivates inner peace.

Ibn Qayyim:

Forgiveness purifies the soul and earns divine reward

VIII: Historical Examples:

- 1: Prophet (P.B.U.H) forgave the people of Ta'if despite their cruelty.
- 2: Prophet forgave the Qurayish at Fatan Makkah. Hazrat Ali pardoned opponents post conflict.
- 3: Promoting social unity.

Conclusion:

Afuu promotes peace, reconciliation,
and moral excellence, guiding individual
and society to act with mercy,
strengthen bonds, and reflect divine
compassion.

Q NO: 06

The economic and social philosophy of zakat is Tazkiya in Islam. How can the effectiveness of implementation of zakat and Sadakat help in development of Egalitarian Society

ANSWER

Introduction:

Islamic - socio-economic philosophy emphasize justice, equity, and moral responsibility. Zakat and ~~Sadaqat~~ ^{Sadaqat} ~~as~~ ^{key} ~~as~~ instruments of economic and social welfare serve the dual purpose of Tazkiya and social solidarity. Their effective implementation can transform society by reducing inequality, alleviating poverty and promoting human dignity. In essence, Islam envisage an egalitarian society where wealth circulates for common goods, and social harmony is maintained.

Role of Zakat and Sadaqat in Building an Egalitarian Society

(i) Concept of Tazkiya

- Refers to purification of wealth and soul.
- Zakat purifies wealth by obliging redistribution to those in need. Encourage selflessness, humility, and accountability.

(ii) Economic philosophy of zakat.

- Promotes wealth circulation & prevent hoarding.
- Stimulate economic activity and financial justice.
- Act as an automatic redistribution mechanism.

(iii) Social philosophy:

- Reduce social tensions and class disparities.
- Promote social cohesion and solidarity.
- Strengthen moral & ethical responsibility towards poor.

(iv)

Poverty

Alleviation

- Zakat directly addresses the needs of the Poor (Faqira) and needy (Masakin)
- Reduces extreme poverty, enabling access to basic necessities.

(v)

Reduction

of inequality

- Equitable distribution prevents accumulation of wealth in the hands of few. (xi)
- Promotes fairness and income equality in society. (x)

(vi)

Promoting

Social Justice

- Ensures that rights of marginalized groups are protected.
- Provides a mechanism for society to function justly and morally. (ix)

(vii)

Strengthening

Community bond

- Encourage interaction between wealthy and poor segment
- Builds trust, compassion, and communal harmony.

(viii) Economic Empowerment of the Poor.

- Zakat funds can be used for education, skill development, and micro finance.
- Enables recipient to become self-reliant rather than dependent.

(ix) Financial inclusion.

- Zakat and Sadat promote participation of poor in economic activity.
- Helps them integrate into mainstream.

(x) Addressing unemployment

- Zakat and Sadat can fund vocational training and small business loans.
- Reduce dependency and promotes 'Productive engagement'.

(xi) Promotion of Egalitarian Ethics

- Establishes equity as a moral and societal principles.
- ~~Reduces~~ Aligns wealth distribution with Islamic ethics of justice and brotherhood.

(xii) Sustainable Social Development

- Combined effect of Zakat and Sadaqat support long-term socio-econ stability.
- Ensure that no segment of society is permanently marginalized.

Conclusion

Zakat and Sadaqat are key pillars of an egalitarian ^{Islamic} society. Proper implementation ensures wealth circulation, reduces inequality, strengthens community bonds, and promotes moral purification. Providing a framework for socio-economic justice and sustainable development.