

Talat Fatima

ISL - MOCK FULL LENGTH

Question: Highlight concept of Zakat ...?

Introduction

Zakat is not only charitable act in Islam but also a mandatory fiscal institution aimed to socio-economic justice. Zakat represents Islam structured approach to wealth redistribution, poverty alleviation and social solidarity. When implemented as state-managed system can play a decisive role in eradicating poverty and reducing economic disparities.

DEFINING THE TERM ZAKAT

• Word Meaning

Zakat is an Arabic word that means to clean or to purify.

• Contextual Meaning

The term zakat means to purify wealth and belongings

Its an obligatory worship that became obligatory on 2nd AH Hijri

CONCEPT OF ZAKAT IN ISLAM

• Significance of Zakat in the light of Quran

Quran has clearly mentioned along with Namaz to pay zakat.

In Surah Baqrah

واقبوا الصلوة واؤوا الزكوة

Establish prayer and give

Zakat.

This will help a person to get rid of greed of the wealth and worldly materials, ultimately saves society from exploitation!

• Significance in the light of Hadiths

Prophet (SAW) clearly mentioned in his teaching about the significance of Zakat and its



Obligation

In Sahi-Muslim and Sahi-Bukhari
it is quoted that

Islam is built on
Five pillars, Namaz
Fast, Zakat and
Hajj

• Eligible Recipient of Zakat - Musarif-e-Zakat

Allah himself has defined the
beneficiaries eligible for zakat to
left no ambiguity.

In Surah Toba - eight
categories are mentioned

- Fuqya - The poor
- Maskin - The Needy
- Amilin - Zakat Administators
- Ghamim - Debtors
- Ibn-us-Sabil - Wayfarer
- Riyab - Freeing Slaves
- Majat-ul-Qalob - Sympathizers
- Fi-Sabillah - For the sake of Allah

• Who can give Zakat

→ Conditions

The one giving zakat also follows some conditions as well

- * - Must be a Muslim
- * - Must be a Mature person
- * - Must have Sound Mind
- * - Must be a free person.

• How much Zakat can be given

→ Amount on Wealth

Precious Metal & Stones	7.5% total Gold
Trade in Stock	5.5% total Silver
Agriculture	2.5%
Wealth	Agri - 10% , Irrigation - 5%

The person eligible for giving zakat must give zakat in the mentioned proportion from his wealth.



ROLE OF STATE IN ZAKAT IMPLEMENTATION

• Philosophy of Zakat

In Islam the concept of state is a welfare state like wise Quran has mentioned many examples, the state of Hazrat Yusuf (AS). So for the provision of basic needs state must take responsibility

Hazrat Umar (r.a) during his caliph time said

IF a dog dies on the river bank of Tigris river, so I would be responsible.

So, the state take this initiative and take care of basic needs of people.

• Role of State

As historically, zakat was collected and

and distributed by the Islamic State so that no one left to discretion.

Hazrat Abu Bakr (R.2)

Declared War on those who refused state for zakat

Hazrat Umar (R.2)

Took initiative of systematizing zakat, maintaining the records on registers.

Hazrat Umar bin Abdul

Poverty nearly vanished due to efficient zakat administration.

ROLE OF ZAKAT TO ERADICATE POVERTY IN SOCIETY

1- Redistribution of Wealth

Redistribution of zakat will prevent it from concentrating in the hands



of elite only. In Holy Quran
Allah said

So that wealth does
not circulate only
among the rich you.

Proper institution to redistribute
should be constructed with
implementing policies

2. Employment Generation

Those lying under
poverty line but still has the
potential to do something
can be funded through zakat
for starting small business
skill development or any
training.

3. Social Safety

By assuring the
basic needs to every single
individual, will help to

with evils of society. As there is hadiths, prophet (SAW) said

Poverty leads a person to disbelief

Staying in state of disbelief can lead to wrongdoings

4. Moral Accountability

Zakat nurtures empathy and discourages the hoarding leaving behind a sense of self accountability in person to find the eligible one and give zakat to him yearly as per he owns.

6. Reduction of Crime

When every person will find access to all the basic needs, the reason for crime will diminish as the



hunger often leads to
crime

Do not kill your
children because
of the fear of food.

In above mentioned Aya
Allah is also warning us
that hunger can lead to
such serious crimes.

1. Reduction in Extremism

The misguided
or deprived can be mold
to any direction, so the
people who's rights are
compromising can be
the source of threat for
the state and the
people around him; can
lead to extremist based
groups.

Conclusion

Modern Muslim often treat Zakat as volunteer charity but it causes undermining systematic impact.

Zakat is Islam's divinely ordained solution to poverty and inequality, if it administered sincerely by the state. Through institutional integrity and modern governance tools Zakat can transform society having dignity, justice and economic balance.

Q: Prophet (SAW) as an educationist ...?

Introduction

The Holy Prophet (SAW) was not only a conveyor of divine revelation

but also a transformational educationist, who reformed an illiterate and fragmented society into a civilization of knowledge, ethics and discipline.

He showed and practiced the things he taught in his personal life. His educational goal is inseparable from his prophetic mission.

PRE-PROPHET HOOD ERA

1. Foundation of Educational Excellence

Before the prophet hood era, he was known as Al-Amin that demonstrates its moral values and good character.

All the non-believers used to test him so

much that they put all their trust (Immanat) to him.

2. Hily - al Fudul

Alliance of Virtue

Pre Islamic Meccan pact that establish justice and support the oppressed which reflects early civic education of Prophet Muhammad (SAW).

Ibn Hisham record that even before prophet hood, 'his conduct served as bench mark' for all the people of society.

POST - PROPHET HOOD ERA

1. Educational Mission During Makkah Period.

Prophet Muhammad (SAW) focused on belief



formation, moral purification
and intellectual awakening
To which Allah accorded
in his book

He recites his verses
to them and purifies
them and teach them
Book and Wisdom

He appreciated the use of
dialogue, questioning and
promoted analytical thinking
among his companion.

He also guided through
his kind word to learn
things and think about
the blessings of life in
order to be thankful to
Allah.

AFTER THE ESTABLISHMENT OF STATE

1. Educational institution in

Madinah.

- Masjid-e-Nabwai

Mosque was the first and foundational institution setting for learning Teaching Quran, law, ethics and Governance.

- Dar-e-Araam

Residential learning for underprivileged students in which they learn Islam and world affairs at a time

- Prisoners of Badr

Prophet SAW also established the foundation of Exchange programs that comprised of literacy exchange — teaching ten students for freedom of prisoners of Badr.



TEACHING METHODOLOGY

Prophet Muhammad (SAW) always became the practical example of whatever he taught his entire life.

Seeking knowledge
is obligatory on every
Muslim

-Ibn Majah

His teaching methods include following strategies

- Learning by Example
- Individualized Instruction
- Practical Demonstration
- Gender-Inclusive

Education

The women of that time also learn from Prophet Muhammad (SAW) on their specific day.

Conclusion

Unlike modern educationist focusing on skills only, Prophet (SAW) developed a holistic pattern of learning combining intellect, ethics, spirituality. He was revolutionary educationist whose teaching methods remain relevant today. His success lies in transforming knowledge into character and learning into civilization.

Q: Last Sermon of Holy Prophet ..?

Introduction

The last sermon Khutbah - Hayat ul - Wada is a timeless character of human rights, delivered fourteen centuries before modern declara-



It encompasses civil, social, economic and moral rights in concise and comprehensive manner surrounding all aspects of human life.

CORE HUMAN RIGHTS IN LAST SERMON

1. Rights to Life and Property

In last sermon of Prophet (SAW) he clearly mentioned that everyone has right to live his life and no one can do any harm to anyone

Your blood, property and honor are sacred

This saying of Prophet (SAW) is clearly mentioned in Sahih - Bukhari

2. Equality and Non-Discrimination

Prophet (SAW) set the standard of discrimination or superiority as Taqwa in society not looks, class or wealth

He said (SAW)

NO Arab has superiority over non-Arab and vice versa.

This very teaching of him has nullified racism centuries before modern civil rights.

3. Womens Rights

Prophet Muhammad (SAW) clearly mentioned the rights of dignity, maintenance and fair treatment

The best of you are those who are best to their wives

And also clarified that do you Allah in the case

of female as you will be
accountable for that

**DO FEAR ALLAH IN
THE MATTER OF WOMEN**

So, one should grant all
right Islam has given to
women that are far more
than feminist campaigns

4. Economic Justice

In order to
not get troubled for the
financial or economic perspe-
ctive, Prophets (SAW) guided
for economic justice by giving
Zakat and prohibiting the
Riba or Interest. He (SAW)
guided to avoid the
condemnation of exploitation
Prophet Muhammad (SAW) and
the caliph taking the
instruction from him ->

his life during caliphate time followed Islamic Economic System that proved the prosperity of state

5. Accountability and Rule of Law

In Khutaba -

Hajjat-ul-Wida Prophet Muhammad SAW clearly mentioned all the human rights and duties and then stated that as everyone is accountable for his doings

Everyone is answer-able before Allah

So everyone must fulfill his duties and obey all the words of Allah and live accordingly.



Conclusion

Unlike modern human rights charter, Last sermon binds rights with moral responsibility and accountability. The last sermon is not merely a historically address but a universal human rights manifesto grounded in justice, equality and moral consciences.

Q. Despite the peaceful nature
... ?

Introduction

Islam is inherently a religion of peace, balance and moderation. Extremism is not rooted in Islam but emerges from political scatters of Islamic teachings.

social and intellectual distortions, for which the teaching of Quran and Sunnah clearly guarantees a way out for it.

CAUSES OF EXTREMISM

1. Misinterpretation of Religious Texts

The people that take initiative of teaching Islam became that strict with some belief without giving a comprehensive Islamic teachings that Islam or their followers results into extremists

Thus We have made you balanced nation

Surah Baqrah

That clearly signifies the



importance of patience and balanced implementation

2. Political Grievances

Foreign occupation authoritarian systems results in extremism due to the resulting political grievances because the people for the sake of their stance or ego neglect the teaching of Islam in state of anger.

3. Injustice in Society

Injustice in society leads to many social evils and one of them is extremism as well. When one part of society is neglected, having injustice in all affairs can make them or provoke

them for mutiny.

Justice delayed is
justice denied.

So, the delay of justice is
even very harmful for the
peace of society.

4. Socio-Economic Deprivation

Socio-Economic
problem-like poverty or
unemployment can also lead
to such extremist acts

As prophet (SAW) said

Poverty can lead
to wrong doings

So, through Zakat or funds
one must be helped before
being part of such groups
and continue serve in the
cause of harm to people
or state.



5. Lack of Authentic Religious Education

Islamic Scholars of Modern time lack the quality of Ijtihad that is necessary for modern problems and that is because of lack of critical thinking which lead to big question mark in the mind of youth regarding these doubts that unaddressed questions can lead to the desired shape of answer as solution. This misguided people can be dangerous for state and fruitful for extremist groups.

REMEDIES TO ERADICATE EXTREMISM

1. Revival of Sense-Based Education

Balanced understanding of Jihad, peace, coexistence in modern muslim scholars and teaching institution can lead to decline in extremism. The strategies prophet (SAW) followed in his life to deal with Kufar and Mushrik - Makkah by being best example of peace maker.

2. Economic Justice

State improving the economic institutions and making them in complete accordance with Islamic economic institutes that create Islamic states as



welfare states. Improving Zakat and Welfare system to address basic problem of poor.

3. Strong State Institutions

Strong State Institutions can be run only be by the implementation of laws their strict regulations and role of good governance through policy generation to reform implementation.

4. Counter Narratives

In order to control extremism and guide the misguided highly Qualified Muslim scholars should arrange the awareness campaigns to counter

their false narratives by taking the help of media.

Conclusion

Extremism is a symptom of systemic failure not Islamic ideology. By reviving the authentic Islamic teachings, justice and education, Muslim societies can reclaim Islam's true spirit of peace and moderation, because ultimately the eradication of extremism lies in returning to the Quranic path of moderation and justice.
