

Name: Leba Sja  
Islamic Studies

## Q1 Zakat

### Introduction

Zakat in Islam is one of the fundamental pillars for Muslims. Zakat is structured and abided by Allah. The sole purpose is to avoid concentration of money and flow of money from rich to poor. Allah in the Holy Quran has explained Masarif, the people who can have Zakat. Moreover, the fixed standards (Nisab) on property, salaries and assets are also pre-instructed by the Holy Prophet PBUH. This aids in eradicating poverty. This helps perpetuate peace and stability in Islam.

Allah says in Quran:

“ Zakat expenditures are only for the poor, the needy, those employed to collect it, those whose hearts are reconciled, freeing captives, those in debt, in the cause of Allah, and the stranded traveller.”  
Surah Tawbah 9:60

# Concept of Zakat

Zakat in Islam is made obligatory. Mostly, it appeared in Quran next to Namaz.

The Holy Quran says:

“...~~Offer~~ Namaz and pay Zakat...”

Zakat is foundational and is prescribed on the basis of one's potential. The ratio is fixed on land and animals.

The Zakat was aimed to stabilize society

Zakat prevents rich from getting richer and poor from getting poorer.

Zakat offers a pathway to accommodate needy and poor people in the society. This eliminates social differences.

Rich gets empathic and concerned.

Poor get valued and feel

dignity. Zakat is one of the strong pathways to assure minimum differences and promote equality in the society.

# Masarif of Zakat



1- Zakat can be given to Fuqrah and Masakin (Poor and Needy)

The Holy Quran has explained 8 Masarif of Zakat. Zakat can be

Given to the needy or poor, the one who are unable to afford livelihood or basic necessities of the life. Thus, Zakat can support their day to day necessities.

## 2. Zakat can be given to

**Amilin (Collector).** The collector of Zakat can have Zakat portion according to need. The collector can fulfil his needs from the collection of Zakat as Allah has mentioned in the Holy Quran.

## 3. Zakat can be given to Al

**Aghamin (Debt)** Zakat can be given to the one who is burdened with debt. The debt could be paid from Zakat as his burden could be lessened and his life could be supported.

## 4. Zakat can be given to Ar

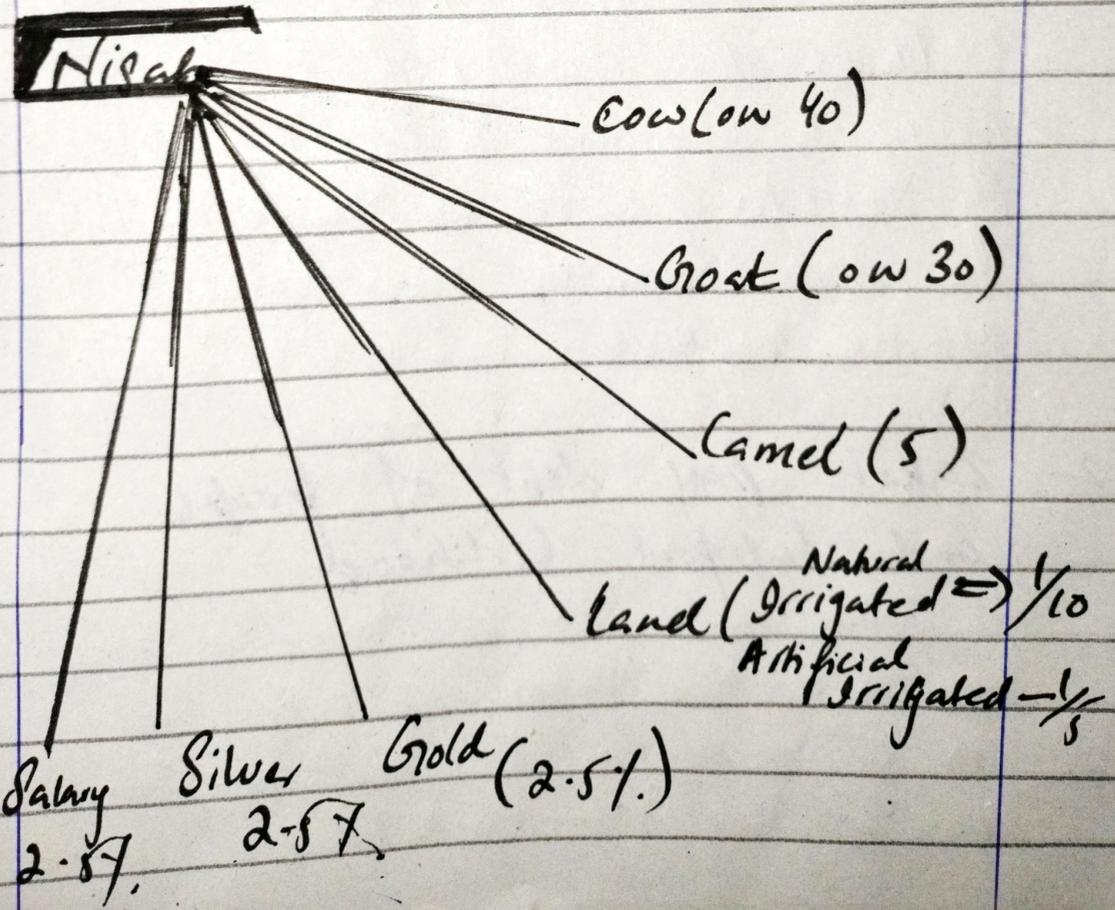
**Riqab (Slavery)** Zakat can be given to Ar-Riqab or slaves. The slaves could be freed with Zakat. They could be freed to life. Hence, Zakat could be paid for someone's freedom.

## 5. Zakat can be given to Ibn-As-Sabil

(Wayfarer - Stranded Travelers) Zakat can be given to the travelers who got stranded in the way or journey.

6- Zakat can be given to **Muallafatul Qulub** (New converts) Zakat can be given to new converts of Islam. They can be supported for new life. Zakat can sustain life of new believers, and can eradicate fear of survival.

7- Zakat can be given in the cause of Allah **Fi-Sabilillah**. Zakat can be given to those who proceed in the way of Allah or to anyone for the cause of Allah. The reward of this is preserved with Allah



## How Zakat can eradicate

# Poverty if implemented properly

Zakat can remove poverty if the Zakat is distributed according to the prescribed way of Allah. Zakat's sole purpose is to support life and freedom, and to ensure less inequalities among people.

### 1- Zakat prevents accumulation of wealth.

Zakat prevents accumulation of wealth as the one who has enough money is obligated to pay Zakat. The collector of Zakat can ensure that his Zakat reaches the right Masarif. Moreover, the Muslim can directly support Masarif by directly giving Zakat.

### 2- Zakat pay debt of people and support livelihood.

Zakat pay debt of people as Allah has told that Zakat could be given to the one burdened with debt. This ensures that people don't get frustrated

Zakat.  
Breaks  
Poverty  
Cycle

- wealth transfer
- Provision of basic needs
- Debts are paid
- Livelihood supported
- Begeing diminishes
- Social Balance
- Small business sponsored

and extreme towards society. This ultimately creates society-debt free. This makes poverty not to root into the society or a country.

3. Zakat is a mean to provide food, clothes and shelter to people.

Zakat support basic necessities of life. It is aimed to provide food, shelter and clothes to people. So, once the person is able to afford daily life with zakat, poverty gets no space to linger on in the society. Hence, zakat is one of the best standard to remove poverty from the society.

# Conclusion

Zakat is one of the foundational pillars of Islam that is aimed to remove poverty and provide equality among people. Zakat ensures wealth is well distributed among poor, and it doesn't get concentrated. Thus, zakat can ensure remove poverty from society if provided and given properly.

Q3.

## Introduction

The last sermon of the Holy Prophet PBUH provided a comprehensive details of human rights. The last sermon coded the universal laws for muslim societies and administration. It ensure humanity was well recognized. The concept of equality and dignity was presented as right of human being. Women, orphans and children were given rights and security. Minorities were protected. The last sermon gave right to all people

of societies. It ensured pluralism, tolerance and equal rights.

Surah Meids verse came on the last sermon:

## Surah Al-Maidah

Allah says

"Today I have perfected for you your religion, completed my favor upon you, and chosen Islam as your religion"

Allah ensured that religion has provided all equalities to all people.

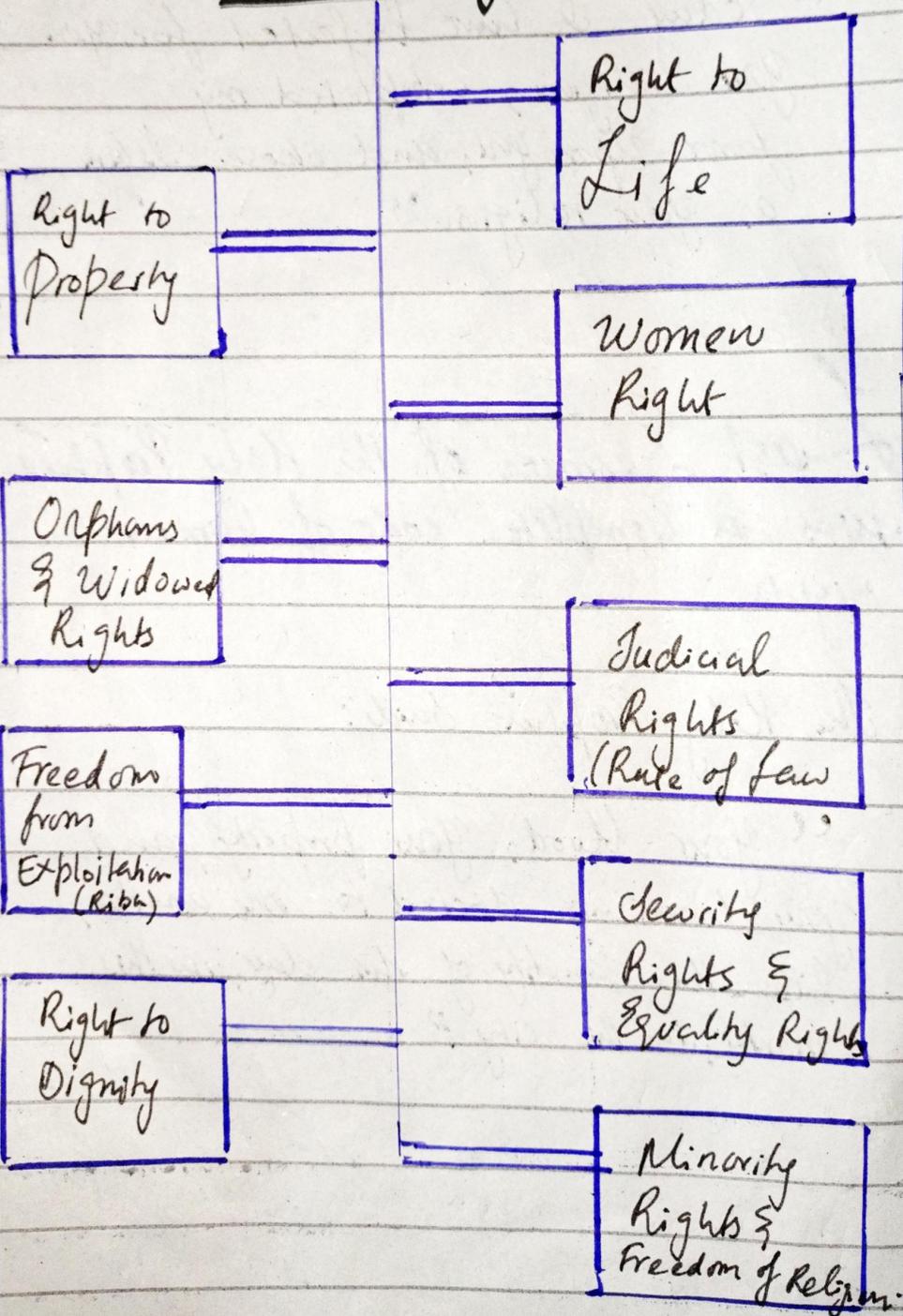
## Last Sermon of the Holy Prophet was a complete code of human rights

The Holy Prophet said:

"Your blood, your property, and your honor are sacred to one another, like this sanctity of this day, in this month, in this city."

This saying of the Holy Prophet<sup>ﷺ</sup> ensured that every individual gets recognition and honor without any discrimination.

# How? Code of Human Rights



# 1- Last Sermon declared Right to life.

The last sermon declared right to life to everyone. For daughters, the Holy Prophet mentioned, they have equal right to life and said "Do not bury them alive". No one could snatch right of life from anyone.

# 2- Right to property was given

The Holy Prophet<sup>s</sup> ensure inheritance and property rights were given all all.

The Holy Prophet<sup>s</sup> "... and give them (women, orphans) their due right in property."

The property could be attained from parents, uncles with prescribed rights.

# 3- Women Right were proclaimed

The women rights were well described by the Holy Prophet<sup>s</sup>.

The Holy Prophet<sup>s</sup> said

"... and treat them with kindness."

The Holy Prophet<sup>s</sup> ensured women were given rights as daughters, wives and society members. They were given right to employment and

Equal survival.

#### 4- Orphans and Children rights were pronounced

The rights of orphans were given and pronounced very clearly. The Holy Prophet PBUH mentioned to treat orphans with kindness and dignity. He assured that they were accommodated in society without discrimination.

#### 5- Judicial Rights were given

(Rule of law) The rule of Allah was highlighted by the Holy Prophet PBUH. No one could have rule over Muslims other than Allah and His book. People were equally accountable to rule of law. Judicial rights were given to all people.

#### 6- Equality Right were pronounced

The equality between rich and poor, black and white, Arabic and non-Arabic were clearly pronounced. No one was given

edge into another. Everyone has equal place in the society whether rich or poor.

## 7- Freedom from Exploitation from Riba/Economy was given

Freedom from exploitation from riba was forbidden. The Holy Prophet (Pbuh) abandoned economic exploitation in favor of riba. He emphasized economic system that was equal for all.

## 8- Security and Minority Rights were given

The rights of minorities were well explained by the Holy Prophet (Pbuh). They were given rights to freedom of religion and practices. Forceful conversions were forbidden. The security of each individual was given. No one could breach these standards. Minority could not be exploited or assaulted in society.

## 2 Dignity rights were proclaimed

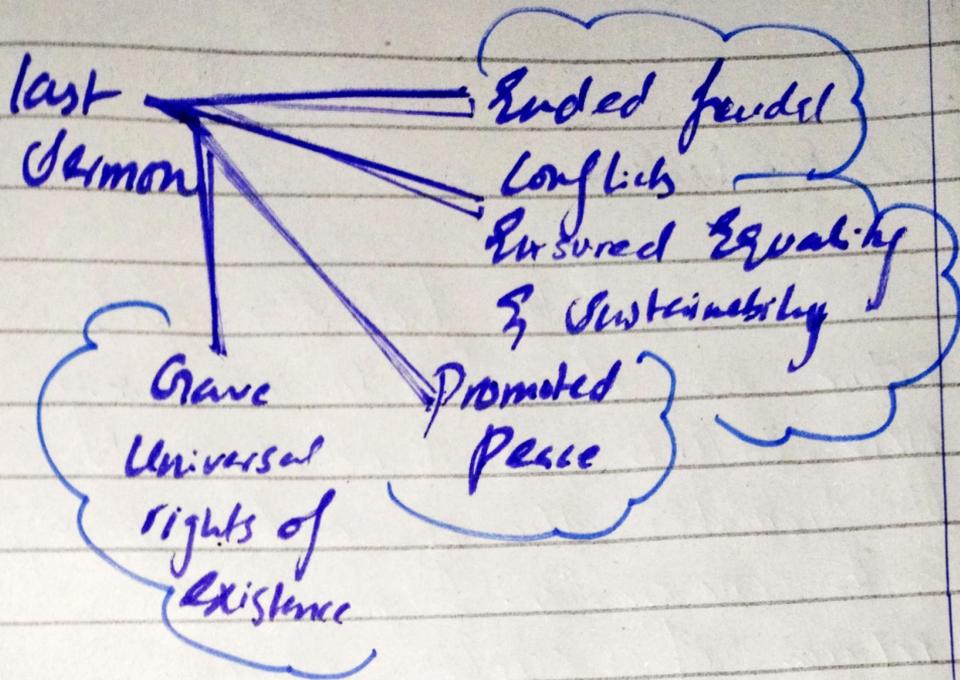
Dignity rights were highly emphasized. The preservation of honour and dignity was mentioned. No one could humiliate another individual.

## 10- Right to Religious Practices were given

The right to religious practices were given. Anyone can practice their religion, tradition without harming the others. No offense or extreme narratives should be perpetuated against another.

## Last Sermon of Holy Prophet was comprehensive

The last sermon of the Holy Prophet PBUH provide universal code of human rights. It declared equality and prosperity for all.



It ended feudal conflicts and forgave enmity. Everyone was advised to live peacefully with tolerance.

## Conclusion

The last sermon - Khatma -kul wide was declarative about human rights. It included women, children, orphans, minorities and all members of societies equally. It eradicated concept of supremacy. It ensured that every person gets equal opportunity for growth in their lives.

Q4.

## Introduction

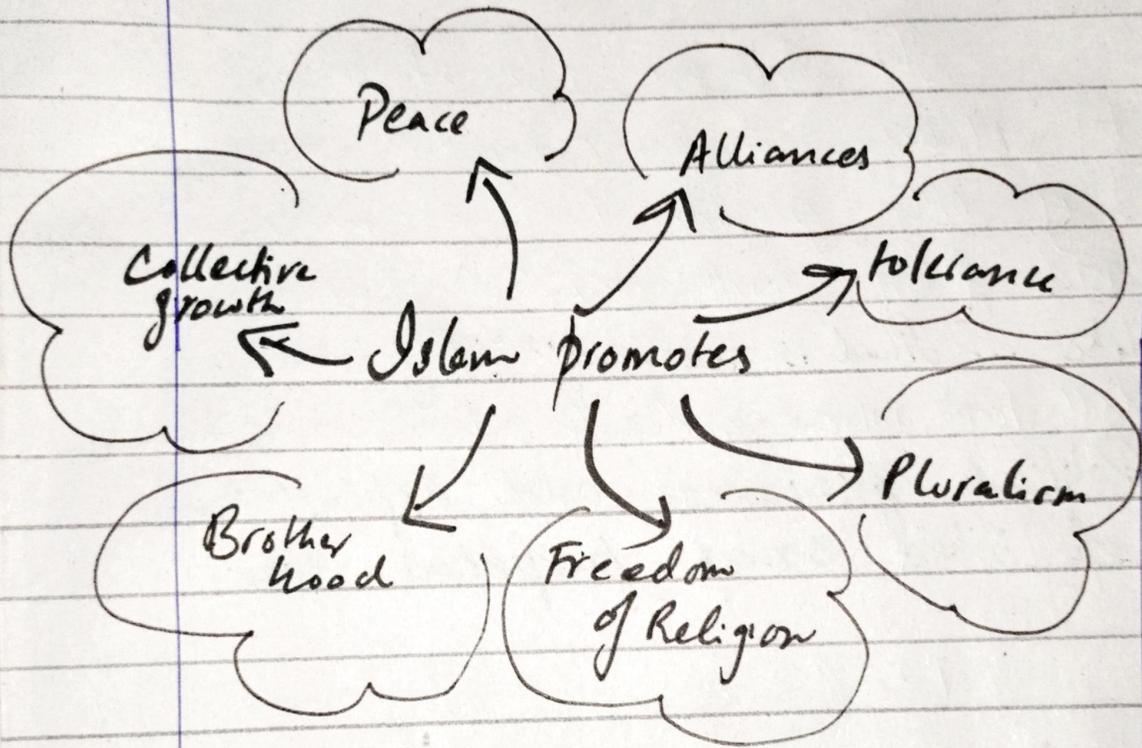
Islam has peaceful nature as it forbade unnecessary wars, conflicts and humiliations. It promotes alliances and contact with one another. Islam is the religion of equality which provide pluralism, tolerance and collective growth. Islam perspective covers political, social and economic life of every individual. It ensures peaceful co-existence, not only of societies, but also of nations.

### The Holy Quran Says

"... and do not wage war until they wage (enemy), and resort to peace as prime option.."

# Peaceful Nature of Islam

Islam promotes equality, tolerance and collective growth.



The Holy Prophet PBUH stressed at various points the importance of peace.

Treaty of Hudaibiya, Peaceful Conquer of Makkah, Charter of Madinah are all evidences that claim Islam prefers peace over war.

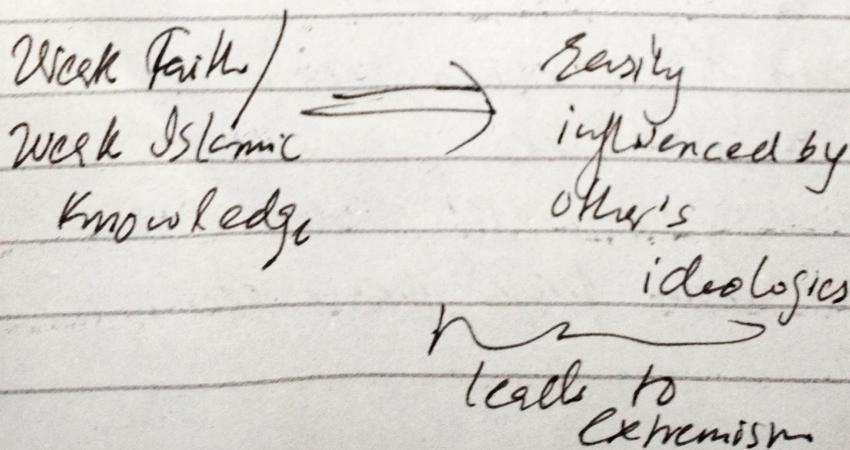
# Reasons of Extremism in Muslim Societies

- 1- Selective use of verses by Mullah shapes extreme narratives.

The selective use of verses by Mullah shapes extreme narratives. They only provide half information and play with mind of youths like ... "Jihad is necessary". They won't tell how, when and under what circumstances.

- 2- Political grievances and exploitation of Jihad concept perpetuates war

Political grievances, populism and extreme narratives could be perpetuated with weak faith and mental analysis.



3- Poverty & unemployment trigger people to adapt and justify extreme ideologies

Poverty and unemployment trigger people to adapt and justify extreme ideologies

Unemployment / poverty  $\Rightarrow$  Blame religion / system or other

Extreme reactions and violence  $\leftarrow$

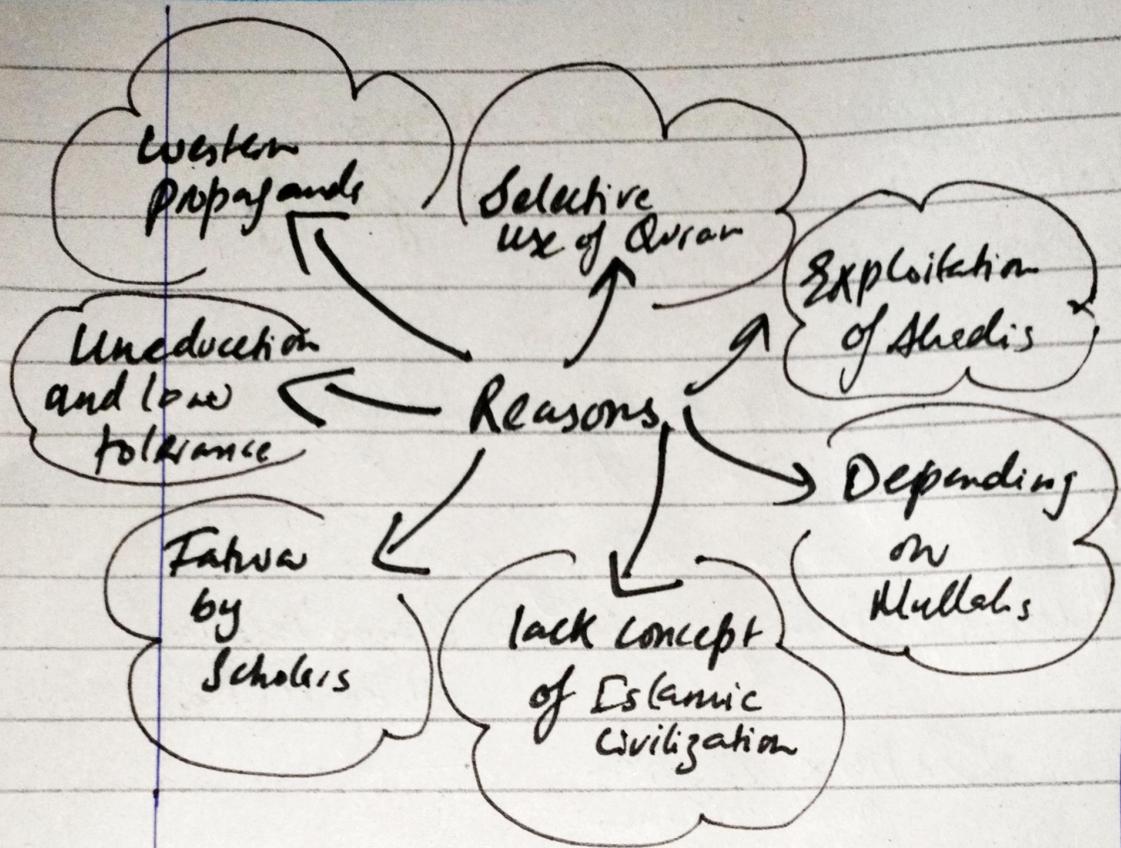
4- Youth Budge and improper guidelines of Islam present life as only struggle.

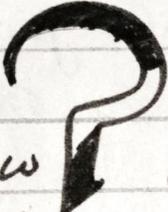
Rise in population  $\Rightarrow$  low education

$\downarrow$   
Easily triggered

High population, low employment rate leads to extreme

perspectives as they blame the employed one and under the slogan of equality they show extremism and intolerance.



How  Extremism can be eradicated from society.

Extremism could be eradicated by education, youth employment and social coherence.

Islamic teaching and evidence based studies could avoid extremism and build tolerance in the societies.

How to  
Eradicate  
Extremism

Education

Youth employment  
and social cohesion

Islamic preaching

Abandon Materialism  
& seek self-based  
teachings

Follow Quran  
and not local  
Madrassat for  
solutions

Accept Pluralism

Seek self based  
evidence

7 Extremism could be eradicated  
with education and employment  
Extremism could be

eradicated with education and knowledge. A well knowledgeable person thinks rationally rather than emotionally.

2- Exploration of evident-based Islamic preaching can ensure tolerance and non-extremism.

The evidence-based Islamic preaching can assure that people understand religion from its deep core. It avoid unnecessary exploitation. It make people resilient to fake or selective data.

3- Curtailing Mullahism and Fiqh System could curb extremism.

Curtailing Mullah with provision of authentic certificates could dismantle fake Mullahs and their Fiqhs. This could ultimately prevent extremism as people can identify true and false leaders.

# Conclusion

Extremism and intolerance are not part of Islam. They could only be eradicated with Islamic teachings and evidence-based thinking. Blind following of Mullah should be discouraged and proper critical thinking should be promoted.

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## Q6. Introduction

The caliphate has ensured exemplary governance as they expanded the empire and promoted the ideas of justice, transparency, public participation with equality before law. From Hazrat Abul Bakr R.A to Hazrat Ali R.A, the governance become justified and more and more refined. The structure was well defined

and administration was well organized.

## Pious Caliphate

1- Hazrat Abu Bakr R.A  
(632-634 CE)

2- Hazrat Umar R.A  
(634-644 CE)

3- Hazrat Usman R.A  
(644-656 CE)

4- Hazrat Ali R.A  
(656-661 CE)

The four Caliphs who ruled for almost 30 years, showed the exemplary model of administration and governance. This is timeless example for all countries.

# Hazrat Abu Bakar (R.A)

- ↳ Ridda wars &
- Established Zakat System
- Compiled Quran.

# Hazrat Umar (R.A)

- ↳ Made Provinces, governors
- Extensive Judiciary
- Made Dewan System
- Transparency & Accountability.

# Hazrat Usman R.A

- ↳ Extended Administration
- Naval System formed.

# Hazrat Ali R.S

- ↳ Nehj-ul-Balagh
- Revised Judiciary & administration
- based on rule of law & justice

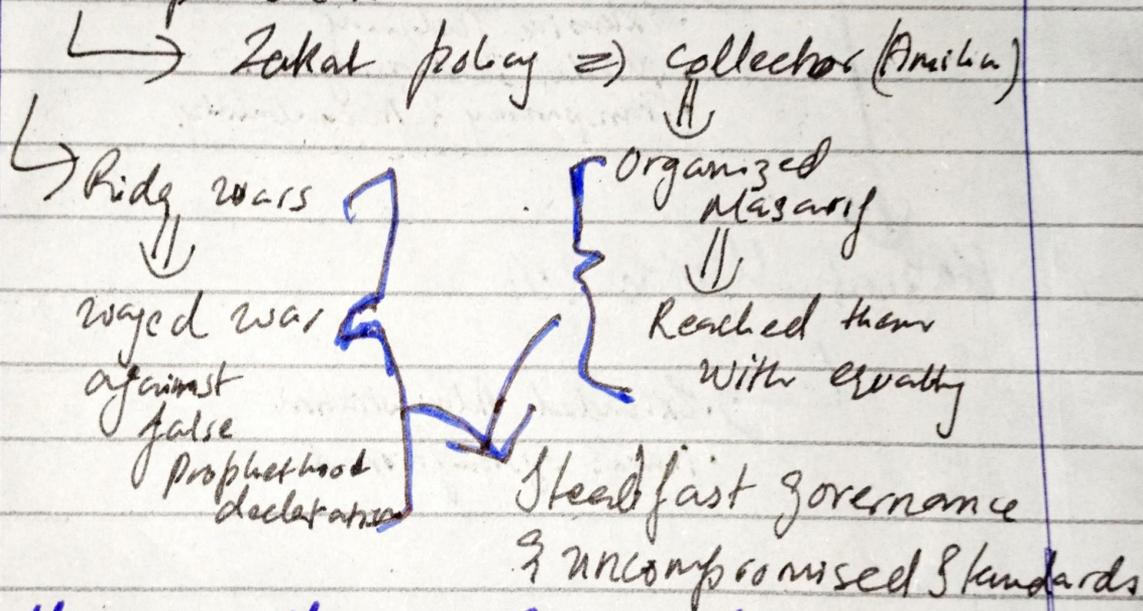
Made Administrative System Exemplary.

# 1- Hazrat Abu Bakar Role and Governance

Hazrat Abu Bakar governed the people with legitimacy. He organized the Zakat system.

Hazrat Abu Bakar said:

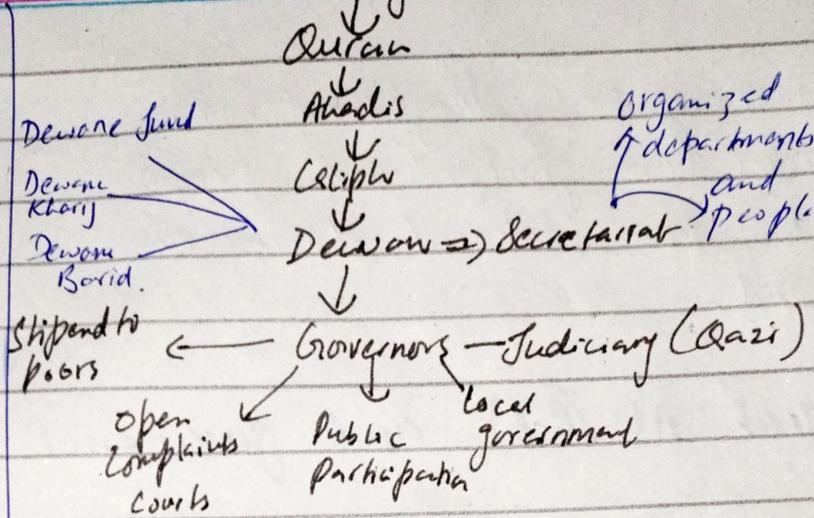
"Namaz and Zakat are inseparable.."



# 2- Hazrat Umar R.A and governance

Hazrat Umar R.A expanded the government and organized it into more detailed structure. He ensured local participation and peace, legitimacy.

## Rule of Allah



Hazrat Umar R.A organized state into provinces and employed governors. He ensured transparency & accountability reached to all local level. He made his administration more organized and accountable.

(<sup>e</sup> He appeared before court as a local person?)

### 3- Hazrat Usman and Governance

Hazrat Usman expanded the governance, promoted legitimacy and built security.

Islam reached to mediterranean

Sea  $\Rightarrow$  Navy was required

Navy was built to secure trade routes of Muslim

The navy was strengthened, the borders were fortified and people growth was witnessed during the period.

#### 4. Hazrat Ali (R.A) and Governance

Hazrat Ali R.A. revived judiciary and eradicated all blames of corruption and nepotism from the system. He ensured rule of law and equality before law. He wrote letters to Qazi, Governors, rulers, commanders. The letters aimed to provide guidance. The letter to Ashtar, governor of Egypt is till today exemplary. As it contained detail governing perspectives. He assured qualities of leaders, concept of authority, Merit-based administration, rights of women & children, Military ethics and accountability, were well explained to the people. He revived transparency and accountability in governance.

## Organization of Lelkel

↓  
Tax collection → Collectors  
→ Records

↓  
Organization of Governors → Secretary  
→ Deacons

↓  
Organization of district  
and local judiciary → Written law  
→ Mandates

↓  
Local participation  
and public legitimacy → Public court  
→ letters

↓  
Extended Empire → Syria  
→ Byzantine

↓  
Exemplary mode  
of governance → Public legitimacy  
→ Open rule &  
transparency.

## Conclusion:

The Caliphate governance was filled with justice, equity and legitimacy. They ensured that governance was in accordance with Allah's rule. They inculcated

principles of Islam to society  
by reorganizing market system,  
administration system and judiciary  
system. These efforts could  
largely be witnessed with gradual  
growth of Islamic empire in  
that era.

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