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SAMRA FISHRAF.
BATCH - 83.

Instructions

- Q No: 01:**
→ Principles & Features of the Islamic political system.
1. Give numbering to headings
2. Do not write lengthy paragraphs. Write medium sized paragraphs with headings.
3. Do not use table for comparison and contrast questions.
4. Draw figures/diagram/flowchart where needed.
5. Start new question from fresh page.
6. Give around 15 headings for 20 marks question.
7. Every question should have introduction and conclusion paragraphs.
8. Add Quran/Hadees references wherever possible.
9. Narrate incidents from the life of Holy Prophet (SAWW) and Khulafa-e-Rashideen for his action.
10. Add one quotation of famous religious scholar in each question.
11. Change colour scheme for references to give them more visibility.
12. Manage time
13. Wide page borders are discouraged. Should be reasonable.
14. Avoid writing wrong references.
15. Give more weightage to expressly asked parts of the question.
16. Avoid writing wrong Quran/Hadith references. It puts extremely negative impression.

Introduction:-
Islamic political system is system of governance based on teachings of Quran and Sunnah and follows justice, equality, constitution and welfare of all people.
In Islam, sovereignty belongs only to Allah, and ruler governs as His Khalifah. The ruler is a vicegerent of Allah on earth.

Principles and features:-
Ultimate authority belongs to Allah, rulers govern as His Khalifah. Al-Mawardi said, authority belongs to Allah, ruler governs per Shariah.
e.g. Umar ibn-al-Khattab refused bribes and considered it a sin before the public.
In Muslim countries, like in Pakistan, there is article 2 and 2A in constitution 1973 which stated that Islam is the state religion and objective resolution a substantive part of constitution.

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Means, Sovereignty belongs to Allah, who has delegated its authority to the state to be exercised through the people.

ii- Man as Caliph:

In Islam, Man is chosen by Allah to be His Caliph on earth to take care of world with justice. In Quran Allah Subhan Tala said, "I will make a caliph on earth" and said, "We made you a ruler, so judge fairly."

- (a) First Caliph of Islam said, If I follow Quran and Sunnah then obey me, If I do not follow then remove me from my position.
- (b) Second Caliph of Islam said, There is no Caliph without consultation.
- (c) Third Caliph of Islam said, Caliph is the one who work for public welfare.
- (d) Fourth Caliph of Islam said, Caliph is the one who stop the corruption and make public welfare.

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Conditions of Caliph in Islam-

- (a) The caliph must be a Muslim because he represents the Muslim community and must follow Islamic law.
- (b) A slave cannot be a Caliph because he does not have full control over his own affairs.
- (c) He must be of mature age and understanding.
- (d) He should be of sound mind.
- (e) He must have deep knowledge of the Quran, Sunnah and Fiqh to implement Shariah.
- (f) Bravery is vital for protecting the state.
- (g) He should have the intellectual ability to exercise Ijtihad.
- (h) He must be able to manage public affairs.
- (i) He must be selected through Shura and Ijma of the Muslim community.

iii - Justice Lead to fair:-

Justice ensures fairness in law, administration and social life - Rulers must treat all citizens equally - No one, even the ruler, is above the law.

In Duran Pate, Allah Subhanata said,

Stand firmly for Justice.

Hazrat Abu Bakr insisted on equal punishment for the rich and poor - According to Ibn Khaldun, Justice maintains social stability and ensures governance -

Shura:-

Collective decision-making is essential - Leaders must consult capable advisers. Decisions are not autocratic, Shura encourage participation.

Duran:-

And Conduct their affairs by mutual Consultation.

During Caliph time, Abu Bakr consulted senior companions before Ridda war and Umar regularly held the Majlis-ul-Shura-

According to Ibn-Taymiyyah, Shura prevents oppression and guides rulers.

Accountability:-

Rulers are accountable to Allah and citizen and abuse of power is prohibited. Hazrat Umar R.A punished corrupt officials. In Islam countries like in Pakistan there is relevant law for accountability like NAB, Article 62, 63 constitution of Pakistan (We have case law of Nawaz Sharif, court dismissed him under article 62, 63).

Public Welfare:-

Governance should ensure the well-being, security and economic prosperity of citizen. According to Al-Ghazali, Rulers should prioritize common good over personal interest. Article 38 of constitution of Pakistan 1973 state that state must promote social justice, economic well-being and reduce inequality.

Shura and Modern Democracy

Shura required leaders to consult knowledgeable, trustworthy people before major decision.

Parliaments, legislatures, advisory councils and public hearings where representatives debate and consult expert view.

In Islamic countries like in Pakistan there is Parliament known as Shura.

It passes laws that are not repudiating to Islam. Before passing any law they

takes suggestions from Islamic Ideology of Pakistan. If anything is still against Islam, then Shariat Court has right to take ^{give} decision on this.

Democracy and Caliph.

Khilafat is the idea of a leader who rules as vice gerent of God, responsible to God and the people.

In democracy, leader is accountable to the citizen, and same Caliph is a trustee, and is answerable to community.

Early Caliph are chosen by consultation. The idea of selection by the community is compatible with electoral legitimacy.

The Islamic concept of rulership emphasize service and public welfare, similar to democratic expectations of public servants.

Democracy and Source of Law.

Shariah is the Islamic legal and moral framework derived from Quran, Sunnah and supplemented by Ijma and Qiyas.

Both value governing by recognized set of law rather than by perceived whim.

Shariah provides a legal framework, democracy relies on constitution and laws.

Justice, welfare, protection of rights are common goal of Shariah and democratic constitution. Ijma and Qiyas are consensus, comparable to legislative debate and judicial interpretation in democratic system.

Conclusion is missing

Q No: 02:

Economic and Social Philosophy of Zakat is Tazkiya in Islam.

Implementation of Zakat and Sadka.

Introduction:-

The economic and social philosophy of Islam aim to create equality and peace in society. Zakat and Sadqa are two key instruments that help achieve these goals. These are strong tools for social welfare and economic fairness. The main philosophy is Tazkiya, means purification, purification of wealth, soul and society.

Concept of Tazkiya in Islam.

Tazkiya morally purifies the heart from greed and selfishness. The idea of Tazkiya ensures that no one becomes arrogant because of wealth and no one feels neglected due to poverty.

Zakat as Tool for Economic Justice

Zakat prevents wealth from concentrating in a few hands and ensures fair distribution. It also encourages spending, increased productivity and improve flow of money in the economy. In Islamic Town, there are eight category of people to whom we can give Zakat. Ibn. Khaldun believed that fair redistribution of wealth through Zakat keeps the

economy strong and prevents class conflict.
 Establish prayer and give Zakat, and
 whatever good you send forth for yourselves
 you will find it with Allah.

DURAN.

Social Impact-

Islam builds a society where every individual enjoys equal dignity. These practices reduce jealousy and hatred between rich and poor and strengthen brotherhood. When poor are helped through rich people, a social peace develops. If not then poverty leads to crime, hopelessness and injustice but Zakat and Sadaqa eliminate these problems by providing food, education and employment.

Purpose of Zakat is support poor, needy and other deserving people.

Rate :- Usually 2.5% of saving gold, silver or business profit held for one year.

Comparison with Modern Welfare and Taxation System-

Modern welfare system aim to reduce inequality through taxes and social benefits. Zakat is spiritual duty while tax is legal duty. In Zakat, giver gets reward from Allah and purified

his wealth while tax are mainly financial obligation- Modern system often face corruption and misuse but Islam attaches moral and religious responsibility to ensure honesty- In Pakistan, Zakat and Ushr Ordinance 1980 organise to collect Zakat and distribute at the national level- This legal system is based on Islamic Principles and aim to reduce poverty- However, its success depends on transparency, honest management and fair selection of beneficiaries-

Conclusion-

In conclusion, Philosophy of Zakat and Sadakah is deeply rooted in Tazkiya, purification of both wealth and society- It is not just system of giving but a complete moral and economic structure of justice and equality-

"Those who believe and do good deeds and establish prayer and give Zakat will have their reward with their Lord."