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Islamyat - 01

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Name: Fajar Fiaz

Question no. 01

“Concept of Zakat, Heads of Zakat and Poverty Eradication”

1- Introduction :

Zakat is a fundamental pillar of Islam which became obligatory in 2A.H. It is meant to provide material assistance to those who are unable to fulfil their basic needs. Its nisab is referred to as the fixed essentials on which zakat needs to be payed. The receivers of zakat are 8 in number, described in Surah Tauba. A fairly implemented system of zakat can eradicate poverty, thus, alleviating society from the biggest of evil.

“Pay Zakat”

- Al-Quran

2- The concept of Zakat :

Zakat is a fundamental pillar of Islam which became compulsory in 2A.H, although it was implemented later. The word 'zakat' is derived from Arabic word zaka (كزى) meaning 'to purify'. Hence, the term 'Zakat' refers to the purification of wealth, and in turn, of soul by giving a fixed amount to those who are entitled to receive it.

a) Significance of the concept :

The significance of zakat can be illustrated from the Quran, Hadith and the stress laid upon it by pious Caliphate.

According to Quran:

واقموا الصلاة واتوا زكاة

"Establish prayer and pay zakat"

- Al-Quran.

The significance of Zakat can be illustrated from the fact that it is highlighted in the Quran along

with Salah. Individually, about 32 times the Quran lays stress on paying zakat.

- According to Hadith:

The concept of zakat is equally stressed in the sayings of the Holy Prophet (P.B.U.H). In one of his saying,

- 'I am entitled to receive zakat from the rich among you and distribute it among the poor among you.'

- Hadith.

highlights the importance of the obligation.

- According to Pious Caliphate;

Hazrat Abu Bakar (R.A) declared war against those who refused to pay zakat. This highlights the importance of fulfilling the divine obligation.

by Nisab of the Zakat:

The nisab of the zakat refers

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to the fixed amount on certain things on which ^{Zakat} needs to be payed. It is as follows:

Things

Nisab

Gold	7 1/2 Tola
Silver	52 1/2 Tola
Goats	40
Cow	30
Camel	5
Agricultural produce	1/10 of naturally irrigated, 1/5 on artificially irrigated.

3) Heads of Zakat :

The heads of Zakat refer to the people entitled to receive Zakat in the light of Surah Tauba Ayat 60 of the Holy Quran. According to it, following are the 8 heads of Zakat :

- | | |
|-------------------------------|-----------|
| i) The poor | الفقراء |
| ii) The needy | المساكين |
| iii) The collectors/officials | والعمالين |
| iv) In debt | والغرمين |

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- | | |
|---|--------------|
| v) Slaves (in freeing them) | والرقاب |
| vi) In the way of Allah | في سبيل الله |
| vii) Travellers | الذين سبيل |
| viii) Newly converted / those whose hearts turned to faith. | مؤلفه القلوب |

4- Zakat and Eradication of Poverty :

Zakat can eradicate poverty from the society if it is fairly implemented. Following factors can help in eradication of poverty by implementing system of Zakat :

i) Circulation of the Wealth.

'So that the wealth may circulate among you'

— Al-Quran.

The above mentioned reference of the ayat mentioned highlights that zakat is meant to circulation of wealth among the rich and the poor equally. The hoarding and concentration of wealth in few hands is the biggest reason of the

expansion of poverty in the society. As the rich becomes richer, and the poor becomes poorer, the society moves towards destruction. Hence, the fairly implemented system of zakat enables the circulation of wealth and prevents destruction brought by stagnation.

ii) The Common Welfare of Aql :

A properly implemented system of zakat ensures collective welfare of society. As the Quran highlights,

“The best among you are those who benefit others the most”.

Zakat ensure collective welfare by initiating and supporting such programs which benefit all. It may include initiating a water plant so that all can enjoy clean and safe drinking water, ending the discrimination created by the concentration of wealth.

iii) Creation of Business Activities :

Zakat ensures creation of new business activities, or setting up some means of employment for others. In this way, those deprived of basic necessities due to unemployment can earn halal living and elevate their standard of living. In this way, zakat helps in alleviation of poverty as it is disturbing the peaceful existence of society.

iv) Assistance to Disabled, Weak and Poverty-Stricken :

Zakat can serve as a means of providing to those who are physically disabled, weak and poverty stricken. By assisting them in attaining food, clothing and healthcare, poverty can be alleviated. In this regard, government can establish programs to spend zakat in the assistance of such people.

5- Conclusion :

Zakat - one of the five basic pillars of Islam - is a right of those entitled to receive it. It helps in circulation of wealth among all, preventing concentration of wealth in few hands. It also ensures collective welfare of society by benefitting all. Moreover, it enables to create more business activities in society, providing means of employment to those who are deprived of them. It also provides material assistance to those who are physically disabled. In all such ways, it helps in eradicating poverty from society which is described as the mother of all evils.

Question no. 02

“Prophet (SAW) was an educationist as much as he was a Prophet”

1- Introduction :

Prophet Muhammad (P.B.U.H) was an educationist as much as he was a Prophet. It is evident from his life and actions that how much he valued knowledge and education. He, through his teachings, lifted mankind from the darkness of illiteracy and uncivilized nature. He encouraged learning as an obligation and a right, stressing on equality of seeking knowledge for all. His treatment of prisoners of Badr, establishment of mosques as schools and distinctive teaching style highlight it.

2. Prophet (SAW) - An Educationist:

Undoubtedly, Prophet Muhammad (P.B.U.H) was as much as an educationist as he was a prophet. Following

Facts highlight this notion:

1) Prophet Muhammad : The Teacher of Mankind :

Prophet Muhammad (P.B.U.H) is referred to as the 'teacher of mankind' (معلم للبشرية) because of his universality, distinctive teaching style, educationist nature etc. He was not only sent as a messenger of Allah alone, rather he taught mankind about the essence of their existence, purpose of life, and lifted them from the darkness in which they were submerged where they used to kill each other upon minor disagreement, fight for trivial things and bury their daughters alive. The first revelation upon the Holy Prophet (P.B.U.H) highlights his educationist nature,

'Read!'

اقرأ (القرآن)

For this purpose, historian H.G Wells says,

"How one man single-handedly could weld warring tribes and wandering bevelons into a most civilized nation."

ii) Education as an Obligation and Right:

Prophet Muhammad (P.B.U.H) stressed on seeking knowledge as both an obligation and a right.

'Seeking knowledge is an obligation on both men and women.'

'Seek knowledge even if you have to go to China'.

'Seek knowledge from cradle to grave'.

- Hadiths

All these hadiths highlight his vision as an educationist.

iii) Lesson from the Prisoners of Badr (2.AH):

Prophet Muhammad (P.B.U.H)'s treatment of prisoners of Badr serve as an exemplary model where he valued education over wealth. He ordered the prisoners of Badr that if they wanted liberation, teach Muslim children how to read and write. This highl.

ights the value of knowledge was even higher in his eyes than wealth and money.

iv) The Significance of Masjid-e-Nabwi (632 AD):

Prophet (P.B.U.H) established Masjid-e-Nabwi in 632 A.D not solely as a place of worship, but also to serve as a school, and a learning place. In it, he (P.B.U.H) used to sit with the Sahabas and teach them various principles of leading life. He used it as a place of consultation as well. The companions used to ask him questions which serve as a basis for knowledge till date.

v) Women's Education:

Prophet Muhammad (P.B.U.H) equally stressed the need for women's education. It is evident from his creation of a special gate in Masjid-e-Nabwi for

where women used to ask question.

It was called 'Bab-un-Nisa'.

Moreover, his beloved wife Hazrat Aisha (R.A) served as an embodiment of knowledge, highlighting practicality of the principle of women education.

vi) Distinctive Teaching Style of Prophet Muhammad:

His distinctive teaching style further set him as an embodiment of the teacher and preacher:

a) He used to repeat things thrice, as highlighted by Hazrat Aisha (R.A) making his style unique and distinctive.

b) He used clear words, have mastery over multiple dialects as highlighted by his companions. He used to communicate ^{with} people in their accent, using their dialect so that he could create a feeling of unity.

while addressing their issues.

c) He encouraged his students and companions to ask questions which created a clarity of perspective and thought in every dealing.

d) He encouraged seeking mastery over multiple languages to ensure cohesion. It is evident from the example of Hazrat Abu Huraira (RA) and Hazrat Salman Farsi (RA).

e) He taught wisdom and kindness ~~from~~ through his words and actions. Once, a bedouin urinated in mosque and people started reprimanding him. Holy Prophet (P.B.U.H) stopped them and said, "throw a bucket of water or two. You are sent to make things easy for others, not difficult."

Once, he addressed his companions and said, "Help your friend when he is oppressed or an oppressor".

The companions asked, "we will help him if he is oppressed, how can we help him if he is an oppressor?"

The Prophet replied, "You can help him by stopping him from oppressing others."

It highlights the aspect of kindness in his teachings.

- f) He encouraged pondering and scientific knowledge. He said, "Pondering for a moment is better than divine service for whole night".

Moreover, he also encouraged seeking scientific and war knowledge by saying,

"O children of Ismael! Throw arrows for your father was an archer" - Al-Hadith.

3. Conclusion :

Prophet Muhammad (P.B.U.H) was, undoubtedly, as much as an

educationist as a prophet. He spread knowledge through his actions, words and wisdoms. His mastery over multiple dialects of Arabic, simple language, pursuit of technical and scientific education, teaching of wisdom and compassion all highlight his commitment to knowledge and learning. He serves as an embodiment of knowledge till date, due to his ever-lasting and universal approaches to learning.

Question no. 03

“Last Sermon as a Comprehensive Code of Human Rights”

1- Introduction :

The last sermon of the Holy Prophet (P.B.U.H), delivered in 10 Hijri at the time of Hajj, serves as a comprehensive code of human rights. Through his universal

approach, it is relevant till date and will be relevant till the end of the world. It highlights the notion of universal equality of mankind without any distinction on the basis of class, colour, gender or race. It advocates for the right to life, property and wealth of all. It also laid stress on rights of women, slaves, minorities and orphans as human rights.

2. Last Sermon of the Holy Prophet (S.A.W) - A Comprehensive Code of Human Rights :

The last sermon of the Holy Prophet (P.B.U.H) serve as a comprehensive code of human rights since its deliverance in 10 Hijri. Following aspects of it make it a code of human rights.

1) Equality of Mankind:

Prophet Muhammad (P.B.U.H), in his last sermon, demolished all sorts of discrimination among man-

kind, advocating the equality of all.

He said,

"All of you are children of Adam and Adam was created from dust. Hence, no Arab is superior to a non-Arab nor a non-Arab is superior to an Arab; a white has no superiority over black except piety."

- Prophet Muhammad

Last Sermon

ii) Right to Life:

Prophet Muhammad highlighted the right to life of all irrespective of any distinction or superiority of race, class, colour, gender etc. As mentioned by Prophet (P.B.U.H) earlier that whoever saved a life, it would be as if he saved whole of mankind. He, in his last sermon, once again stressed the right to life of everyone. This shows that murder in any form whether before birth (abortion) and suicide all are grave sins.

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"O people! Just as you regard this day, this place and this month as sacred - know that the life and property of every Muslim is sacred for you."

- Prophet Muhammad
Last Sermon

iii) Right to Property and Wealth:

Prophet Muhammad (P.B.U.H) also laid stress on right to owning property of every Muslim. He forbade to devour any one's wealth and property by illegal means. He stated that,

"Trade by mutual consent and do not devour one another's wealth illegally."

- Prophet Muhammad.

iv) Women's Rights:

In his last sermon, Prophet (P.B.U.H) stressed on the rights of women as wives, mothers and in all other images/roles. He stated,

“ Fear Allah in the matter of women.”
He laid emphasis on women's right to life, dignity, inheritance, education and fair treatment. Throughout his life, he (s.a.w) emphasized on giving respect, love and care to women in form of mothers, daughters, sisters and wives.

v) Rights of Husband and Wife :

Prophet Muhammad comprehensively defined the rights of husbands and wives in his last sermon.

Calling it most sacred relation, he said,

“ Husband and wife are each other's clothe. It is an obligation on women to respect their husbands and protect their sanctity and do not allow those men into their homes whom their husbands do not like. Similarly, it is an obligation for men to feed and clothe their women well and give them respect

and care.”

— Prophet Muhammad
Last Sermon

vij Rights of Slaves and Servants:

Prophet (P.B.U.H) also highlighted the rights of slaves and servants, emphasizing that all Muslims are brothers. He mentioned that, “Treat your slaves well and fear Allah in their matter. Choose for them as you would choose for yourself and if you punish them, punish them by throwing a cotton ball or free them, but do not oppress them”.

— Prophet Muhammad
Last Sermon.

vij Rights of Orphans :

Prophet Muhammad (P.B.U.H) laid great emphasis on the rights of orphans and widows. He advised to protect their life, property and dignity by considering it an obligation and for the sake of

Allah

viii) Minority Rights :

Prophet Muhammad (P.B.U.H) also stressed on the rights of minorities. He emphasized that they should be treated as equal citizens without any discrimination and compulsion in religious rites.

3- Contemporary Relevance :

The last sermon serves as a comprehensive code of human rights in the present age as well setting precedent for the famous declarations and charters like

- King John's Magna Carta (1215)
- Universal Declaration of Human Rights (1948)
- Martin Luther King Jr.'s advocacy of Human Rights.

4- Conclusion :

The last sermon of the Holy Prophet (P.B.U.H) is a comprehensive charter of human rights. It

highlighted the rights of all in diverse roles i.e. women rights in form of mother, wife, daughter and sister. It laid emphasis on life and property right alongwith the rights of orphans, widows, and minority groups. The present uphold charters like Universal Declaration of Human Rights take essence from the Last Sermon of the Holy Prophet.

Question no. 04

“Reasons and Remedies for Extremism in Muslim Societies”

1. Introduction :

Despite the peaceful nature of Islam and the Prophet (P.B.U.H), the Muslim societies have indulged in extremism. It is due to multiple reasons, the prominent ones being the emergence of religion as a reaction to modernity

and misinterpretation of Islam. Moreover, absence of social justice, fair resource distribution mechanism etc. lead to extremism. Hence, a comprehensive policy framework needs to be adopted.

2- Reasons of Extremism in Muslim Societies:

Despite the peaceful nature of Islam and the Prophet (P.B.U.H), the Muslim societies have delved into the mire of extremism. Following are some reasons of it:-

i) Religion as a Reaction to Modernity:

The primary cause of the emergence of extremism in Muslim societies is the emergence of the religion as a response to modernity. In the early 20th century, the cities of the Muslim world prominently, Tehran, Kabul, Karachi, Sharm el-Sheikh were more modern under the rule of their colonial minded leaders than the Western world.

In such Muslim countries, religion has emerged as a reaction to modernity, creating a chaos between life and religion. People have not embraced Islam as with its true principles. Hence, extremism has expanded in Muslim societies.

ii) Misinterpretation of Islam:

The Muslim world's misinterpretation of Islam and diversion from true principles of deen have led to the birth of extremism. A prominent example of this is the Afghan Morality Law and misuse of term 'Jihad' along with misinterpreted meaning of **نهي عن المنكر** (Enjoining good and forbidding evil). The oppression of women, misuse of young energy is the result of these extremist narratives.

iii) Sectarianism and Violence:

The expansion of sectarianism and violence in the Muslim world

has also led to the emergence of extremism. The Muslim countries have indulged in Shia-Sunni conflicts and persecution of each other on the basis of sectarianism. It has created a havoc in the Muslim world in the form of proxy wars and massacres.

iv) Social Injustice:

Social injustice in the Muslim world has led to the prevalence of revenge psychology. When societies fail to provide justice, people themselves hunt for their rights. As it is rightly said that the failed justice in itself is an oppression. It leads to the prevalence of extremist narratives and actions in society.

v) Ineffective Education System:

An ineffective and biased education system also leads to entrenchment of extremist views in

society. A prominent example of it is the education curriculum formulated to train Afghan Taliban to prevent Soviet aggression by University of Nebraska, the USA.

v) Unequal Resource Distribution:

It also serves as a great cause of extremism as people are kept deprived of basic needs. It is evident from the extremist practices in Balochistan, Pakistan where people cite their grievances as the cause of extremism.

3- Remedies for Extremism:

Following are some of the factors which can serve as remedies for extremism:

i) Interpreting Islam in its True Spirit:

It is essential for protection of societies against extre

mism. For this purpose, religious scholars need to be involved to interpret Islam in its true spirit. So that, extremism based on misinterpretation of Jihad, women oppression can be prevented.

ii) Social Justice and Equality:

These elements need to be introduced in society by focusing on Islamic principles of universal dignity, right to equality and justice. There is a need to collectively abide by the Quranic principle of "stand firm for justice".

iii) End to Sectarianism:

The Muslim world needs to cooperate through platforms like OIC (Organization of Islamic Cooperation) to end sectarian violence in the Muslim world which is becoming foundational for Islamophobia.

iv) Revising Education Curriculum and Implementation:

A comprehensive education curriculum enriched with Islamic preachings of human life sanctity and dignity needs to be ensured to end violence in form of extremism. Moreover, education needs to be implemented where it is needed or lacking i.e. in rural areas of developing countries. Through education, people need to be taught that 'Whoever saved one life, it is as if he saved whole mankind.'

v) Good Governance:

Good governance is lacking in Muslim world which needs to be ensured to prevent extremism from expanding. For it,

- Fair resource distribution needs to be ensured, helping the poor and the needy through Zakat and Bait-ul-Maal.

- Policies should be transparent, responsive to the needs of public and leaders should be held accountable for mismanagement.
- Public policy-making and decision-making needs to be ensured on the Islamic principle of Shura to prevent discrimination culminating in extremism.

4. Conclusion :

Although the Islam and Prophet taught mankind about peace and social cohesion, the Muslim world is subject to extremism. The lack of quality education framework, absence of good governance and fair resource distribution etc. leads to the prevalence of extremism in society. To eradicate it, the Muslim world needs collective efforts through the platforms like OIC to end sectarianism, reinterpret religion according to its principles and work mutually in enforcing good governance.