

Question No 1

Highlight the concept of Zakat and the people who are eligible to receive it. Moreover, explain how poverty can really be eradicated if the proper system of Zakat is implemented by the state.

1) Introduction

Zakat is the basic pillar of Islam on which Islam is founded. It is a financial worship and is obligatory on those Muslims who hold 7.5 tola of gold or 52.5 tola of silver or equal amount. Prophet Muhammad (PBUH) says that the foundation of the Islam is on five pillars ① Shohadat ② Namaz ③ Zakat ④ Hajj and ⑤ Roza. (Sahih Bukhari and Muslim)

Zakat ensures the socio-economic harmony of the Islamic society to purify Muslim wealth, eradicate inequality and social justice. True implementation of the proper Islamic system by the state can really eradicate poverty from social setting by economic redistribution from wealthy to poor segments of society.

2) Concept of Zakat (Almsgiving)

In Islam

The word Zakat literally means purification or growth. Technically, it means the compulsory transfer of specific amount on a fixed Nisab to a specific beneficiaries, explained by the Quran and Sunnah, when the nisab reaches the complete one

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lunar year. Its importance is explained by Quran various times.

واقموا صلوٰة واتوا الزكوة واركعوا مع

الراكعين (القرآن)

"Establish prayer and pay zakat and bow down with those who practice it" (Quran)

Zakat, in Quran, is often emphasized with prayer that explains its importance.

3) Nisab and nature of zakat in Islam

It is obligatory on the Muslims who hold 7.5 tola of gold or 225 tola of silver with a specific lunar year spent on it. It is not a charity but an economic justice mechanism. According to Islamic customs, the standard is State should collect and distribute Zakat like done during Prophethood and pious Caliphate.

Prophet Muhammad (PBUH) said, as reported by Sahih Bukhari, "Allah has made zakat obligatory upon rich and to be redistributed on poor segments of society."

"Zakat is the best financial system to avoid the concentration of wealth, avoid the economic disparity and the financial equality in society."

(Lesley Hazelton)

4) Eligible recipients of Zakat (Almsgiving) in Islam according to Quran and Sunnah

Islam is the complete code of life. It did not only give the system of zakat with its spiritual, moral and collective benefits for giving and society. It has also explained the mechanism of giving and of whom to be given. Quran has aptly underscored it.

"Zakat expenditures are only for the poor, the needy, employed to collect zakat, those whose hearts are to be reconciled, for freeing slaves, those under debt, for the cause of Allah, and for the stranded travellers". (Quran)

There are eight categories of eligible recipients of zakat by Quran.

- 1) Fuqara (Poor) :- Those who are with insufficient income to meet household.
- 2) Masakin (Needy) :- Those who are in extreme deprivation.
- 3) Amilin - e - zakat (Administrators) :- officials managing zakat for the state.
- 4) Mu'allafatul - Qulub (Reconciliation of heart)
New converts or those who inclined towards Islam to strengthen their will.
- 5) Gharmin :- Those stuck under extreme debt.
- 6) Fi Sabilillah :- For collective welfare and defense of Islam (usually Jihad etc)

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7) Ibn-us-Sabil (Wayfarer) :- Stranded travellers in need

8) Riqab :- For emancipation of Bondage,

These above mentioned segments of the society are the legitimate recipients of zakat according to the Qur'an.

5) Role of State-Managed zakat in poverty eradication and in ensuring equality.

A proper institutionalized zakat system can effectively eradicate poverty through systematic, redistribution and empowerment.

1) Guaranteed minimum Standard of living

2) Circulation of Wealth in Society

3) Productive use of Zakat by the state

4) Elimination of Begging and dependency

5) Moral accountability and transparency

6) Social cohesion and stability

Modern poverty persists largely due to individualized charity and weak institutional mechanisms. Without state involvement, zakat remains ineffective to ensure its primary purpose. Islam envisions zakat as a public economic policy, not a private moral option; though it has moral impacts.

1) Guaranteed minimum Standard of living for poor

Zakat system, ensured by state, provides the poor with basic needs (foods, clothing, healthcare and shelter) eliminating the absolute poverty. It also enables the state to arrange them for the citizens. Effective zakat collection enabled Kaerud Umer (RA) to establish equality and justice during his caliphate.

ii) Circulation of wealth in Society

Zakat prevents the concentration of wealth and hoarding of the material to reduce the financial gap between rich and poor. This system of Islam does not allow elite capture that is also mentioned by Quran.

iii) Productive use of Zakat by the State

State can take steps through zakat funds to eradicate poverty. State can do:

- ① Interest free loans to citizens
 - ② Support small industries and businesses
 - ③ offer skill developing vocational training
- through this giving and receiver can become equal and the poverty cycle can be broken.

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iv) Elimination of Begging and dependency

Zakat gives sustainable eradication of poverty, reduce the dependence of muslims on others and the long-term relief. Begging can be discouraged by it and equality is ensured by it.

v) Moral accountability and transparency

State oversight ensures fair collection, prevention of misuse and equ. distribution. During the reign of Hazrat Umar bin Abdul Aziz (RA), the funds became exceeded from the recipients that shows the effectiveness of zakat.

Conclusion

Zakat is the divinely explained economic system aimed to eradicate the poverty and ensure social justice. When the zakat system is implemented by the state to ensure equitable distribution of wealth, elevate prosperity and balance in society. Hence, Zakat is the basic foundational pillar of Islam through which the social degradation can be eradicated effectively.

Question No 3

Discuss how the Last Sermon of the Holy prophet SAW is a comprehensive code of human rights.

1) Introduction

The last sermon of the prophet (Muhammad PBUH), widely known as khutba-e-Hajat-ul-Wada, delivered by prophet in 632 CE during his last Hajj at Arafat, Makkah, is of the comprehensive and early declaration of human rights in the history. That was the time when tribalism, oppression and exploitation was prevailed, the sermon laid down as the universal declaration of of human dignity, equality, justice, and social responsibility including many more. Its relevance is universal regardless of culture, language, geography as the Charter of human Rights.

"The idea of human rights as a fundamental principle can be seen to underlie throughout Islamic teachings. (Human Rights in Islam by Abul Ala Maudoodi)

2) Last sermon of the Holy Prophet SAW as the universal

Charter of Human Rights

While modern human rights discourse are founded on legal enforcement, the last sermon of prophet Muhammad (PBUH) combines legal, moral and spiritual accountability. Its holistic behavior and nature not only impact the state behavior but also

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the individual conduct in society -

Following are the few of traits of the prophetic guidance as human rights ~~to~~ in his last sermon.

1) Sanctity of life, property, and Honor

2) Equality and non-discrimination

3) Economic justice and protection from exploitation

3) Rights of women to be protected

4) Social justice and accountability

5) Abolition of tribalism and ensure coexistence

6) Universal brotherhood and mutual harmony

1) Sanctity of life, property and honor

The modern notion of the right of life, security, and property enshrined today in international human rights law are aptly enlisted by prophet (Muhammad PBUH) some 1400 years ago. During his last sermon he said, "Your lives, property and honor

are sacred to one another like this day (Yaum e-Arafat), this month (Zul Hijah) and this place (Plain of Arafat).

2) Equality and non-discrimination among muslims and all human beings

The sermon of prophet Muhammad (PBUH) categorically rejected racial, ethnic and social classes. It forms the foundation of equality before law and prohibition of all kind of the discrimination.

Prophet Muhammad (PBUH) said, "All mankind is the from the Adam and Eve (آدم, حواء). An Arab has no superiority on non-Arab and a non-Arab has no superiority on an arab, except the taqwa."

3) Economic justice and protection from Exploitation

Prophet Muhammad (PBUH) emphasized on protection of the poor from exploitation, ethics in economic relations and fair distribution of wealth. In this context prophet (PBUH) said, "Today I abolished the interest of my uncle Abbas Bin Abdul Muttalib (PA)".

and he emphasized on the prohibition of Riba to the ensure social and financial justice.

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4) Rights of women to be Protected

That was the time when women were marginalized and the human dignity of women was easily being violated. The last sermon of prophet firmly safeguards them and gives the framework to ensure it in future. His declaration covered (1) marital rights (2) economic security (3) Moral responsibility of men. He says, "O people! You have rights over your women and your women have rights over you".

5) Social justice and moral accountability

Prophet Muhammad (PBUH) abolished collective punishment and upheld the rule of law to protect the sanctity of Muslims. He says, "Every person is responsible for his own deeds". Individual accountability ensures social justice as well.

6) Abolition of tribalism and ensure co-existence

Prophet Muhammad (PBUH) abolished tribalism and declared tribes as only the mode of introduction. He established rule of law over tribal revenge, emphasized on peaceful co-existence and social stability. He says, "All claims of bloody clashes of tribes are abolished today".

1) Universal Brotherhood and social harmony

He laid down the foundation of global fraternity beyond race, region and class. He declared muslims universal brother regardless of their region, class, race, etc. This ensures the social harmony in muslim society as well as the other in human society. Prophet says, "All muslims are brothers, and no one has superiority over another."

3) Comparative analysis of Last Sermon of Prophet Muhammad (PBUH) with modern Human Rights of the world

Prophet Muhammad (PBUH)'s last sermon with its universal nature predates the modern human rights declaration of the world

Last Sermon of Prophet (PBUH)

Contemporary Human Right delation s

1) Scope and universal

2) concept of equality

3) source of authority (divine)

4) Enforcement mechanism (legal and moral)

5) Economic and social justice

6) Rights of women

7) date 1400 years ago

1) Magna Carta (1215)

- Scope = limited
- all things extracted from it

2) French declaration of human rights (1789)

- Scope = result of blood shed
- all things extracted from it

3) Universal delation

- of human rights (1948)
- declared universal
- some of its than 167 state 1948

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4) Conclusion

The last sermon of prophet (Muhammad PBUH) is a timeless and comparative charter of human rights that guarantees dignity, equality, justice and social harmony. In an age of fragmentation and discrimination, it ensures and emphasizes on human rights in the form of sanctity of life, property and honor. Equality and non-discrimination, Economic justice and protection from exploitation, Rights of women, justice and accountability, ~~and~~ and universal brotherhood to build a humane global order.

Question No 6

What is the pious caliphate? Explain how their system of governance was indeed an exemplary one.

1) Introduction

The pious caliphate refers to a system of continuation of basis established by the prophet Muhammad (PBUH) led by companions 1) Hazrat ABUBAKER (RA), 2) Hazrat UMER (RA), 3) Hazrat Usman (RA) 4) Hazrat Ali (RA). From 610 CE to 641 CE for 30 years. This period is regarded as the ideal and true reflection of Islamic governance strictly conducted on the guidance of Quran, Sunnah, justice, accountability, consultations and moral integrity. Prophet Muhammad (PBUH) said Hazrat Sohan that the

caliphate after me on the basis of prophetic guidance will be remain for 30 years." The governance model of prophetic basis by pious caliphate was sovereignty of Allah and rule of law, shuras, accountability, justice, welfare, human rights, eternal leadership and administrative efficiency.

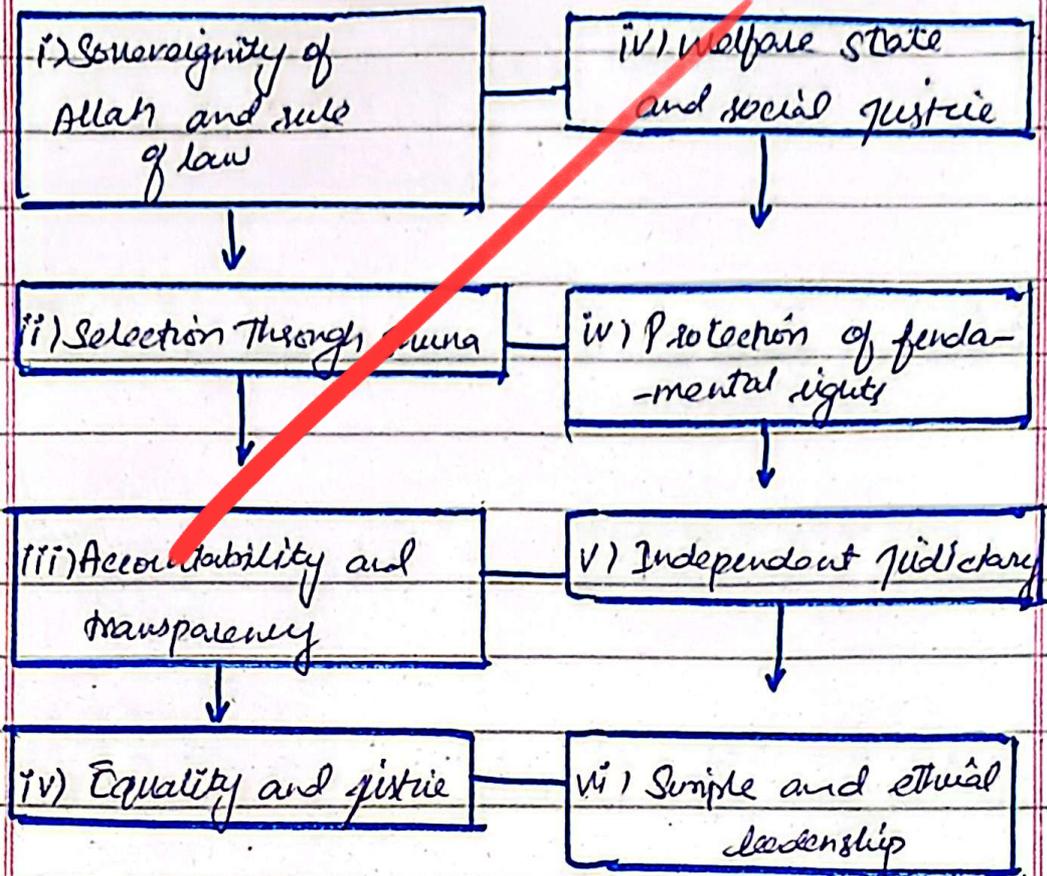
2) Meaning and concept of Caliphate (Pious)

Pious caliph is someone who holds the political succession of prophet Muhammad (PBUH) as representative to implement the sovereignty of Allah on earth. It is not a monarchy or dictatorship but a trust exercised in obedience to divine law and prophetic guidelines.

"Pious Caliphate is not kingship; it is serventship of people under divine framework." (Hazrat Umar (RA))

Hazrat Abu Bakr was elected as the caliph by the consensus of muslims as the political successor of prophet Muhammad (PBUH) and regarded as Khalifatul Rasool. Later caliphs (Umar, Usman, Ali (RA)) were known as Ameer-ul-Momineen. Their governance is the sole model for the true implementation of Sharia law. Caliph is also bound to follow the divine guidance and exercise power in accordance to Quran and Sunnah.

3) Exemplary system of governance by the pious caliphate of Islam



i) Sovereignty of Allah and rule of law

The supreme authority of Allah is the corner stone of the governance of pious caliphate. Rather, the caliph, is also bound of divine guidance. No caliph above law and could be questioned in the public courts under independent judiciary. This trait is based on Quran guidance. Quran

says:

"The command rests with Allah and human (momin)"

is His representative on Earth". (Quran)

2) Selection through Shura

caliph was elected through broader mutual consultations. The consensus on a name is obligatory in nomination of caliph (Pious).

1) Hazrat Abu Baker (RA) :- Elected through public consensus.

2) Hazrat Umer (RA) :- Nominated but endorsed by Shura (consultation)

3) Hazrat Usman (RA) :- Elected by Shura Council from committee

4) Hazrat Ali (RA) :- Elected through public acclamation (broader consensus)

وامرهم شورى بينهم (القرآن)

(And consult them in Affairs) (Quran)

3) Accountability and Transparency

The caliph was accountable before Allah and muslim public (including minorities). This reflects institutional accountability like modern nation states.

"Hazrat Umer justified his extra cloth"

"If I deviate, correct me" (Abu Baker (RA))

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4) Equality and justice

Equality before law and ensured justice was the soul of pious caliph governance. Strict implementation of laws regardless of race, class, tribe, ethnicity.

→ "Abdullah Bin Umer (RA) was punished in violation of law by his father Hazrat Umer (RA)".

→ "Hazrat Ali (RA) ~~lost~~ case against a Jew on the basis of insufficient evidence".

(Tareekh Ibn-e-Kasir)

5) Welfare State and Social Justice

The pious caliphate was a proto-type of modern welfare states like Scandinavians.

Bayt-ul-Maal was established where charity and zakat was collected and redistributed to poor, orphans, widows, old aged people, disabled (including non-Muslims).

Hazrat Umer (RA) established:

① Stipend ② state responsibility of basic amenities and pensions for aged

→ "He is not a believer whose stomach is filled while his neighbour remained hungry". (Tirmidhi)

6) Protection of fundamental rights

Centuries before modern charters, rights of human (basic) were ensured by them in the form of:

- ① Right of life, property and dignity
- ② Religious freedom for minorities
- ③ Protection of women, orphans and slave including many more

→ Hazrat Umar said, "How can anyone make people slave when their mothers born them free".

(Tareekh Ibn Kaseer)

7) Independent judiciary in pious caliphate

Judges were appointed by executive (caliph administration) but were completely independent. Judge, known as Qazi, was appointed on merit with caliph fully subjected to process of judiciary. This ensure rule of law without uncertainty.

8) Simple and ethical leadership of Caliph

The essence of pious caliph was their simple and ethical conduct. Hazrat Umar (RA) patched his cloths and receive minimal allowance like other muslims get. Similarly, Hazrat

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Abu Bakr got an appellation equal to the Jabbar of Meccah. This ensured the complete curb of corruption and the slave capture.

4) Conclusion

Question No 4

Write short notes on the following.

i) The Conquest of Makkah

ii) The significance of Self-purification in Islam

1) The Conquest of Makkah

1) Introduction

The conquest of Makkah is a significant historical event of Islamic History occurred in 630 CE (8 AH) marked as the triumph of truth, justice and mercy. Prophet Muhammad (PBUH) entered peacefully in Makkah as the triumphant due to the violation of Treaty of Hudaibiya by the Quraysh and marched Makkah with 10,000 Muslims.

Prophet Muhammad (PBUH) declared general amnesty for enemies and announced:

"Go you are free and no blame on you today"

(Bukhari)

2) Background and causes

- The immediate cause was the Quraysh's support for the Banu Bakr who attacked muslim - allied Banu Khuz'ah and gave muslims justification to take action against Makkah.
- Quraysh became defensive and psychological superiority of the muslims deterred Makkahans.
- Muslims marched towards the city and entered peacefully and conquered Makkah peacefully.
- Failure of Quraysh to punish the violators or renew the treaty.
- Denial of religious freedom to muslims in Makkah
- Need of establishment of peace and justice in the Arabian peninsula
- Protection of allies and law and order

Events of Conquest of Makkah

- ➔ ① Peaceful entry into Makkah
- ➔ ② General Amnesty and forgiveness
- ➔ ③ Religious and moral reforms

Muslims entered Makkah peacefully despite the military edge show that Islam avoid bloodshed at the last. Similarly, General

Amnesty was declared by prophet Muhammad (PBUH) to all who harmed him during Makkah period of Islam. This was timeless example of mercy and reconciliation.

Islam was firmly established as the dominant religion of Arabia and the center of monotheism by the destruction of idols of Kabal (360 idols).

3) Significance of Conquest of Makkah

- Victory of truth over falsehood
- Establishment of Tawhid
- Promotion of forgiveness and peace
- Political and religious consolidation of Islam

"Conquest of Makkah was the event through which Islam became the dominant religion of Arabian peninsula. After it, Islam went beyond the boundaries of Arab". (Prof Hamidullah)

4) Conclusion

The conquest of Makkah was not a mere event of military success but a moral and spiritual revolution. It showcased Islam's commitment of peace, justice, and mercy, setting a lasting example of ethical governance and conflict resolution despite the military qualitative edge.

2) The significance of Self-purification in Islam

1) Introduction

Self-purification is a fundamental concept in Islam that focuses on cleansing of soul from sins and immoral tendencies while nurturing the inner excellence, moral and spiritual character. Islam places great emphasis on inner reform as the foundation of true success. Salah, Fasting, charity, repeated cycle of Tawbah, remembrance of Allah and continuous fear of life Hereafter are some of the means through which inner purification is executed. It's significant for strong character building, control over desires and ego, societal harmony and responsible and ethical citizenship.

2) Quranic foundation of Self-Purification

Islam connects the success of both lives i.e. this life and the life Hereafter, with self-purification. Allah SWT says in Quran.

"Indeed, who purifies himself, succeeds".

(Al-Quran)

Controlling of self-(Nafs) is considered as the basic trait, one have to possess, in order to purify the self.

3) Definition and meaning of Self-Purification

Self-purification in Islam, "The act of protecting self from the sins and desires that influence the conduct of muslim through spiritual, moral and collective means is called as the purification of self. (Professor ~~Khalid~~ Ahmed)

Islam prescribed some spiritual and moral acts for self-purification which include:

- ① Salah
- ② Fasting
- ③ Almsgiving
- ④ Remembrance of Allah and continuous cycle of Tawbah

These acts discipline the soul and strengthen God-consciousness (Taqwa)

4) Role of prophet (PBUH) in moral training that leads to the Self-purification

Prophet (PBUH) emphasized that moral and spiritual purification is central to faith. He explained the need of heart determines the righteousness of the entire body.

Hazrat Umar (RA), despite a powerful caliph, was extremely strict in holding himself accountable due to his purified soul and the fear of Allah (SWT). He often patrol the streets of city at night to check the condition of the people

to satisfy public and his own soul.

5) Individual and Social importance of Self-purification

Self-purification has many individual and social importance/significant traits that leads to:

1) Strong moral character

An exemplary muslim character heavily depends upon the purified soul otherwise it is incomplete.

2) Control over desire and ego

material desire and social ego make a muslim's character weak. Self-purification aide in controlling them.

3) Social justice and harmony

A purified soul does not harm others in all domain that results in societal harmony.

4) Responsible and ethical citizenship

Due to continuous fear of Allah and self-catharsis, ethical and responsible nature prevails and make ethical citizenship.

6) Conclusion

Self-purification means the moral and spiritual catharsis of muslims to control immoral tendencies and strengthening the inner excellence and moral character through the worships, fear of Allah and life hereafter consequences. It is a fundament tool in Islam that cleanses the soul of muslims and overall development of Islamic society.