



Islamic Studies

Lecture #01

Irfan Baloch 40th CTP



I. Introduction of Islam.

- Concept of Islam.
- Importance of Deen in Human Life.
- Difference between Deen and Religion.
- Distinctive Aspects of Islam.
- Islamic Beliefs & its Impact on Individual & Society and the Fundamental of Islam
- Islamic Worships: Spiritual, Moral and Social Impact.



II. Study of Seerah of Prophet Mohammad (PBAH) as Role Model for:-

- Individual
- Diplomat
- Educator
- Military Strategist
- Peace Maker

III. Human Rights & Status of Woman in Islam.

- Human Rights and Status of Woman in Islam
- Dignity of Men and Women



IV. Islamic Civilization and Culture:

- Meanings and the Vital Elements
- Role of Civilization in Development of Human Personality and Communities
- Distinctions of Islamic Civilization (Tauheed, Spiritualism, Dignity of Man, Equality,
- Social Justice, Moral Values, Tolerance, Rule of Law)



V. Islam and World.

- Impact of Islamic Civilization on the West and Vice Versa
- The Role of Islam in the Modern World.
- Muslim World and the Contemporary Challenges.
- Rise of Extremism.

VI. Public Administration and Governance in Islam

- Concept of Public Administration in Islam
- Quranic Guidance on Good Governance
- Concept of Governance and its Applications in the light of Quran, Sunnah and Fiqh.



VI. Public Administration and Governance in Islam

- Governance Structure in Islam i.e. (Shura, Legislation, Sources of Islamic Law)
- Governance under Pious Khelifat
- Particular letters of Hazrat Umar (R.A) and Hazrat Ali (R.A) to different Authority.
- Responsibilities of Civil Servants
- System of Accountability in Islam



VII. Islamic Code of Life.

- Salient Features of Islamic Systems, Social System, Political System, Economic System, Judicial System, Administrative System,
- Procedure of Ijmah and Ijtehad



Concept of Islam

Surely We have sent down the Message, and surely We are its guardian

(Al-Hijr 15:9).

This day, I have perfected your Deen for you, completed my favor upon you, and have chosen for you Islam as your Deen

(Al Maida 5:3).



Concept of Islam

- **Uniqueness of the Name**
 - Islam means “peace”
 - Expresses a deep spiritual meaning
 - Overall outlook on life
 - Concept of worship
- **Literal Meaning**
 - “complete submission to the will of Almighty God”*
- **Other religions** are named after their founders
 - “Islam”* was revealed by Almighty God



Concept of Islam

- **Originated by Allah**
 - Say: Surely my Lord has guided me to the straight way
(Al-An 'am 6:151).
 - Divine
- **Comprehensive and Complete**
 - for the One Who made it sees without any **limitations** of time and space, knows without any **defect** of ignorance or error, and decides without any **influence** of prejudice or selfish desire
- **Inherently unchangeable**
 - The concepts, religions, and systems that men have devised for themselves Outside Allah's guidance must always change



“And if you have a dispute concerning any matter, refer it to Allah and the Messenger if you are sincere

believers in Allah and the Last Day. This is better and fairer in the end”

(Al-Nisa' 4:59)



Importance of Deen in Human Life

“Islam is the only right way of life in the sight of Allah”

(Surah Al-e-Imran : 19)

“And whosoever adopts any other way except Islam that shall not be accepted from him and in the Hereafter he shall be among the losers”

(Surah Al-e-Imran: 85)



Importance of Deen in Human Life

- **Sanction for the Principles of Morality**

- *Will Durant*

“without the backing of religion, morality is nothing more than arithmomancy, as without it, the sense of obligation disappears”. (Pleasures of Philosophy)

- **Power to endure the Adversities of Life**

- *"Surely those who are close to Allah, have no fear nor shall they grieve."* (Surah Yunus, 10:62)

- **Encounter with Ideological Vacuum**

- Antidote to superstitious and even destructive ideas



Importance of Deen in Human Life

- **An aid to the progress of Science and Knowledge**
 - Faith in religion teaches that limitless knowledge is the source of this cosmos, which is like a very grand book penned by an erudite scholar
 - ***Albert Einstein*** was very true when he pointed out why great thinkers and discoverers are all interested in religion.
- **Fight against Discrimination**
 - *“Surely the most honorable of you in the sight of Allah is he who is most pious.”* (Surah al- Hujurat, 49 :13)



Importance of Deen in Human Life

- **Promotion of Welfare**
 - the service to humanity is service to God
- **Creates a Peaceful and Better World**
 - Sura Baqara (02:11,12)



Difference between Deen and Religion

- **Religion** is merely some sort of subjective experience and is concerned only with the so-called private relationship between God and man
- **Deen** is an objective reality and a system of collective life.
- **Religion** lacks logic and reasoning
- **Deen** is logical and practical
- **Religion** is based on manmade myths etc
- **Deen** has set of divine guide lines and laws



Difference between Deen and Religion

- **Religion** is hostile to scientific investigation and is an adversary of reason, so that it could flourish unhampered with the aid of a blind faith
- **Deen** helps in the development of human reason and knowledge

All Prophets instructed their communities to follow Allah's Laws and not confuse it with human teachings

[7/59, 11/50, 7/65, 29/16, 12/39, 11/84, 7/85].



Distinctive Aspects of Islam

- Unique Concept of Worship
- Moderation
- Complete Code of Conduct and a Perfect Model
- Islam Is practical
- Islam is the last religion
- Religion of Humanity
- No Compulsion
- Deen of Tolerance
- Islam is Natural Religion



Distinctive Aspects of Islam

- Fastest Growing Religion
- There is no contradiction between God's word and His deed
- Teaching are supported by reason and explanation, satisfying our intellect and also the depths of our soul
- The Book is in a living language
- Islam generates complete equality among mankind, irrespective of differences of caste, creed and color
- The religion of Islam is immune to any distortion and alterations



إِنَّهُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

یہ تو تمام جہان والوں کے لئے نصیحت نامہ ہے



Economic system of Islam



Introduction

- *"... your goods which God has made as the very means of your subsistence"*

(Al Nisa:05)

- *"and neglect not thy portion of this world"*

(28 : 77)



“ . . . but of mankind is he who says, ‘Our Lord! give unto us in this world; and he hath no portion in the Hereafter. And of them is also he who says, ‘Our Lord! give unto us what is good in this world and what is good in the Hereafter, and guard us from the doom of Fire. For these there is in store a goodly portion out of that which they have earned: God is swift at reckoning.” (2 : 200-2)



- We find it stated plainly and definitely in Quran that, all that is found on the earth, in the seas and the heavens has been created by God for the benefit of man



Economic Policy of Islam

- *“... so that this (wealth) may not circulate solely among the rich from among you. . . .”*
(Q. 59 : 7)
- Equality of all men in wealth and comfort – even if it is ideal – does not promise to be of unmixed good to humanity



A companion of the Prophet (PBUH), who was seriously ill, told him when he came to inquire about his health: “O messenger of God! I am a rich man, and I want to bequest all that I possess for the welfare of the poor.” The Prophet replied, **"No; it is better to leave to thy relatives an independent means of livelihood than that they should be dependent on others and be obliged to beg."** Even for two-thirds and for a half of the possessions the remark of the Prophet was, **"that is too much."** **When the proposal was submitted to give one-third of the property in charity, he said: "Well, even the third is a large amount." (Bukhari)**



One day the Prophet saw one of his companions in miserable attire. On enquiry, he replied: "O messenger of God! I am not at all poor; only I prefer to spend my wealth on the poor rather than on my own self." The Prophet remarked: "**No; God likes to see on His slave traces of the bounty that He has accorded him!**"

(Abu Da'wud and Tirmidhi)



Inheritance

- Islam has taken two steps:
 - firstly, the obligatory distribution of the goods of a deceased person among his close relatives, and
 - secondly, a restriction on the freedom of bequest through wills and testaments (1/3rd)



- ***Charges*** on the property left by the deceased and the expenses of his burial
- ***Debt*** having priority over the "rights" of the inheritors
- ***Testament***
- ***Heirs***



Wills

- Right of testamentary bequests is operative only within the limits of a third of the property, in favour of persons other than creditors and heirs
 - To permit an individual to adjust things, in extraordinary cases, when the normal rule causes hardship; and a third of the property is sufficient for fulfilling all such moral duties
 - Another motive of the law of the will is to prevent the accumulation of wealth in the hands of a few



Sources of Revenue

- **Zakat**

Zakat is a tax imposed on the Muslims alone and the payment of it is an obligatory act of worship

- **On whom Zakat is levied**

According to Muslim jurists it is obligatory upon every Muslim, who is free, baligh, sane and who owns wealth equal to the prescribed Scale (Nisab) Through a complete ownership.



Sources of Revenue

- **Nisab of Zakat**

- The Nasib of Zakat is 7-1/2 tolas Gold or, 52-1/2 tolas silvers.

- **Rate of Zakat**

- The Zakat is leived at the rate of 2.5 percent in all years savings.



Sources of Revenue

- **Persons entitled to Zakat**

The verse 60 of Surah Taubah provides that a Zakat should be spend on:

1. The poor
2. The needy
3. Those who are liable to administer the funds of the alms.
4. Those whose hearts have been recently reconciled to the truth.
5. Those who are in bondage and in debt.
6. The wayfarers.
7. In the cause of Allah.
8. To free the captives.



Sources of Revenue

- **Realization of Zakat**

- Zakat may be realized by the state by enforcement of disciplinary measure as it was done in the time of Hazrat Abu Bakar(R.A). But now a days it left to the religious sect of each Muslim

- **Ushar**

Usher means “one-tenth”. All lands of a country, the inhabitants of which have accepted Islam, are liable to pay usher



Sources of Revenue

- **Levying or rate of Ushar**
 - Usher is levied upon the produce of naturally irrigated land at the rate of 1/10th percent e. g. by floods, rains etc. and 1/20 on artificially irrigated land e. g. wells, canals etc.
- **Khiraj (Land Tax)**
 - Khiraj is a tax on the produce of the land of non-Muslims. All land, which has been conquered after resistance or which is surrendered to the Muslims and allowed remain in the hands of its inhabitants is liable to the payment of Khiraj, subject to certain conditions.



Sources of Revenue

- **Jizya (Poll Tax)**
 - The Jizya tax is levied on the non-muslim subjects in an Islamic State in order to enable the State to protect their lives and property from external enemies
- **Khums (08:41)**
 - Khums consisting of one-fifth of the property acquired from the non-Muslim by conquest



Exceptional Taxes

- ***Nawa'ib*** (calamities)
 - Imposing supplementary charges, on a strictly provisional basis, for occasional exigencies



Social Insurance

- Insurance against captivity and against assassination
- *ma'aqil*
- **Diyat (Blood money):**
in Article 3 of the constitution the Prophet Mohammad (ﷺ) ruled that: “The immigrants among Quraish shall be responsible for their word and shall pay their blood money in mutual collaboration”. Similarly, other tribes like Banu Awf, Banu Harith, Ows, Khazraj, Banu Najjar, Banu Jusham etc. were also obliged to pay the blood money in mutual collaboration relying on the doctrine of ‘Aqila’.



Social Insurance

- **Fidya (Ransom):**

Prophet Mohammad ﷺ declared that: The immigrants of Quraish shall be responsible for releasing the prisoners by way of paying their ransom, so that the mutual collaboration among the believers be in accordance with the principle of goodness and justice. Likewise, all other tribes were obliged to follow this rule.



Social Insurance

- **Alms and charity:**

Prophet Mohammad ﷺ declared that the society will be responsible to establish a joint venture (Baitul Maal) with a mutual understanding towards providing necessary aid to the needy, sick and poor.



Prohibitions

- **Games of Chance**
 - the Qur'an (5:90) has characterized them as the “work of Satan”
- **Interest on Money-lending**
 - Strongly prohibited in Islam
 - Qur'an (2:275) says:
"*... God permits trading and forbids interest. . .*"
 - the principle of mutual participation in profits as well as in risks must be observed in all commercial contracts.



ISLAMIC MODES OF FINANCE

- Participatory modes of Finance
 - Mudarabah
 - Al-Mudarabah Al-Muqayyada
 - Al-Mudarabah Al-Mutlaqah
 - Musharakah
- Non Participatory modes of Finance
 - Murabaha
 - It refers to a sale where the seller discloses the cost of the commodity and amount of profit charged
 - it is a sale of a commodity at profit.



ISLAMIC MODES OF FINANCE

– Musawamah

- Musawamah is a general and regular kind of sale in which price of the commodity to be traded is bargained between seller and the buyer without any reference to the price paid or cost incurred by the former

– Istisna

- It is a specific kind of a Bai (sale) where the sale of the commodity is transacted before the commodity comes into existence



ISLAMIC MODES OF FINANCE

– Salam

- a contract in which advance payment is made for goods to be delivered at a future date

– Ijarah

- Ijarah refers to transferring the usufruct of an asset but not its ownership. Under Islamic banking, the bank transfers the usufruct to another person for an agreed period at an agreed consideration
- Valuable, non-perishable, non-consumable identified and quantified



Statistics

- The Prophet organized the census of the Muslim population (Bukhari)
- In the caliphate of 'Umar, the census of beasts, fruit-trees, and other goods was organized; and cultivable lands were measured in the newly-acquired provinces



Human Rights and Status of Woman in Islam



Human Rights in Islam

- **Equality of all humans**
- “And of His signs is this: He created you of dust and you are now human beings dispersed everywhere...” (*ar-Rum* 30:20);
- “O mankind Be careful of your duty to your Lord (*Rabb*) Who created you from a single soul and from it created its mate and from them both has spread abroad a multitude of men and women. Be careful of your duty (*taqwa*) toward Allah in whom you claim (your rights) of one another...” (*An-Nisa* 4:1).



- **Right to Life**

- *“And that you slay not the life which Allah has made sacred, save in the course of justice. Thus He has commanded of you in order that you may discern...”*
(al-An’am 6:151).
- Whosoever kills a human being for another than manslaughter or corruption (*fasad*) in the earth it shall be as if he had killed all mankind, and whoso saves life of one it shall be if he had saved the life of all mankind...” (*al-Ma’idah 5:32*)



- According to a *hadith* of the Prophet (peace be upon him):
“The greatest sins are to associate someone with Allah and to kill human beings.



- **Right to “Religious” freedom**

- “There is no compulsion in religion...”

- (*al-Baqarah* 2:256)

- “Revile not (*wala tasubbu*) those unto whom they call (pray) beside Allah...” (*al-An’am* 6:108)



- **Right to Basic needs**

- And in their wealth the seeker and the deprived has due share...” (*al-Dhriyat* 51:19)
- “Give the Kinsman his due, and the needy and the wayfarer, and do not dissipate your wealth extravagantly...” (*Bani Israil* 17:26).



- **Right to chastity, dignity and lineage**

- “And come not near unto adultery. Lo it is an abomination an evil way...”

(Bani Israil 17:32).

- **Right to sanity and intellectual freedom**

- “O you who believe, liquor and gambling and idols and divining arrows are only infamy of satan’s handwork, so keep away from them in order that you may succeed...”

(al-Ma’idah 5:90).



- **Right to justice**
 - “And if you judge between mankind, that you judge justly...” (*an-Nisa* 4:58)
- **Right to property**
 - “And eat not up your property among yourselves in vanity...” (*al-Baqarah* 2:188)



- **Right to protection of reputation**

- “O you who believe, shun much suspicion, for some guesswork is a sin, and spy not, neither backbite one another...” (*al-Hujrat* 49:12).

- **Right to privacy**

- “O you who believe enter not houses other than you own without first announcing your presence and invoking peace (*salam*) upon the folk thereof. That is better for you that you may be heedful...”
(*an-Noor* 24:27).



- **Right to enjoin virtue and eradicate evil**
 - “Those who if we give them power in the land establish worship (religious freedom) and pay their due (*Zakah*) and enjoin good (*ma'ruf*) and forbid indecency (*munkar*)...” (*al-Hajj* 22:41)
- **Right to protest**
 - “Allah likes not the utterance of harsh speech save by one who has been wronged, Allah is ever Hearer, Knower...” (*an-Nisa* 4:148).



- **Right to peace making**

- “And if two parties of believers fall to fighting then make peace between them and if one party of them does wrong to the other, fight you that which does wrong till it returns unto the ordinance of Allah; then, if it returns, make peace between them justly, and act equitably for Allah loves the equitable...” (*al-Hujrat* 49:9)



- **Right to conscientious abstention**
 - “It is not permissible to disobey Allah in obedience to the order of any human being...”
(Prophet’s *Hadith*, *Musnad* of Imam Ahmad)
- **Right to social and legal equality**
 - “There is no superiority for an Arab over a non-Arab and far a non-Arab over an Arab, nor for a white over a black nor for a black over the white, except in piety. All mankind is the progeny of Adam, and Adam was fashioned out of clay...”
(*The last Sermon of the Prophet, peace be upon him*).



- **Right to association**

- “And there may spring from you a community who invite to goodness (*al-khayr*) and enjoin right conduct (*ma'ruf*) and forbid indecency (*munkar*). Such are they who are successful...”

(*Al-i-Imran* 3:104).



- **Right to struggle for just social order**
 - “And the believers, men and women, are protecting friends one of another, they enjoin the right and forbid wrong...” (*Al-Tawbah 9:71*)
- **Right to personal responsibility:**
 - “He who finds the right path does so for himself; and he who goes astray does so to his own loss; and no one who carries a burden bears another’s load...” (*Bani Israil 17:15*).



- **Right to identity for child:**

- “The child belongs to the marriage-bed and the violator of the wedlock shall be stoned. And reckoning of their deeds rests with Allah...
- He, who attributes his ancestry to other than his father....., the curse of Allah is upon him ...”
(The Last Sermon of the Prophet, peace be upon him).



- **Right to rejection of racism and ethnic discrimination:**

- “Allah says: ‘O people! We created you from one male and female and made you into tribes and nations, that you are known to one another. Verily in the sight of Allah, the most honored amongst you is the one who is the most God-conscious.’ ” (*The Last Sermon of the Prophet, peace be upon him*).



- **Right to inheritance for both women and men:**

- “Unto the men (of a family) belongs a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much – a legal share. And when kinsfolk and orphans and the needy are present at the division (of the property), bestow on them therefrom and speak kindly unto them...”

(an-Nisa 4:7-8)



- **Right to protection of trusts:**
 - “Beware that you go not astray after me and strike one another’s necks. He who (amongst you) has any trust with him, he must return it to its owner...” (*The Last Sermon of the Prophet, peace be upon him*)



- **Right to refuse obedience to oppressive rulers:**

- “But fear Allah and obey me; Do not follow those who are extravagant; Who make mischief in the land, and mend not (their way)...”

(Al-Shu'ara 26:150-153)



Status of Woman in Islam

- “He created you from a single being; then of the same kind made its mate.” (39:6)
- Abdullah ibn Amr ibn ‘As relates that the Holy Prophet said: The world is but a provision and the best provision of the world is a good woman. (Muslim)



Historical Perspective

- **Women in Ancient Civilization**

- In India, subjection was a cardinal principle. Day and night must women be held by their protectors in a state of dependence says Manu. The rule of inheritance was agnatic, that is descent traced through males to the exclusion of females

(The Encyclopedia Britannica, 11th ed., 1911, Vol. 28, p. 782)



Historical Perspective

cntd...

- Athenian women were always minors, subject to some male - to their father, to their brother, or to some of their male kin

(Allen, E.A., history of Civilization)



Historical Perspective

cntd...

- In Roman Law a woman was even in historic times completely dependent. If married she and her property passed into the power of her husband. . . the wife was the purchased property of her husband, and like a slave acquired only for his benefit. A woman could not exercise any civil or public office . could not be a witness, surety, tutor, or curator; she could not adopt or be adopted, or make will or contract

(Encyclopedia Britannica)



Historical Perspective

cntd...

- In 1912, the Chinese government ordered the cessation of foot-binding. Foot-binding involved alteration of the bone structure so that the feet were only about 4 inches long. The bound feet caused difficulty of movement, thus greatly limiting the activities of women.
- It may be noted that women were extended the Right to Vote by most of the European and American States only in the 20th Century



Woman in Islam

- **The Spiritual Aspect**

- The Qur'an provides clear-cut evidence that woman is completely equated with man in the sight of God in terms of her rights and responsibilities

- Every soul will be (held) in pledge for its deeds"

(Qur'an 74:38)



The Spiritual Aspect

cntd...

–*So their Lord accepted their prayers, (saying): I will not suffer to be lost the work of any of you whether male or female....*

(Qur'an 3: 195)

– *Whoever works righteousness, man or woman, and has faith, verily to him will We give a new life that is good and pure, and We will bestow on such their reward according to the their actions.*

(Qur'an 16:97, see also 4:124)



The Spiritual Aspect

cntd...

- In terms of religious obligations, such as the Daily Prayers, Fasting, and Pilgrimage, woman is no different from man
- Certain Exceptions



The Social Aspect

- **As a child and an adolescent**

“And when the female (infant) buried alive - is questioned, for what crime she was killed.”

(Qur'an 81:8-9).



The Social Aspect

cntd...

– *“When news is brought to one of them, of (the Birth of) a female (child), his face darkens and he is filled with inward grief! With shame does he hide himself from his people because of the bad news he has had! Shall he retain her on (sufferance) and contempt, or bury her in the dust? Ah! What an evil (choice) they decide on”*

(Qur'an 16: 58-59)



The Social Aspect

cntd...

- *“Whosoever has a daughter and he does not bury her alive, does not insult her, and does not favor his son over her, God will enter him into Paradise”*

(Ibn Hanbal, No. 1957)



The Social Aspect

cntd...

- **As a wife**

- According to Islamic Law, women cannot be forced to marry anyone without their consent.
- *Ibn Abbas reported that a girl came to the Messenger of God, Muhammad (PBUH), and she reported that her father had forced her to marry without her consent. The Messenger of God gave her the choice . . . (between accepting the marriage or invalidating it).*

(Ibn Hanbal No. 2469).



The Social Aspect

cntd...

– Right to Mahr

- The concept of Mahr in Islam is neither an actual or symbolic price for the woman, as was the case in certain cultures, but rather it is a gift symbolizing love and affection.
- "And they (women) have rights similar to those (of men) over them, and men are a degree above them." (Qur'an 2:228).



The Social Aspect

cntd...

- **Such degree is Quiwama**
(maintenance and protection)
 - This refers to that natural difference between the sexes which entitles the weaker sex to protection. It implies no superiority or advantage before the law
- *“The most perfect believers are the best in conduct and best of you are those who are best to their wives.”*

(Ibn-Hanbal, No. 7396)



The Social Aspect

cntd...

- **Right to seek an end for an unsuccessful marriage**
 - *When you divorce women, and they reach their prescribed term, then retain them in kindness and retain them not for injury so that you transgress (the limits).*
(Qur'an 2:231). (See also Qur'an 2:229 and 33:49).



The Social Aspect

cntd...

- **As a mother:**

- "And we have enjoined upon man (to be good) to his parents: His mother bears him in weakness upon weakness..."

(Qur'an 31:14) (See also Qur'an 46:15, 29:8)

- "Your Lord has decreed that you worship none save Him, and that you be kind to your parents. . ."

(Qur'an 17:23).



The Social Aspect

cntd...

– *A man came to Prophet Muhammad (P) asking: O Messenger of God, who among the people is the most worthy of my good company? The Prophet (P) said, Your mother. The man said then who else: The Prophet (P) said, Your mother. The man asked, Then who else? Only then did the Prophet (P) say, Your father.*

(Al-Bukhari and Muslim).



The Economic Aspect

- **Inheritance, Job etc**

- "Unto men (of the family) belongs a share of that which Parents and near kindred leave, and unto women a share of that which parents and near kindred leave, whether it be a little or much - a determinate share." (Qur'an 4:7).
- Mahr
- Maintenance



ljma

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- **Meaning**

- Ijma is the verbal noun of the Arabic word Ajmaa it is used in two senses.
 - (i) Determination and resolution
 - (ii) Agreement upon a matter

- **Definition**

- “Ijma is defined as agreement of the jurists among the followers of Islam in a particular age on a question of law.”



- **Ijma** is the unanimous agreement of the mujtahidun of any period following the demise of the Prophet (SAW) on any matter
- ‘**any matter**’ implies شرعى (juridical), ‘عقلى’ (intellectual), ‘عرفى’ (customary) and لغوى (linguistic) matters



- **Kinds of Ijma**

- (i) Express Ijma or Ijma Qawli
- (ii) Tacit Ijma or Ijma Sakuti

- **Who can perform Ijma**

- See qualifications of Mujtahid



Quran and Ijma

- O ye who believe! obey Allah, and obey the Messenger, and those charged with authority among you. if ye differ In anything among yourselves, refer it to Allah and His Messenger, if ye do believe In Allah and the Last Day: that is best, and Most suitable for final determination.

Al-Nisa, 4:59

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

- And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

al-Nisa

(4:115)



Kinds of Ijma

- Following are the kinds of Ijma
 - (i) Express Ijma or Ijma Qawli
 - (ii) Tacit Ijma or Ijma Sakuti
- **Who can perform Ijma**
 - See Qualifications of Mujtahid



Conditions for the validity of Ijma

- i. By Mujtahids
- ii. Unanimous opinion
- iii. Performed by Muslims
- iv. In a determinate period
- v. Upon rule of law



Ijma as a source of law

- Numerous legal issues may be resolved by ijma
 - Enforcement of ordains of Quran and Sunnah
 - Interpretation of Sharia
 - New legislation



Ijtehad

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- This is the source or methodology which gives Islamic law, its adaptability to new situations and capacity to tackle all new issues and problems
- Propriety or justification of Ijtihad is measured by its harmony with the Quran and the Sunnah.



Meaning

- The word *'Ijtihad'* has been derived from the root *JHD*, and literally means "striving with full exertion."
 - In Islamic legal terminology, it denotes
"an attempt to choose, in the light of the Qur'an and the Sunnah, between two or more differing legal interpretations and to deduce, from the Qur'an and the Sunnah, any new rulings in order to address new legal situations."



– *Ijtihad* refers to re-application of Islamic principles in changing times

- **Mujtahid**

– One who performs "*Ijtihad*" is called "*Mujtahid*".



Quran and Ijtehad

- O you who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if you have a dispute concerning any matter, refer it to Allah and the messenger if you are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.

(Al Nisa;59)



Prophet(PBUH) and Ijtehad

- **'Amr b. al-'As** reported that he heard Allah's Messenger (may peace be upon him) as saying:

“When a judge gives a decision by Ijtihad and gets it right, there are two rewards for him; and if he gave a judgment by Ijtihad but erred, there is one reward for him.”



“Daily life has evolved radically since the last millennium, but there has been no accompanying development in mainstream Muslim legal theory.”

Mohamed Al-Haddad

Professor of Comparative Religion, La Manouba University,
Tunisia



Integrals of Ijtehad

- The integrals of interpretative autonomy (al-ijtihād) are three things:
 - i) the exercise of interpretative autonomy itself;
 - ii) the person carrying out the process (al-mujtahid); and
 - iii) the matter which is the subject of interpretative autonomy (al-mujtahad fīhi)



Conditions of *Ijtihad*

- A *Mujtahid* must not seek for *Ijtihad* about the existence of God, the prophethood of Muhammad and the authenticity of the Qur'an
- *Ijtihad* does not arise in respect of matters that have already been dealt with in the Qur'an and the Traditions
- Situations which have been left undetermined by the first two sources



Ranks of *Mujtahids* and categories of *Ijtihad*

- Both the *Mujtahid* and their *Ijtihad* are of three kinds.

1. *Mujtahid mutlaq*

- This category is also known as *Ijtihad fi'sh-Shar*, absolute independence in legislation
- The first four caliphs are considered to be in this category but it is principally the great masters of the four schools who are recognized as the *Mujtahidun Mutlaq*



2. *Mujtahid muntasib*

- A jurist who operates within each school following its methodology but producing new solutions for new legal cases
- Such a jurist is also known as *Mujtahid fi al-madhab*
- The work of a *Mujtahid* in this category is known as *Ijtihad fil Madhab*.
- This degree has been granted to the immediate disciples of the great Imams who elaborated the systems of their Imams and added their own opinions



3. *Mujtahid muqallid*

- A jurist who merely follows the rulings arrived at by the mujtahids previously. However in issues in which he does not find an opinion of the founder, he exercises his own *Ijtihad* and issues a judgment
- Such a *Mujtahid* must have a perfect knowledge of all the branches of jurisprudence according to the four schools and of the rulings that followed
- Such an *Ijtihad* within the framework of the juristic and legal positions of a school is known as *Ijtihad al-fatwa*



The Qualification of a *Mujtahid* (jurist)

- The learned men of Islam have laid down certain qualifications, in the light of the Qur'an and the *Sunnah*, which a person must possess for acting and for being accepted as a *Mujtahid*
 1. He should be an expert in the Arabic language, literature and philology, so that he may be able to decide properly between the different connotations of the same word



2. He should be a high calibre scholar of the Qur'an, and his study of it should be so intensive and extensive that whenever he has to consider a given problem, he should be capable of keeping before his mind's eye the whole sweep of Quranic thought and all relevant verses.
3. He should have the Traditions of the Holy Prophet [*Hadith*] memorized, so that whenever he has to concentrate on any problem, he may have all the connected Traditions, even those indirect ones, before him, clearly and vividly, to guide his thinking both appropriately and comprehensively



4. Further he should be an expert in both the science of historical criticism (*Riwayat*) and logical criticism (*Dirayat*), so that he may be able to view the worth and connotation of various Traditions, under study in their proper perspective
5. Above all, he should possess piety and a true Islamic character, and his heart should be imbued with what the Qur'an calls 'fear of God'.



Forms/Ways of Ijtehad

- **Judiciary**
- **Muslim Scholars**
- **Parliament**
- **Institutionalization**
- **Mutual Consultation**



A Continuous Process

- The law developed by way of *ijtehad* may or may not be good for all times. A rule that is suitable for a certain matter under the present circumstances may not remain so in the future, if the facts governing the matter undergo a change.
- The stubborn jurisprudential habit of tackling all issues from the same angle prevents modern ijtihad from fulfilling its potential



Way Forward

“Moving the right of ijtihad from individuals representing schools of thought to an Islamic legislative body is the only form which consensus can take in modern times. This transition ensures legislative debates to benefit from the views of laymen who can perceive quite well life’s affairs, and in this way alone can we resurrect the strength to emerge from the lethargy reigning over our legislative systems, and move forward on the path of development”

Allama Muhammad Iqbal,

(The Reconstruction of Religious Thought in Islam)



Thank You

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Ijma (Scholarly Consensus)

- “*Ijma* is the verbal noun of the Arabic word *ajma’a*, which has two meanings: to determine and to agree upon something
- Unanimous agreement
- Imam Al-Ghazali (RA):
 - “*Agreement of the community of Muhammad(PBUH) on a religious point.*”



Quran and Hadith Viewpoint

- The Prophet (PBUH) enunciated the rule

“My people shall never be unanimous in an error”

(Tirmizi, ibn Maja, Ibn Hanbal)

- Muadh ibn Jabal RA, a judge designate of Yaman, paid a visit to the Prophet to take his leave before departure to take up the office.

The Prophet (PBUH) asked “on what basis shall you decide litigation? He replied According to Quran. And if you did not find any provision therein? He replied According to Sunna. And if you did not find any provision even therein? He said then I shall make effort with my own opinion” The Prophet (PBUH) showed his pleasure and consent.



- Like Ijtehad, ijma is also subject to future modifications



Kinds of Consensus

- Scholarly consensus has a number of nuances and facets, but the broadest of those considerations are of two types
 - Explicit: Ijma-e-Sarih
 - Implicit: Ijma-e-Sakuti



Types of Ijma

- Regular
 - By words or deeds
- Irregular
 - Silent support
- Ijma ul Ummah
 - By Prophet's Companions
- Ijma ul Ulema
 - Only by the Scholars



- **Explicit Consensus:**
 - Explicit consensus is when all mujtahids openly declare their opinion regarding a particular occurrence either in word or action after it has been ascertained that they have been consulted to give fatwa on the matter
- **Implicit Consensus**
 - Implicit consensus is when some mujtahids offer their view on the subject, while others remain silent about it even though it is confirmed that they were privy to the inquiry



Qualifications of a Mujtahid

- As previously mentioned in ijtehad



Procedure/Forms

- Legislation
 - Parliament
- Global Muslim Consensus
 - World Islamic Ijtehad Council
 - OIC
- Hajj
 - All Muslims at a single platform



Islamic Beliefs & its Impact on Individual & Society and the Fundamental of Islam

Irfan Baloch 40th CTP



Islamic Beliefs

- 1) Allah,
- 2) His Angels,
- 3) His Books,
- 4) His Messengers,
- 5) the Last Day



Believe in Allah

Righteousness is not that you turn your faces towards the East or the West (in prayers), but righteousness is the one who believes in Allah, the Last Day, the Angels, the Book and the Prophets.
(Surah al-Baqarah 02:177)



Belief in Allah comprises four aspects:

- **The First Aspect:**

Al-Fitrah *(the natural pure inclination
towards the truth)*

*“Each child is born in a state of Fitrah but his parents
make him into a Jew or Christian or Magian(Zoroastrian)”*

(Reported by al-Bukhari)



Al-Aql *(reason and analysis),*

Were they (humans) created by nothing, or were they creators themselves? [Surah at-Toor (52):35]

Ash-Sharee'ah *(revelation and scripture),*

Quran

Al-Hiss *(physical senses).*

- Allah's response to supplication
- Miracles of Prophets



The Second Aspect

- **Belief in Allah's "*Rububiyyah*"**

Surely to Him is the Creation and Commandment

[Surah al-A'raaf (7):54]



The Third Aspect

- **The belief in Allah’s “Uluhiyyah”**

And your ilaah is the one ilaah, there is no true God worthy of worship but He, the Most Beneficent (whose Mercy encompasses everything), the Most Merciful.

[Surah al-Baqarah (2):163]

Worship Allah! You have no other God but Him.

[Surah al-Mu’minoan (23):23]



The Fourth Aspect

- **The belief in Allah's “*Asmaa was Sifaat*”**

And the Most Beautiful Names belong to Allah, therefore call Him by them, and leave the company of those who deny, falsify (or say blasphemies against) His Names. They will be rewarded for what they used to do.

[Surah al-A'raaf (7):180]



Belief in the Angels

- Faith and belief in the angels comprises four factors:
 - To believe in their existence.
 - To believe in those whose names are known to us and those whose names we do not know
 - To believe in their traits and attributes
 - To believe tasks they perform in obedience to the commandments of Allah



Some angels are commissioned with specialized tasks.

- **Jibreel** (Gabriel): he is the angel commissioned and entrusted to convey Allah's revelations to the prophets and messengers.
- **Mikaa'eel** (Michael): he is the angel commissioned and entrusted to distribute sustenance like the rainfall and vegetation.
- **Israfeel**: he is the angel commissioned and entrusted to blow the Trumpet on the Appointed Hour of the Day of Resurrection.



- **Malak-ul-Mawt** (The angel of Death):
he is the angel commissioned to take the souls from the bodies at the time of death.
- **Maalik:**
he is commissioned to guard the hellfire



Belief in the Scriptures

- Faith and belief in the Scriptures comprises following aspects:
 - To believe that Allah sends them down as revelation.
 - To believe in all the Scriptures (known and unknown)
 - To attest and confirm as truth all the information that these Scriptures contain
 - To obey and follow



Belief in the Messengers and Prophets

*And verily We have sent among every community a Messenger (proclaiming):
“Worship Allah and avoid Taghoot (Satan, idols, tyrants).”*

[Surah an-Nahl (16):36]



- **Faith and belief in the Messengers and Prophets comprises four aspects:**

- To believe that the message of these Messengers is in truth from Allah
- To believe in those Messengers and Prophets

And indeed We have sent Messengers before you (O Muhammad): some of them We have related to you their story, and some We have not related their story to you. [Surah Ghaafir (40):78]



- To believe in all the information that the Messengers have conveyed to us
- To perform the acts of obedience in accordance with the law (*Sharee'ah*) of the Messenger



Belief in the Last Day and Resurrection

- Belief in the Last Day and Resurrection comprises three aspects:
 - **Resurrection**

“As We began the first creation, so shall We repeat it, (it is) a promise binding upon Us. Truly We shall do it”

[Surah al-Anbiyaa’ (21):104].



- **Reckoning**

“Verily, to Us will be their return. Then verily, for Us will be their Reckoning”

[Surah al-Ghaashiyah (88):25-26]

- **Paradise and Hellfire**

“And fear the Fire which is prepared for the disbelievers”

[Surah Aali ‘Imraan (3):131]



Pillars of Islam

Islam is established on five pillars, as mentioned in the hadeeth narrated by **Abdullah Ibn Umar (r.a)**, in which the Prophet (PBUH) said:

“Islam is built on five [pillars]: To single out Allah in worship and to establish the prayers, and to offer the Zakaah, and to fast Ramadan, and to perform the pilgrimage”.



The Five Pillars

First Pillar: **The Shahaadah** (testimony and witness) that none has the right to be worshipped except Allah”

Second Pillar: **To establish Salaah**

Third Pillar: **To offer the Zakaah**

Fourth Pillar: **To perform the Sawm (fast) of Ramadan**

Fifth Pillar: **To perform the Hajj**



EFFECTS OF Islamic Beliefs ON HUMAN LIFE



BROADMINDEDNESS

A believer can never be narrow in outlook. He believes in ALLAH Who is the Creator of the Heaven. His vision is enlarged, his intellectual horizon widens, and his outlook becomes as liberal and as boundless as is the Kingdom of God.



Self-respect and self esteem

This belief produces in man the highest degree of self-respect and self esteem. The believer knows that Allah alone is the Possessor of all power, and that none besides Him can benefit or harm a person, or provide for his needs. He never bows his head in homage to any of Allah's creatures, nor does he stretch out his hand before anyone else..



Modesty and Humbleness

Along with self-respect this belief also generates in man a sense of modesty and humbleness. A believer never becomes proud, haughty or arrogant. Because he knows that whatever he possesses has been given to him by ALLAH. He can take away just as He can give..



Purity of Soul and Behavior

تقویٰ و طہارت

This belief makes man virtuous and upright..

This belief creates in him the consciousness that, unless he lives rightly and acts justly, he cannot succeed.



Satisfaction

The believer never becomes despondent. He has a firm faith in ALLAH Who is Master of all the treasures of the earth and the heavens. This faith imparts to his heart extraordinary consolation, fills it with satisfaction and keeps it filled with hope.



توکل وعزیمت

Patience and trust in ALLAH

This belief produces in man a very strong degree of determination, patient perseverance and trust in ALLAH. When he makes up his mind and devotes his resources to fulfilling the Divine Commands in order to secure Allah's pleasure, he is sure that he has the support and backing of the Lord of the universe. This certainty makes him firm and strong like a mountain.



Bravery

شجاعت و جرأت مندی

This declaration inspires bravery in man. There are two things which make a man cowardly:

- (i) fear of death, and
- (ii) the idea that there is someone else besides God who can take away life.

The first idea goes out of his mind because he knows that his life and his property and everything else really belong to God, and he becomes ready to sacrifice his all for His pleasure. He gets rid of the second idea because he knows that no weapon, no man or animal has the power of taking away his life; God alone has the power to do so.



Contentment

قناعت و بے نیازی

The belief in *La ilaha illallah* creates an attitude of peace and contentment. Man knows that success and failure depend on God's grace; if He wills to give, no power in the world can prevent Him from so doing; and if He does not will it, no power can force Him to.



Man obeys and observes Allah's Law

Belief in Islam makes man obey and observe Allah's Law.. We can hide from everyone, but we cannot hide anything from ALLAH; we can evade everyone, but it is impossible to evade Allah's grip.



Misc.

- Social harmony
- Sense of accountability
- Guided life
- Hard work
- Guard against individual and collective rights



Islamic Worships

- Prayer (Salaat)
- Fasting (Roza)
- Zakat (Charity)
- Hajj (Pilgrimage)



Prayer (Salaat)

جنت والے دوزخ والوں سے پوچھیں گے کہ تمہیں کیا چیز دوزخ میں لے آئی؟

وہ کہیں گے کہ ہم نماز نہیں پڑھتے تھے

اور مسکینوں کو کھانا نہیں کھلاتے تھے

کیا آپ لوگ نماز پڑھتے ہیں؟



أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

أَنْتَ مَا أَوْحَىٰ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ
إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ
يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

سورة العنكبوت

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“Recite what is sent of the Book by inspiration to thee, and Establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows (the deeds) that ye do”

(Al Ankaboot 29:45)

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Benefits of Prayer

- **Establishing Salah Develops Taqwa (Fear and Awareness of Allah)**

This is the Book in which there is no doubt, a guidance for those who have Taqwa; who believe in the unseen, and who establish Salah, and spend out of what we have provided for them” (Surah Baqarah 2: 2-3)



- **Salah Is the Sign of a Believer**

“The believers, men and women, are protecting friends of one another; they enjoin good and forbid evil, and they establish Salah..

(Surah Tawba 9: 71)



- **Salah Leads to Allah’s Eternal Blessings**

“So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allah is better and more lasting for those who believe and put their trust in their Lord. And those who avoid the great sins and lewdness, and when they are angry, they forgive. And those who answer the Call of their Lord, and perform the Salah, and who conduct their affairs by mutual consultation, and who spend of what We have bestowed on them.”

(Surah Ash-Shura 42:36-38)



- **Those Who Pray Shall Have Nothing to Fear on the Day of Judgment**

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا
الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Truly, those who believe and do righteous deeds, and perform Salah, and give Zakah, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.”

(Surah Baqarah 2:277)



- **Command to Pray with Congregation**

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

“And establish Salah and give Zakah, and bow down (in worship) along with those who bow down (in worship)”

(Surah Baqarah 2:43)



- **Previous Nations Were corrupted when Salah Was Left.**

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ ۖ فَسَوْفَ يَلْقَوْنَ غِيًّا

“Then, there came after them a generation who gave up Salah and followed lusts; so they will be thrown in Hell.”

(Surah Maryam 19: 59)



- Prayer provides a constant reminder of the essence of our creation and provides a direct connection to Allah
- Constant remembrance of God
- Prayer purifies the heart and truly, through Prayer, a believer attains spiritual devotion and moral elevation



- *“If a person had a stream outside his door and he bathed in it five times a day, do you think he would have any filth left on him?” The people said, “No filth would remain on him whatsoever.” The Prophet (peace be upon him) then said, “That is like the five daily prayers: Allah wipes away the sins by them.”*

(From the Hadeeth collections of Al-Bukhari and Muslim)



Effects of Congregational Prayer

- Prelude to unity among the ranks
- Free-of-charge meeting
- Platform for social cooperation among Muslims
- Symbol of the power of Muslims
- Eliminates Discord
- Creates a sense of order and discipline, alignment, and time-consciousness.
- Unity of expression, direction, objective, and leadership



Fasting (Roza)

Oh you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may learn piety and righteousness"
(Q 2:183)



Objectives of Islamic Fasting

- Closeness to and consciousness of Allah.
- Fasting teaches man the principle of sincere love
- Sense of hope and an optimistic outlook on life
- Effective Devotion, honesty and Dedication
- Applied moderation and willpower
- New way of wise savings and sound Budgeting



- *Sympathy with the poor and hungry*
- Discipline and Healthy survival
- *Unity, Brotherhood and Charity*
- *Patience and self control*



Zakat (Charity)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ

قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَامِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً

مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

Alms are for the poor and the needy, and those employed to administer (the funds); for those whose hearts have been (recently) reconciled (to truth); for those in bondage and in debt; in the cause of Allah, and for the wayfarer (this is it) ordained by Allah, and Allah is full of knowledge and wisdom

(09:60)



الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً
فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ

2:274



Muhsin Khan

Those who spend their wealth (in Allah's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.



وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ
لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ ﴿١٠﴾

63:10

And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief

ت
إِنَّ الْمُصَّدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا

57:18

يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ

“For those who give in charity, men and women, and loan to Allah a Beautiful Loan, it Shall be increased manifold (to their credit) and they shall have (besides) a liberal reward”. (57:18)



Benefits of Zakat

- Purification of the halal money
- Circulation of Wealth
- Promoting self-respect
- Flow is downward
- Poverty Eradication
- The low standard commodities cannot make place in a well balanced economy
- Best Check against hoarding



- Improvement in life standard
- Eradicates begging
- Decrease in the rate of unemployment
- Progressive economy and a strong state
- Eradication of Illiteracy
- Moral Bankruptcy
- Social harmony and justice



Hajj (*Pilgrimage*)

“Surely the Safa and the Marwa (two mountains in Makkah) are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Grateful, Knowing”

(2:158)



**“And proclaim among men the Pilgrimage:
they will come to you on foot and on every
lean camel, coming from every remote path”**

(22:27)

***“O people, Allah has enjoined Hajj upon you,
so do Hajj.”*** ***(Muslim)***



Benefits of Hajj

- Reminder of journey to Allaah and the Hereafter
- Traveling is a kind of torment and the same is true of the journey to the Hereafter
- When he does the *Sa'ie* (running between *Safa* and *Marwah*), he is reminded of the trial that afflicted *Haajar*, the mother of *Ismaa'eel* and the wife of *Al-Khaleel*
- The standing in '*Arafah* reminds the pilgrim of the throngs of people on the Day of Gathering



- There is an immense reward for the one who does it in the prescribed manner.
 - “An accepted pilgrimage brings no less a reward than Paradise” (Hadith)
- It is a kind of jihad for the sake of Allah
- Propagation of equality
- Muslims from all parts of the world come together
- Demonstration of unity in time, place, actions and appearance
 - The concept ‘*Ummah*’
- Hajj Removes Poverty and Social Disobedience
 - "Continuous Hajj and Umrah prevents a Muslim from leaving this life with a bad ending, and keeps away poverty." (Hadith)



A Hadith about Hajj Reward

It is narrated on the authority of Ibn ‘Umar - radiAllaahu ‘anhuma:

The Prophet said: “As for you leaving your homes aiming for the Bait-ul-Haraam: then your she-camel does not place its foot nor does it raise it except that Allaah writes for you a reward due to it, and wipes off one of your sins. As for the two rakat after the Tawaaf, then it is equivalent to freeing a slave from the Children of Ismaeel. As for your circuiting of as-Safa and al-Marwa, then it is the same as freeing 70 slaves. As for you staying till the evening in Arafah, then Allaah descends to the sky of the



dunyaa and He boasts about you to the Angels, and says: 'My slaves have come to Me looking rough, from every deep valley hoping for My mercy, so if your sins were equivalent to the amount of sand or the drops of rain or like the foam on the sea I will forgive them. So go forth My slaves! Having forgiveness and for what or who you have interceded for.' As for stoning the Jamaar (the pillars), then for every stone that you throw, it removes a big sin from the deadly sins. As for your slaughtering, then it is saved for you with your Lord. As for shaving your head, then there is a reward for every strand of hair



that you shaved, and a sin is wiped off by it. As for you performing Tawaaf of the House after all this, then by this time you are performing Tawaaf with no sin upon you and an Angel comes and places his hand between your shoulders saying: “Perform good deeds in what you face of the future for verily your past sins have been forgiven.

(Reported by at-Tabarani in his book “al-Kabeer” and by al-Bazaar. Shaykh Al-Albaanee graded it Hassan. Taken from ‘Saheeh al-Targheeb wa Tarheeb’. Volume 2, Page 9-10, hadeeth no. 1112)



Islamic Civilization & Culture

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SALIENT FEATURES OF ISLAMIC CIVILIZATION

- Monotheistic
 - Oneness of Almighty Allah
- Universal Dimension
 - not associated with a particular geographic region, race or historical era
- Open civilization
 - not shy of deriving and drawing niceties of other civilisations



- Well-balanced civilization
 - insists on equilibrium between the material and the spiritual dimensions of life
 - Moderation
- Perennial civilization
 - never wither away: *it is not a national or a racial civilization, nor does it run counter to human nature*



Impact of Islamic Civilization on the West

“ Just and benevolent treatment of people, simplicity and clarity of the Islamic principal beliefs were the main factors that caused Islam to spread.”

“ The impact of the Islamic civilization and politics is really astonishing”

(Gustav Le Bon)



Impact of Islamic Civilization on the West

- Oneness of the God

** And your ilaah is the one ilaah, there is no true God worthy of worship but He, the Most Beneficent (whose Mercy encompasses everything), the Most Merciful.*

[Surah al-Baqarah (2):163]

- Concept of Equality

– **“Surely the most honorable of you in the sight of Allah is he who is most pious.”* (Surah al- Hujurat, 49 :13)



- Declaration of Human dignity
 - ** whoever kills a soul unless for a soul or for corruption [done] in the land – it is as if he had slain mankind entirely. And whoever saves one – it is as if he had saved mankind entirely*
- (Al Maida 05:32)
- Complete Code of Life



- Peace and stability

– * *“God does not forbid you from being good to those who have not fought you in the religion or driven you from your homes, or from being just towards them. God loves those who are just.”*

(Surat al-Mumtahana, 8)



- Honor and Status of Woman
 - "And for women are rights over men similar to those of men over women." [Al Baqra 2:228]
- Freedom of mind
- Protection of Fundamental Rights
- Reason and Knowledge
- Justice
- Social Welfare



Muslim Culture and the World

- In his book *The History of Civilization*, **Will Durant** considered the rise and fall of the Islamic civilization a great event in history and maintained that during five centuries (81- 597 A.H / 700-1200 A.D), Islam was the world precursor of power, discipline, and expansion of its realm, good manners, improvement of the standard of living, fair human laws, religious leniency, literature, and scientific research in medicine, philosophy, etc.



- Medical Science
- Chemistry
- Astronomy, Geography And Navigation
- The Decimal System
- Algebra
- Paper
- Gunpowder



- Textiles
- Agricultural Products
- The Seminars:
 - The Culture Of University
- Machinery



Judicial System of Islam



Quranic Guidance

- *“O believers! Stand-up firmly by the Commandments of Allah, bearing witness with justice and let not the enmity of any people incite you that you should not do justice. Do justice that is nearer to piety and fear Allah, undoubtedly, Allah is aware of your doings”*

(05:08)



- *“...and if you judge between them then judge with justice. Undoubtedly, Allah likes the just”
(05:42)*



Sources of Islamic Law

- **Quran**
- **Sunnah**
- **Ijma**
- **Ijtehad**
- **Qiyas**
- **urf**



Criminal Responsibility

- *“no bearer of burdens can bear the burden of another”*

(6:164)

- ***Exceptions***

- Hazrat Ali (R.A), the fourth Caliph, once said

- “Do you know that no deeds good or evil are recorded (for the following) and are not responsible for what they do:

- An insane person till he becomes sane;

- A child till he grows to the age of puberty;

- A sleeping person till he awakes (Al-Bukhari)



Law of Equality (Qisas)

- *“And therein we prescribe for them: a life for a life. An eye for an eye. A nose for a nose. An ear for an ear, a tooth for a tooth”* (5: 45)
- **Intentional Killing or Homicide (Qatl al-‘amd)**
 - *‘take not life which Allah hath made sacred, except by way of justice and law’* (6: 151)



Compensation/Diyat

- *Abu Bakr bin Muhammad bin Amr bin Hazm narrated on his father's authority from his grandfather, that the Prophet wrote to the people of Yemen that*
' if anyone kills a believer intentionally, retaliation is due unless the relatives of the deceased are willing to do otherwise; blood money for a life is hundred camels'

(Abu Da'ud)



Capital Offences (Hudud)

- The term Hudud (which is plural for hadd) means a restraint or prohibition
- It refers to offences specified in the primary sources of the Shari'a, which comprises of the Qur'an and Sunna and their punishments are prescribed therein
- Once a hudud offence has been established and the conditions for applying the punishment satisfied, the court is divested of any discretion in the matter



- **Adultery and Fornication (Zina)**
 - both adultery (involving married persons) and fornication (involving non-married persons) are referred to as zina
- **Theft (Sariqa)**
- **Drinking Alcohol (Shurb al- Khamr)**
 - Prophet described it as “the mother of all vices” (Umm al-Khaba’ith) because its intoxication effect could potentially lead to the commission of further offences
 - 80 lashes
- **Qazaf**
 - 80 lashes



Evidential Law of Crime (Proof)

- Shahada

....And when the witnesses are called, they should not refuse to come... (2:282)

- Confession (Iqrar)

Abu Huraira narrated that a Muslim came to the Prophet in the mosque and said “O Messenger of Allah, I have committed fornication.” The Prophet turned away from him and the man came round facing him and he repeated the confession. He turned away from him till he repeated it four times. Then the Prophet asked him “Are you mad?” He replied “No.” He asked “Are you married?” He replied “Yes.” The Prophet then said “Take him away and stone him to death”

(Bukhari & Muslim)



Qazi (Judge)

- *Qazi is a religious judge working under the guidance of the Shariah.*
- **Appointment of Qazi**
 - (i) A Qazi may be appointed by Imam, Caliph, Sultan or the Governor
 - (ii) A non-Muslim ruler or governor may also appoint him as Qazi



The Qualifications of a Judge

- *He must be a Muslim*
- *He must spend a blameless life.*
- *He must be adult free man and not a slave.*
- *He must have roughly learnt the law.*
- *He must act gracefully*
- *He must produce his decision of the case in writing.*
- *He must not exercise any way of corruption.*
- *He must be impartial.*



- *He must not give his decision in ambiguous form*
- *He must not be a short-tempered*
- *He must not differentiate between different sects*
- *He must have capability to maintain the equality*
- *He must believe in Lord and have firm faith*



- *He must know norms of Justice.*
- *He must have the knowledge of rules of interpretation.*
- *He must have power of decision*
- *He must not allow the parties to come to see at his residence.*
- *He must not be consulted in the court of law.*



Powers of A Qazi/Judge

- (a) Power to appoint deputy Qazi*
- (b) Power to dismiss deputy Qazi.*
- (c) Power to adjudicate upon particular kind of cases.*
- (d) Power to use jurisdiction within a specific area.*
- (e) Power to use jurisdiction for a limited period*



Duties of Qazi

- (i) *He is custodian of the property and person of minor, insane, idiots etc.*
- (ii) *He must look after the waqf properties in the interest of concerned beneficiaries.*
- (iii) *He must manage the affairs of waqf and fulfil the objects of waqf.*
- (iv) *He must appoint ideal person for his assistance.*
- (v) *He must execute the bill*
- (vi) *He must appoint executor for the execution of bills, state, orders and other decisions.*



Can a woman be a Qazi

- According to Hanafis a woman may become qazi, as she possesses the qualification of a witness. But she is not competent to pass orders of Hadd and Retaliation because in such matters, her evidence is not admissible. While Shafis say that she is altogether disqualified for the office.



Prophet ﷺ as Diplomat



Half al Fudul

- A Pact agreeing to
 - Respect the Justice
 - Collective responsibility for establishment of Justice
 - Respect the Pact
- The Prophet ﷺ honored this pact even after Prophet-hood.



Journey to Ta'if

- Diplomatic effort to convince the Tribal Chiefs
- No hostility or Revenge

Al Aqaba Pledge

- First Pledge (620 AD)
- Second Pledge (621 AD)
 - Oaths played the role of institutionalization of Islam



Migration to Madina

- Diplomatic effort to avoid clash
- Time borrowing for strengthening
- Message to world
 - Religion of peace
- Establishment of Islamic State



Charter of Medina

- Concept of one Nation
- Treatment of Prisoners
- Opposition of rebellion
- Uniform application of Law
- *No Jew will be wronged for being a Jew*
- *Enemy property must be surrendered to the State*
- *Loyalty gives protection against treachery*



- *Those in alliance with the Jews will be given the same treatment as the Jews.*
- *No one (no tribe which is party to the Pact) shall go to war except with the permission of Muhammad (may Allah bless him and grant him peace)*
- *If anyone attacks anyone who is a party to this Pact the other must come to his help*



- *This document will not (be employed to) protect one who is unjust or commits a crime (against other parties of the Pact)*



Hudaibiya Pact

- Muslims would return to Madinah that year.
- They would be permitted to come for pilgrimage next year but would stay only for three days in Makkah.
- If a Quraish from Makkah should join the Muslims without permission from their guardians, he would be sent back to Makkah. But if a Muslim from Madinah went to Makkah he would not be sent back.
- There would be no fighting for ten years



Treatment with Delegates

- Respect
- Honor
- State Guest
- Exchange of Words with other States through Diplomats
- Letters of the Prophet (PBUH)
- Immunities as Diplomats
 - Bukhari



– Undoubtedly, those who believed and left their hearth and homes for Allah and fought with their wealth and their lives in the way of Allah, and those who gave shelter and helped they are heirs one of another. And those who believed and did not emigrate, you have no duty to their inheritance unless they emigrate, if they seek help from you in the matter of the religion, then it is obligatory upon you to help them, but against a people between whom and you there is an agreement. And Allah is seeing your doing.

(08:72)



- No Immunity for a Head of State in Islamic State System
 - Same can also not be claimed abroad



Public Administration and Governance in Islam

Irfan Baloch 40th CTP



Definitions

- Prof. Woodrow Wilson (The study of Public Administration)
 - Public Administration is a detailed and systematic application of law
- L. D. White
 - Public Administration consists of all those operations having for their purpose the fulfilment of public policy as declared by authority



Concept of Public Administration

Meaning of Public Administration

- Administer is an English word, which is originated from the Latin word ‘ad’ and ‘ministrare’,
- It means to serve or to manage
- Administration means management of affairs, public or private



Concept of Public Administration

- Nations form societies for their survival and growth.
- social setup is an integration of systems ensuring
 - discipline,
 - basic human needs and rights,
 - facilitation and services in all spheres of life
 - to all members representing various groups in society



- every social setup institutionalizes systems for ascertaining equilibrium in the dimensions of
 - socio-politics,
 - law and order,
 - justice,
 - leadership,
 - economy,
 - education and
 - Defense
- Social setups, therefore, comprise of different institutions interacting with each other bounded by heterogeneous laws, code of ethics, customs, traditions and culture



What is Good Governance

- **Major ingredients**
 - Accountable
 - Transparent
 - Rule of Law
 - Responsive
 - Participatory
 - Effective and efficient



Model of Governance in Madina

- Muhammad(PBUH) established a social setup in the city of Medina. The highlights of his Governance include
 - impartial and free of cost justice;
 - central command and control;
 - delegation of authority among subordinates as and when required;
 - a social welfare state;
 - a system of taxation;
 - an effective system of defense;
 - participation of all stakeholders in all significant matters



- social security;
- promotion of education;
- social security for minorities;
- discipline and rule of law in society;
- elimination of poverty;
- effective international relations;
- no political parties;
- freedom of expression for people from all walks of life;
- masses were bound to obey the Prophet Muhammad (PBUH);
- interest- free economic system was developed and Muhammad (PBUH) ruled as an apostle of God (Allah).



- وان يهود امة مع المؤمنين لليهود دينهم وللمسلمين دينهم
مواليهم وانفسهم

And [according to this pact], the Jews are acknowledged with the Muslims as one nation. As far as religion is concerned, the Jews shall remain on theirs and the Muslims and their allies on theirs.

(Ibn Hisham, *al-Sirah al-Nabawiyyah*, 2nd ed., vol. 2)



Quranic Guidance on Good Governance

- In order for man to understand this purpose, the Qur'an repeatedly asks mankind to observe, ponder, and use reason.
 - For example, 4:82;
 - *Then have they not reflected over the Qur'an, or has there come to them that which had not come to their forefathers?*23:68;
 - 38: 29; 47: 24.
- The Qur'an tells that mankind originally belonged to one community (*Ummah*), and God has guided them by sending prophets with glad tidings and warnings, but they disagreed among themselves for selfish motives; this led to division in the society (2: 213).



Quranic Guidance on Good Governance cntd....

- These divisions occurred because some “holders of religion” sold the sacred message “at a cheap price” (2: 102-103) for their personal worldly gains
- Islamic humanism manifests itself in a significant way in the formulation of principles central to the establishment of Islamic political institutions



Quranic Guidance on Good Governance cntd....

- The essence of Qur'anic guidance on good governance is the understanding of the concept of *amānah (trust)* and *'adālah (justice)* within the framework of the Islamic worldview.



Quranic Guidance on Good Governance cntd....

- Honesty and integrity in all dealings (16:92)
- The Administration of justice (4:58,42) (6:153) (42:15)
- Loyalty
 - O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.(4:59)
- The principle of personal responsibility (6:164)
- Cooperation and its limit (5:2) (76:24)



Quranic Guidance on Good Governance cntd....

- The concepts of *amānah* and *‘adālah* (*justice*) provide a framework for the main practical concepts (i.e., *sharī‘ah* and *shūra*) of good governance in the *Qur’an*.
- The principles behind the *sharī‘ah* and *shūra* are open to human understanding based on reason



Quranic Guidance on Good Governance cntd....

- While *amānah* and *'adālah* provide the ontological basis, the *sharī'ah* and *shūra* furnish the practical mechanism for Islamic polity.



Quranic Guidance on Good Governance cntd....

- The *maqāsid (objectives) of the sharī'ah are meant to preserve*
 - *religion, life, reason, progeny and wealth.*
- An overarching principle of all policy making
 - (political, legal, economic, social, environmental etc.) that emerges from these objectives is *maslaha (public interest)*.
 - *Public interest can be defined in simple words as promoting and preserving the things that are beneficial to society and preventing the things that are harmful to it.*



Man has an *Amānah* or *Trust to Fulfill*

- The Qur'an mentions the trust (*amānah*) given to mankind — a trust which the heavens, the earth, and mountains refused to accept because they were afraid of its heavy burden (33: 72)
- It requires the establishment of justice in society (4: 58)
- The concept of *amānah* determines the individual's relationship with the family, society, state, and government and the humanity at large



Amānah Must be Fulfilled with 'Adālah (Justice)

- Verse 4: 58 was the last Qur'anic verse to be revealed and the most significant from the perspective of governance of society
 - “Render the trust to whom they are due; and whenever you judge between people, do it with justice.”
- Verse 4:59
 - “Follow God, follow the Prophet, and those from among you who have been entrusted with authority”



Shūra: A Cornerstone of the Islamic System of Good Governance

- The Qur'an emphasizes *shūra* (*consultation among members of the community*) in issues of governance
- *“And consult them in the matter”* (3: 159)
”And whose affair is [determined by] consultation among themselves” (42: 38)
- The commandment involves both private and public domains, including business and government affairs



وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ
عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا
وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ
لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.

(03:103)



وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.

(03:104)



كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ
لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ
الْفَاسِقُونَ ﴿١١٠﴾

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah . If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient. (03:110)



Elective Assembly

- True representative of the entire community
- Widest possible suffrage (men, women)
- Candidate desirous of leadership or authority to be disqualified
- **Islamic governance assimilated some foreign systems with its own concept.**
 - For example, in Syria and Egypt, the Arabs adopted the Roman system and in Persia, the Persian government system.



- *“Oh ‘Abdur-Rahman! Do not ask for leadership, since if you are given it – having requested it – then you will be all alone to discharge it. But if you are given it without requesting it, you will be helped (by Allaah) in it.” [Saheeh Muslim]*
- *“We do not appoint to this position one who asks for it nor anyone who is covetous (desirous) for the same.” [Saheeh Muslim]*



Difference of opinion

- *It is your duty to stand by the united community and the majority*

(Masnad Ahmad)

- *Follow the largest group*

(Ibn-e- Majah)



Leader's Responsibility

- *'Behold! Each one of you is a guardian, and each one of you will be asked about his subjects. A leader is a guardian over the people and he will be asked about his subjects.'* (Bukhari, 1986)



Fundamental Principles of an Islamic State

- **A State that is based on the Supremacy of Law**

- “...and whosoever does not judge by what Allah has revealed, such are the Disbelievers”.

(Surah Al-Ma'idah : 44)

- **Khalifa**

- Adam, the first man created by Allah, was designated the position of Vicegerent of Allah on Earth
- *“Then We made you vicegerents in the land after them, that We might see how you would behave!”*

(Surah Yunus : 14)



Fundamental Principles cntd..

- **‘Taqwa’ or God-Fearing**
 - Taqwa’ is an important cornerstone of the Islamic State
 - *“And whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him.”*

(Surah At Talaaq: 4.)



Fundamental Principles cntd..

- **Consultation (Shura)**

- Almighty Allah in the Holy Quran:

- “ .. and who (conduct) their affairs by mutual consultation..

(Sura Al Shuara: 38)

- “.. and consult them in the affairs. Then , when you have taken a decision, put your trust in Allah, certainly Allah loves thoseWho put their trust (in Him).”

(Surah Al-'Imran : 159)



Fundamental Principles cntd..

- **Justice and Equality**

– Both Justice and Equality are other important cornerstones of the governance of an Islamic state. Allah says in the Holy Quran

“O you who believe! Stand out firmly for Allah as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allah. Verily Allah is well acquainted with what you do.”

(Surah al-Maaidah:8)



Fundamental Principles cntd..

- **Freedom**

- Freedom of religious beliefs
- Individual freedom
- Freedom of speech, political association and assembly
- Freedom to private ownership
- Freedom of education (including right to use mother-tongue in education)
- Freedom of Religion and right to cultural expressions
- Freedom to engage in business and the search of livelihood.



Governance under Pious Caliphate

- Hazrat Abu Bakar (RA)
- Hazrat Umar (RA)
- Hazrat Usman (RA)
- Hazrat Ali (RA)



Abu Bakkar's first speech as a Caliph

“I have been given the authority over you, though I am not the best amongst you, if I do well, help me; and if I do wrong set me right. Sincere regard for truth is loyalty and disregard for truth is treachery. The weak amongst you shall be strong with me until I have secured his rights; and the strong amongst you shall be weak with me until I have wrested from him the rights of others. Obey me so long as I obey God and His Messenger. But if I disobey God and His Messenger you owe me no obedience”



Governance under Caliph Abu Bakar (RA)

Character of Polity

- first among the equals
- will of the people was paramount
- subject to divine will
- democracy under the umbrella of divinity



Constitutional ruler

- constitution in this case was not man made
- Abu Bakr had to discharge a three-fold responsibility
 - responsible to God
 - responsibility to enforce the commandments of God
 - responsibility to be representative of the Holy Prophet(PBUH)
- It was his endeavor to ensure that all that he did commanded the approval of the people



Advisory Council

- It comprised all companions
- nothing hard and fast about the Advisory Council
- All decisions were arrived at through the process of consensus
- no monopoly



Secretariat

- Ali, Usman, and Zaid b Thabit acted as Secretaries
- All Government business was conducted in the main mosque at Madina
- division of functions among the Companions
 - Umar acted as a Minister to the Caliph, and was in charge of judicial administration



Caliphal duties

- accessible to every person
- prompt steps to redress the grievances of the people
- reviewed the problems every week in the Friday Khutba and took the people in confidence in formulating his policies



Local administration

- Country was divided into provinces each under a Governor.
- Subject to the payment of 'Jizya', the minorities enjoyed cultural autonomy and managed their affairs themselves.



Governance under Hazrat Umer

- **Umar the pioneer of the Islamic democracy**
 - The constitution of Islamic caliphate during the time of Hazrat Umar (Raziallah Anho) was based entirely on the Islamic democratic system
 - All matters were decided after consultation with the "Shura"(The Council of Advisors)
 - Muslims and non-Muslims were treated alike.
 - Although the Arab peninsula was declared to be purely an Islamic State, his attitude towards the non-Muslims was very tolerant



- **Islamic Republic based upon "Shura"**
 - all matters were decided after consultations with the "Shura"
 - There were three main types of "Shura"
 - Higher Advisory Council
 - General Advisory Council
 - The third type of "Shura" ranked in between the Higher and the General Advisory Councils



- **The way to call the General "Shura"**
 - At the Mosque by way of proclamation
 - Matters discussed with all the members
 - Decision arrived at by unanimity or majority
 - Caliph's right to veto



- **Freedom of Opinion**

- **Allowed on all occasions**

- *“Friends! you have certain rights over me and you are fully allowed to claim your rights anytime. One of such rights is: Don't allow me to misappropriate the Indemnity Tax and the Booty”*

- *“You have the right to check that the poor, the needy and disabled person amongst you should get allowances for their livelihood. You have the right to make sure that the borders of the State are safe and that you are not in danger”*



- **Provincial Administration**
- Hadrat Umar (Raziallah Anho) divided the whole Islamic Khilafat into various provinces each with a capital
 1. Hijaz with Makkah as its capital; Governor -- Nafi' bin Abu Harith.
 2. Syria with Damascus as its capital; Governor-- Mu'awiyah bin Abu Sufyan.
 3. Iran with Basrah as its capital; Governor -- Abu Musa al-Ash'ari.
 4. Iraq with Kufa as its capital; Governor -- Mughirah bin Shu'bah.
 5. Egypt with Fustat as its capital; Governor -'Amr bin al-'As.



6. Palestine with Jerusalem as its capital; Governor -- 'Alqamah bin Majaz.
 7. Jazirah (i.e. Mesopotamia) with Hims (Hems) as its controlling capital; Governor -- 'Umair bin Sa'd.
 8. The central province of Arabia with Medina as its capital
- The title of a Provincial Governor was "Wali", who was the chief administrator and generally the supreme commander of the armed forces of that province
 - The Treasury Officer (Sahib-i-Baitul-Mal; the Revenue Collector (Sahib-i-Kharaj); the Chief Police Officer (Sahib-i-Ahdath); the Judge (alQadi)



- The provinces were divided into districts. Each district was administered by an officer called 'Amil.
- All the governors and the high officers of the province were called to Makkah every year on the occasion of Hajj when Muslims from the entire area gathered there



The Khalifah was the religious head of the State

- Lead the 5 Prayers a day and Juma
- Eid Prayers
- Same for the provincial Governors



Judiciary

- The judicial functions were entrusted to Qazis (Judges)
- A Qazi was completely free of the executive administration
- Nobody was above the law
 - On a number of occasions the Khalifah (Hadrat Umar) himself appeared before a Qadi to defend himself in some cases



- "Umar was the first ruler in Islam to fix salaries for judges and to make their offices distinct from the executive officers."

(Amir Ali)

- The Qazis appointed by Hazrat Umar were among the most pious, truthful and trustworthy Muslims of his period



- The Qadis were instructed to be impartial and totally free from the executive.
 - In a dispute between Hadrat Umar (the Khalifah) and Hadrat Ubayy bin Ka'b, Hadrat Umar went to the court of Hadrat Zaid bin Thabit at Medina. Hadrat Zaid wanted to stand up to show respect to the Khalifah, on which Umar (Raziallah Anho) remarked: "This is your first unjust behaviour."



Department of Education

- Established schools for teaching the Holy Qur'an in all the conquered territories
- A number of writers like Ibn-i-Jauzi (see "Sirat Umar") have mentioned that the teachers of such schools received good salaries
- The people in reading and writing
- It was compulsory for every Muslim to memorise sufficient part of the Holy Qur'an especially Surahs al-Baqrah;an-Nisa,al-Ma'idah; an-Nisa, al-Ma'idah, al-Hajj and an-Nur
- To know basic Islamic laws was compulsory. Thus the concept of compulsory education was introduced at a time when nobody knew about it



Police Department & Institution of Prisons

- First Muslim Head of State who established the Police Department
- Hazrat Abu Hurairah(RA) was appointed as the Police Officer for Bahrain. Hazrat Umar (RA) gave him the following instructions
 - "Keep peace in the area. Let not the people contravene law. They should not measure or weigh incorrectly. Nobody should build any house on roads so as to hinder the passage. No one should overload an animal. Nobody is allowed to sell or buy liquor"



- There was no jail in Arabia before Hazrat Umar (RA)
- He bought five houses in Makkah and used them as prisons



The Bait-ul Maal and Revenue Administration

- Taxation
- Sources of Revenue



Special care of Agriculture

- Canals for irrigation
- Gardens were planted
- He supported both Muslim and non-Muslim farmers



- **Introduction of Islamic Calendar**
- **Regular Army**
 - . For the first time in the history of Islam all irregular armies or mercenaries were divided into clear-cut classes of regular and irregular armies
 - Cantonments were built for soldiers
 - Besides the Commanding officer, the army had Translators, Doctors, Surgeons and Detectives



Letters of Hazrat Umar

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Letter by Hazrat Umar (RA) to Abu Musa Ashari (RA), governor of Kufa

- **Adjudication**

- “The duty of **adjudication** is a well-established and consistent practice in Islam that has been followed throughout the ages; therefore, try your best to understand with depth and wisdom whenever you are appointed as judge, on the basis of evidence and proof, and enforce the right, if it is established, because it is useless to talk about a right which is not enforceable”



- **Ensure Justice**

- “And make sure that you do full justice between the litigant parties, not only through your judgments, but also through your facial expressions and body language, so that an influential man never hopes for any kind of injustice from you, nor a powerless person need question you fairness, nor an enfeebled one gets hopeless about your justice”



- **Burden of Proof and Oath**

- “Remember that the burden of proof is always on the plaintiff and the complainant and the obligation of oath is upon the defendant and the respondent. Reconciliation is allowed between Muslims, provided it does not permit what is prohibited or prohibits what is permissible”



- **Judicial Review**

- “Your earlier judgment should not deter you from reviewing it if you are guided to the right path by your senses and reason, because truth is eternal and it can never be abolished. And to revise decisions for the sake of upholding the truth is far better than persisting in something that is null and void (not correct).”



- **Exertion**

- “And you must be perceptive and judicious regarding whatever comes to your mind which is not revealed in the Holy Quran and the Sunnah. Then search for earlier, similar examples from the Quran and Sunnah”



- **Pursuit of Truth**

- “And compare your unprecedented thoughts and ideas with what you have discovered and then base your judgment upon what is closest to the guidance of the Almighty and nearest to the truth”



- **Admission of Claims**

- “And set a deadline for a complainant who is asking for a right and accept his claim if he/she manages to produce evidence. This will leave no room for any excuse”



- **Rules of Evidence**

- “Muslims are equal before you as witnesses unless someone is convicted in a Hadd (adultery) case or proved guilty of fake testimony or is seen as serving the personal interest of a friend or relative. Almighty Allah takes responsibility of secrets and will relieve you of your responsibility if you decide a case on the basis of evidence and proof”



- **Essentials of Adjudication**

- “And beware of showing anger, getting annoyed and upset, hurting people and shying away from deciding a case. Do not forget that adjudication with justice and truth will entitle you to some great reward from the Almighty in this world and the hereafter as the one who makes his intentions pure regarding what is between him and other human beings. But whoever presents himself falsely to others, pretending to be what he is not in Divine knowledge, then Allah will surely disgrace and dishonour him, because Allah never accepts any act from His servants except that which is done purely for Him.”



Letters to Amr bin Al-Aas (RA)

- When you receive my letter, dash out to uproot the enemies of God wherever you find them, and do not extend leniency towards them. Take interest in the affairs of public, and do utmost effort to dispense justice. Forgive mistakes of people, God will forgive yours. People may be made to abide by existing laws and keep a record of taxes collected from them. Establish and maintain peace and harmony through dispense of justice. Government is a temporary thing, only good or ill reputation will last forever ther



- Lessons learnt
 - Remain steadfast
 - No space for indifference in Public Affairs
 - Merciful attitude
 - Maintenance of Record
 - Dispensation of Justice
 - Establish a goodwill



Letter to Amr bin Al-Aas (RA)

- **Second Letter**

- O Governor! You should know that the rate / value of taxes should not be changed at the time of its collection if the rate of the same has already been fixed in the register of records.
- The farmers may not become victim of this excessive levy on the part of concerned authorities. For we can do injustice with them in this world but they will make us accountable before God on the Day of Judgment



- Every ruler is responsible for the welfare of the public. You know that injustice incurs God’s wrath and condemnation. We rely on justice and we are to implement the just system. We are treading on just policies; you are required to tread the same path. Although I am far away from you but God is closer to you and he knows very well about all your deeds.



- You have enquired about levying of new taxes on the Egyptian tenants. Do not auction anything of them and estimate the tax collection before collecting the same. And for estimation of taxes, appoint honest and able men



- **Lessons**

- Fear Allah
- Fair Taxation
- Accurate estimate of new taxes
- Agricultural Support Measures
- Public Welfare



Letter of Hazrat Umar (R.A) to Abu Ubaidah

- I urge you to fear God since piety is the key to succeed in both worlds. I received your letter in which you wrote that before becoming caliph I usually remained worried about peace of my soul, it is true and I admire this from you people. You wrote that I had become the sovereign of Muslims and now all old and young, friend and foes, high and low sit in front of me and I had to dispense justice to all of them. You warned me from committing injustice with them.



– You people have advised me about the imminent accountability of all my deeds before the Lord on the Day of Judgment as being well-wisher to me. You have cautioned me about hypocrites, I think that the hypocrisy would emerge near to the annihilation. You have written and exhorted me as being my well wiser for my guidance. Keep on writing and exhorting



- Lessons
 - Piety
 - Fear of Allah
 - Provision of Justice
 - Intellectual guidance to the Ruler



Letter to Saad Bin Abi Waqas Governor of Iraq

- “If you want to know that whether God likes you or not, ascertain that how much public is satisfied with you. Remember that the welfare of public invokes blessings of God”
- Lessons
 - Public Welfare
 - Seeking Allah’s Will



Letters of Hazrat Ali

- **To Malik Al Ashtar**

- **The Richest Treasure**

- Be it known to you, O, Malik, that I am sending you as Governor to a country which in the past has experienced both just and unjust rule. Men will scrutinise your actions with a searching eye, even as you used to scrutinise the actions of those before you, and speak of you even as you did speak of them. The fact is that the public speak well of only those who do good. It is they who furnish the proof of your actions. Hence ***the richest treasure*** that you may covet would be the treasure of good deeds. Keep your desires under control and deny yourself that which you have been prohibited from, for, by such abstinence alone, you will be able to distinguish between what is good to them and what is not.



- **Kind Hearted and Honest Ruler**

- Do not behave with them like a barbarian
- do not appropriate to yourself that which belongs to them
- Remember that the citizens of the state are of two categories. They are either your brethren in religion or your brethren in kind. They are subject to infirmities and liable to commit mistakes. Some indeed do commit mistakes. But forgive them even as you would like God to forgive you



- **Fear of God**

- Do not set yourself against God, for neither do you possess the strength to shield yourself against His displeasure, nor can you place yourself outside the pale of His mercy and forgiveness
- Do not feel sorry over any act of forgiveness, nor rejoice over any punishment that you may mete out to any one. Do not rouse yourself to anger, for no good will come out of it.



- **Careful Attitude**

- Do not say: “I am your overlord and dictator, and that you should, therefore, bow to my commands”, as that will corrupt your heart, weaken your faith in religion and create disorder in the state
- Keep at a distance one who peers into the weaknesses of others. After all, the masses are not free from weaknesses. It is the duty of the ruler to shield them. Do not bring to light that which is hidden, but try to remove those weaknesses which have been brought to light



- **The Common Man**

- Remember the privileged few will not rally round you in moments of difficulty: they will try to side-track justice, they will ask for more than what they deserve and will show no gratitude for favors done to them. They will feel restive in the face of trials and will offer no regret for their shortcomings. It is the ***common man*** who is the strength of the State and Religion. It is he who fights the enemy. So live in close contact with the masses and be mindful of their welfare.



- **The Counsellors**

– Never take counsel of a **miser**, for he will vitiate your magnanimity and frighten you of poverty. Do not take the advice of a **coward** either, for he will weaken your resolve. Do not take counsel of the **greedy**: for he will instill greed in you and turn you into a tyrant. Miserliness, cowardice and greed deprive man of his trust in God.



- Keep close to you the upright, and the God fearing, and make clear to them that they are never to flatter you and never to give you credit for any good that you may not have done: for, the tolerance of flattery and unhealthy praise stimulates pride in man and makes him arrogant.



- **Noble Traditions**

- Do not disregard the noble traditions established by our forbears, which have promoted harmony and progress among the people; and do not initiate anything which might minimize their usefulness. The men who had established these noble traditions have had their reward; but responsibility will be yours if they are disturbed



- **The Different Classes of People**

- Remember that the people are composed of different classes. The progress of one is dependent on the progress of every other, and none can afford to be independent of the other. We have the Army formed of the soldiers of God. We have our civil officers and their establishments, our judiciary, our revenue collectors and our public relations officers.



- The general public itself consists of Muslims and other subjects and among them of merchants and craftsmen, the unemployed and the indigent. God has prescribed for them their rights, duties and obligations. They are all defined and preserved in the Holy Quran and in the traditions of his Prophet.



- **The Army**

- Be particularly mindful of the welfare of those in the army who in your opinion, are staunchly faithful to their God and the prophet and loyal to their chief, and who in the hour of passion can restrain themselves and listen coolly to sensible remonstrance, and who can succor the weak and smite the strong, whom violent provocation will not throw into violent temper and who will not falter at any stage.



- **The Real Guidance**

- Turn to God and to His prophet for guidance whenever you feel uncertain as to what you have to do. There is the commandment of God delivered to those people who He wishes to guide aright: *“O people of the Faith! Obey God and obey His prophet and those from among you who hold authority over you. And refer to God and His prophet whenever there is difference of opinion among you.”* To turn to God is in reality to consult the Book of God; and to turn to the prophet is to follow his universally accepted traditions



- **Chief Justice**

- Select as your Chief Justice from the people,

- one who is by far the best among them –
 - one who is not obsessed with domestic worries,
 - one who cannot be intimidated,
 - one who does not err to often,
 - one who does not turn back from a right path once he finds it,



- one who is not self-centered or avaricious,
- one who will not decide before knowing full facts,
- one who will weigh with care every attendant doubt and pronounce a clear verdict after taking everything into full consideration,
- one who will not grow restive over the arguments of advocates and who will examine with patience every new disclosure of fact and who will be strictly impartial in his decision,
- one who flattery cannot mislead or one who does not exult over his position. But it is not easy to find such men



- Once you have selected the right man for the office, pay him handsomely enough, to let him live in comfort and in keeping with his position, enough to keep him above temptations



- **Subordinate Judiciary**

- Beware! The utmost carefulness is to be exercised in its selection: for it is this high office which adventurous self-seekers aspire to secure and exploit in their selfish interests. After the selection of your chief judge, give careful consideration to the selection of other officers. Confirm them in their appointments after approved apprenticeship and probation. Never select men for responsible posts either out of any regard for personal connections or under any influence, for that might lead to injustice and corruption.



- **The Poor**

- Beware! Fear God when dealing with the problem of the poor who have none to patronize them, who are forlorn, indigent, helpless and are greatly torn in mind – victims of the vicissitudes of time
- Among them are some who do not question their lot in life and who, notwithstanding their misery, do not go about seeing alms. For God's sake, safeguard their rights, for on you rests the responsibility of protecting their interests



- **Open Conferences**

- Meet the oppressed and the lowly periodically in an open conference and conscious of the divine presence there
- There are certain things which call for prompt action. One of them is correspondence regarding the redress of grievances, which your heedless staff have been unable to tackle. See to it that petitions or applications that are submitted for your consideration, are brought to your notice without any delay



- **Aloofness not desirable**

- Alongside the observance of all that I have said, bear one thing in mind. Never, for any length of time, keep yourself aloof from the people, for to do so is to keep oneself ignorant of their affairs
- Make this clear to yourself that those immediately about and around you, will like to exploit their position to covet what belongs to others and commit acts of injustice. Suppress such a tendency in them



- **Peace And Treaties**

- Bear in mind that you do not throw away the offer of peace which your enemy may himself make. Accept it, for that will please God
- it reduces your worries and promotes order in the state



- **Last Instructions**

- Do not make haste to do a thing before its time, nor put it off when the right moment arrives.
- Do not insist on doing a wrong thing, nor show slackness in rectifying a wrong thing.
- Perform everything in its proper time, and let everything occupy its proper place.
- When the people as a whole agree upon a thing, do not impose your own will on them and do not neglect to discharge the responsibility that rests on you in consequence.



- It is imperative on you to study carefully the principles which have inspired just and good rulers who have gone before you.
- Give close thought to the example of our prophet, his traditions, and the commandments of the Holy Qur'an and whatever you might have assimilated from my own way of dealing with things.
- Endeavor to the best of your ability to carry out the instructions which I have given you here and which you have solemnly undertaken to follow.
- By means of this order, I enjoin on you not to succumb to the prompting of your own heart or to turn away from the discharge of duties entrusted to you



Administration of Hazrat Ali

- General Administration
 - Guidance from Sunnah
 - Focus on ignored areas under command
 - Guidelines for the Governors
 - Keep an eye on the subordinates
- Accountability
 - Dutiful officers
 - Dismissal of Governor Mundhar ibn Jarud
 - High moral values



- Revenue Administration and Baitul-Mal
 - As a Guardian of Exchequer
 - No misuse
 - Neither by himself nor any close relative
 - Enforced tax collection without delays
 - Stipend for the Poor from Exchequer
- Peaceful coexistence
 - Kind to non Muslim population
 - Instructed the officers to take their special care



- Justice and Rule of Law
 - Equality for Muslims and non Muslims
 - No distinction on the basis of social status
 - Nobody above the law
 - Himself appeared before the Qazi in Court
 - Theft of Hazrat Ali's Armour by Christian



- Administration/ Welfare of Army
 - Crushing defeats to the opponents under his able command
 - Khwarij fitna etc
 - Establishment of new Cantonments
 - Construction of Forts
 - Built the bridge on Eupherates



- Preaching of Islam
 - Special attention as a caliphal duty
 - People embraced Islam because of his kind character



Responsibilities of Civil Servants



Introduction

- Muslim administrative history speaks volumes of the prerequisite qualities of a civil servant
- Quran and Sunnah provide a rich source of guidance for the civil servants in discharge of their official duties



Responsibilities of a Civil Servant

- Fair dealings
- Just and honest
- Observe Islamic injunctions
- Collection of taxes
- Support the oppressed
- Bear witness
- Social Welfare



- Enforcement of State Laws
- Representative of the State towards subjects
- Impartial / unbiased
- Maintain law and order
- God Fearing
- Loyal to the State
- Responsive and Efficient



- Not to make haste to do a thing before its time, nor to put it off when the right moment arrives
- Do not insist on doing a wrong thing, nor show slackness in rectifying a wrong thing
- Avoid aloofness and indifference
- Keep in mind the various strata of society while dealing with them



Rise of Extremism

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***“Injustice anywhere is a threat to justice
everywhere”
(Martin Luther King, Jr.)***



- *And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers."*
- *Unquestionably, it is they who are the corrupters, but they perceive [it] not.*

(Al Baqra 02:11-12)



- Meaning

- belief in and support for ideas that are very far from what most people consider correct or reasonable

(Merriam-Webster Dictionary)

- The fact of someone having beliefs that most people think are unreasonable and unacceptable

(Cambridge Dictionary)



Historical Background

- Islamization by Zia
 - The dilemma of using religion in Pakistan's politics for political gains intensified during the Zia period from 1977 to 1988, once he was enforcing his Islamization policies.
 - Afghan War



Factors Responsible

- Internal
 - Bad Governance
 - Chronic Illiteracy and ignorance
 - Poverty
 - Lust for wealth and power
 - Revenge
 - Misinterpretation of Jihad
 - Sectarianism



- External
 - Soviet Invasion of Afghanistan
 - Cultural clash
 - Economic Exploitation
 - Global Conspiracies
 - Religious conflicts
 - Ideological clash
 - Mishandling of International Disputes



- Blasphemous acts
 - Religious intolerance
- Race for Resources
- Poor Governance and Unequal Development



Way Forward

- There must be a strong parliament to tackle this issue.
- There should be modern syllabus in Madrassahs along with religious curriculum.
- Madrassahs should be under the command of government.
- Pakistan should revise its policy towards war on terror.



- There must be sincere interfaith harmony among different religions.
- Global media should play constructive role.
- There should be positive mind-set against terrorism and extremism.
- Social justice would provide base to uproot the terrorism.



- There must be equality so that there would be no inferiority complex.
- US should revise its policies towards Muslim World.
- Pakistan must be emphasized on education at maximum level
- UNO should play effective role in solving international disputes.
- There must be effective role of OIC.



Study of Seerah of Prophet Mohammad (PBAH)



Prophet Mohammad (PBAH) as Role Model for

- Individual
- Diplomat
- Educator
- Military Strategist
- Peace Maker



Role Model for Individual

- **Working as a shepherd**

When praying, he always said:

“O God, I take refuge in you from idleness,
laziness, and abjectness.”
(Sahih al-Bukhari)



- **He encouraged Muslims to work**

and said:

“Worship consists of seventy parts, the best of which is to earn a livelihood through lawful means. The supplication of one who sits at home and who asks God for provision without working is not answered”



- **Model of Mercy**

When the Prophet was asked to curse upon his enemies he refused, saying:

“I’m not sent by Allah to curse but I’m the mercy sent to the whole world”

(narrated by Muslim)



- **Muhammad the Prophet, the Man of Science and Civilization**
 - How couldn't he be a man of science and civilization while the first word he received from the Almighty Allah written in the holy Quran was the order to "READ"?
 - He is the man of an advanced civilization with fixed assets. No one except him (PBUH) was able to change an ignorant, violent and unmoral nation to a nation of ethics and leading the escort education and science



- **Muhammad the Messenger, the Man of Cleanness and Environmental Care**
 - He warned people not to pollute the areas near living places with dirt.
 - He insisted on the importance of getting rid of any dirt caused by humans.
 - He obliged his followers to clean their clothes from dirt “ najass “.



- **As the Man of Elegance and Beauty**

- Abdullah bin Al Hareth reported:” The Prophet’s way to laugh was only by smiling.” Narrated by Al Tarmidhi
- Abdullah bin Al Hareth reported:” I never saw a man smiling more than the Prophet (PBUH).”



- **Muhammad the Messenger, the Man of Tolerance & Noble Forgiveness**
 - Whoever browses the history of great men and leaders, during a victory after a lost battle, will find one common trait among them all, except for Prophets, which is revenge
 - Victory of Makkah



- **Muhammad the Messenger; the Tender Hearted Companion**

- Always forgiving
- Having limitless Endurance
- Polite even towards enemies



- **Attitude towards the Oppressed**

- He used to say

- “Help your brother whether he is the oppressor or the oppressed one”

- When his companions asked him how they should help an oppressor he replied:

- “By preventing him from oppressing others”

- (Sahih al-Bukhari)



- **Towards his family**

“woman is like a rib which will break if you try to straighten it. You can benefit from it if it remains as it was made (by Allah)”

(Sahih al-Bukhari)



- **Manners of Social Interaction**

- In one incident, a group of Jews came to the blessed Prophet and said, “as-Sām-u-‘Alaykum” (death be upon you), whereupon the Prophet replied, “Wa ‘alaikum”. ‘A’isha understood their meaning and cursed them but the Prophet told her, “‘A’isha, do not do that, for God does not like the use of harsh words”

(Sahih al-Muslim)



Role Model for Educator

- **The Prophet strove to convey the key principles of Islam to his companions.**
 - One book of the Prophet's *hadith* (see Al-Bukhari) contains over 90 chapters dealing with such areas as knowledge, health, prayer, the environment, good manners and form, support for one's family, politics and government, and finance



- **Responsibility for One’s Self and One’s Environment**

- He encouraged Muslims to seek medical treatment. In one example concerning physical well-being, the Prophet said,

- “there is no disease that Allah has created, except that He also has created its treatment”

- (Al-Bukhari, Vol. 7, Book 71, No. 582).



- **Regarding one's relationship to the environment**, the Prophet said,
 - “There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him”

(Al-Bukhari)



- **Social Conduct**

- “He who is not merciful to others, will not be treated mercifully” (Al-Bukhari)
- “The person follows the religion [or habits] of his friends; so each one should consider whom he makes his friend”
(Abu-Dawood)



- **Personal Interaction**

- “Women and men are equal halves”

- (Ahmad & Abu-Dawood)

- That is, social and moral responsibilities are borne by all, regardless of gender.

- Karen Armstrong (1992, p. 191) asserts that the “emancipation of women was dear to the Prophet’s heart.”



– Ibn ‘Umar reported that the Prophet said, “All of you are shepherds, and all of you are responsible for your flocks”

(Al-Bukhari)



Some Prophetic Teaching Methods

- The Prophet spoke in a very easy and understandable manner. Because of this, his companions were able to memorize many of his teachings.
 - The Prophet’s wife, Aishah(R.A), said that he “used to speak so clearly that if somebody wanted to count the number of his words, he could do so.”



- The Prophet used a variety of teaching methods to instruct his companions, such as telling stories and making gestures to illustrate his point
 - In one instance, the Prophet(PBUH) said,
“I and the person who looks after an orphan and provides for him, will be in Paradise like this,”
putting his index and middle fingers together
(Al-Bukhari)



- Prophet strove to create an appropriate atmosphere for learning
- . One of his companions reported
 - *“The Prophet used to take care of us in preaching by selecting a suitable time, so that we might not get bored. He abstained from pestering us with sermons and knowledge all the time”*

(Al-Bukhari)



- The Prophet was also known for tailoring specific lessons to a particular pupil



Role as Peace Maker

- **Placing the Blackstone in the ka'abah**
- **Respect for Treaties**
- **Honor for the alive and the dead in war**
- **Rules of War**
- **Migration to Madina**
- **Madinah constitution**



Madinah constitution

- 1. They are one nation to the exclusion of other people.
- 2. The Emigrants of Quraish unite together and shall pay blood money among themselves, and shall ransom honourably their prisoners. Every tribe of the Helpers unite together, as they were at first, and every section among them will pay a ransom for acquitting its relative prisoners.
- 3. Believers shall not leave anyone destitute among them by not paying his redemption money or blood money in kind.
- 4. Whoever is rebellious or whoever seeks to spread enmity and sedition, the hand of every God-fearing Muslim shall be against him, even if he be his son.



- 5. A believer shall not kill another believer, nor shall support a disbeliever against a believer.
- 6. The protection of Allâh is one (and is equally) extended to the humblest of the believers
- 7. The believers are supported by each other.
- 8. Whosoever of the Jews follows us shall have aid and succour; they shall not be injured, nor any enemy be aided against them.
- 9. The peace of the believers is indivisible. No separate peace shall be made when believers are fighting in the way of Allâh. Conditions must be fair and equitable to all.



- 10. It shall not be lawful for a believer, who holds by what is in this document and believes in Allah and the Day of Judgment, to help a criminal nor give him refuge. Those who give him refuge and render him help shall have the curse and anger of Allah on the Day of Resurrection. Their indemnity is not accepted.
- 11. Whenever you differ about a matter, it must be referred to Allah and to Muhammad.
- 12. Killing a believer deliberately with no good reason entails killing the killer unless the sponsor deems it otherwise.



- **Wise Shura**

- The noble Prophet (PBUH) gave great recognition and importance to Shura, which was in its originality ordained by Allah (SWT);
- “And consult them in the affairs.” - **{Quran 3:159}**
- Shura stood as a foremost element of peacemaking, particularly amongst members of a single community, or nation. Ever since the Prophet’s time, Shura became a cornerstone of Islamic Shariah Law



- **Community of Peace and Brotherhood**

- First thing the Prophet (peace and blessings be upon him) did upon settling in Medinah and forming the first Muslim society, was to build a mosque, to be the first community center where members of the community meet and discuss their common affairs. It was an essential institution to sow peace and brotherhood amongst the community, thereby plant the seed of peace and harmony amongst them that led to the fulfillment of short and long-term progress in the society, and laid the standards of community leadership for future generations to follow.



- In Islam, Muslims are brothers, they stand in support of one another, and their affairs of each depend on the well-being of the entire community.

“The believers are brothers”

{Quran 49:10}

“The relationship between believers is like a building, part of which support the other parts”

Bukhari and Muslim.



- **Treaty of Hudaibiyah**

- 1. The Muslims shall return this time and come back next year, but they shall not stay in Makkah for more than three days.
- 2. They shall not come back armed but can bring with them swords only sheathed in scabbards and these shall be kept in bags.
- 3. War activities shall be suspended for ten years, during which both parties will live in full security and neither will raise sword against the other.



- 4. If anyone from Quraish goes over to Muhammad (Peace be upon him) without his guardian's permission, he should be sent back to Quraish, but should any of Muhammad's followers return to Quraish, he shall not be sent back
- 5. Whosoever to join Muhammad (Peace be upon him), or enter into treaty with him, should have the liberty to do so; and likewise whosoever wishes to join Quraish, or enter into treaty with them, should be allowed to do so



Role Model for Military Strategist

- **Advisory Council**

- generally at every important juncture and especially before the war, Prophet (Peace Be upon Him) used to hold a grand meeting (Shoora) where his companions gave their views and proposed new strategies



- **Economic blockade**
 - that was used as a serious threat to Makkah
- **Active defense**
 - the Prophet (Peace Be upon Him) actively sought the enemy and took the battle to his ground
- **Surprise**
 - in many battles, the enemy was totally surprised



- **Secrecy and silence**
- **Mobility**
 - the mobility of the army of Madinah was exceptional noting the type of transport and general poverty Muslims were in. Almost all the times they took the war to the enemy.
- **Boldness**



Famous Battles

- Al Badar
- Uhad
- Ahzab
- Khyber
- Conquest of Makkah
- Hunain
- Tabuk



The Role of Islam in the Modern World



Islamic Concept of Ummah

- Al Imran
 - Verses 103, 110



Role of Muslims

- **Social**
- **Political**
- **Religious**
- **Misc**



Social Responsibilities

- **The peaceful Muslims**
 - Regain its status as a peace loving community
 - Do away with extremist elements
- **Be firm and united**
- **Moderate and true face of Islam**
- **Balanced and harmonized society**
- **Denouncing sectarianism**
- **Respect for Humanity**



Social Responsibilities

- **Establishment of true Muslim Society**
- **Social Justice**
- **Curbing the social evils**
- **Education and intellectual development**



Political Role

- **One Ummah in Practice as well**
- **Revitalizing OIC**
- **No bipolar Muslim world**
- **Avoiding misinterpretation of Jihad**
- **Effective use of Media**
- **Mutual consultation among Muslim States on the regional or global political issues**
- **Cohesive and combined strategy**



Political Role

- **One voice for all the Muslims**
 - Palestine, Kashmir, etc.
- **Dialogue and Negotiations**
 - with non Muslims



Economic Role

- **Concept of Islamic Economy**
- **Single currency in Muslim World**
- **Industrial revolution**
 - Preference for Muslim States
- **Eradication of poverty by mutual cooperation**
- **No more capitalism**
- **Do away with interest and debt**



Religious Role

- **Role of Mosque and Madrassah**
- **The Diversity of Religious Interpretation in the Muslim World**
- **Jihad**
 - True interpretation thereof
- **Ijtehad**
 - By the competent and able scholars
- **True guidance from the Muslim Worships**
- **Civil Islam vs. Militant Islam**



Misc. Responsibilities

- **least dependence on anti Muslim elements**
- **Technological Advancement**
- **Development of Scientific knowledge**
- **Safeguard the Muslim Interests**
- **Build Appropriate Military Capabilities**



The Social System in Islam

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Quranic Guidance

(Salient Features)

- **Sura Bani Israel(17:23-37)**
- **Relation with Parents**
 - And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word
 - And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."



- Relation with relatives and the needy
 - And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully
 - Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.
 - And if you [must] turn away from the needy awaiting mercy from your Lord which you expect, then speak to them a gentle word.
- How to spend
 - And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent



Relation with children

- And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin

- **Social evils**

- And do not approach fornication. Indeed, it is ever an immorality and is evil as a way.

- **Sanctity of life**

- And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law]



- **Security for the weak**
 - And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned
- **Just and fair dealing**
 - And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result.



- **Accountability**

- And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.

- **Discouraging the Proud**

- And do not walk upon the earth exultantly



- Concept of Brotherhood
 - The believers are but brothers, so make settlement between your brothers (49:10)
- Moral Guidance
 - O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames (49:11)



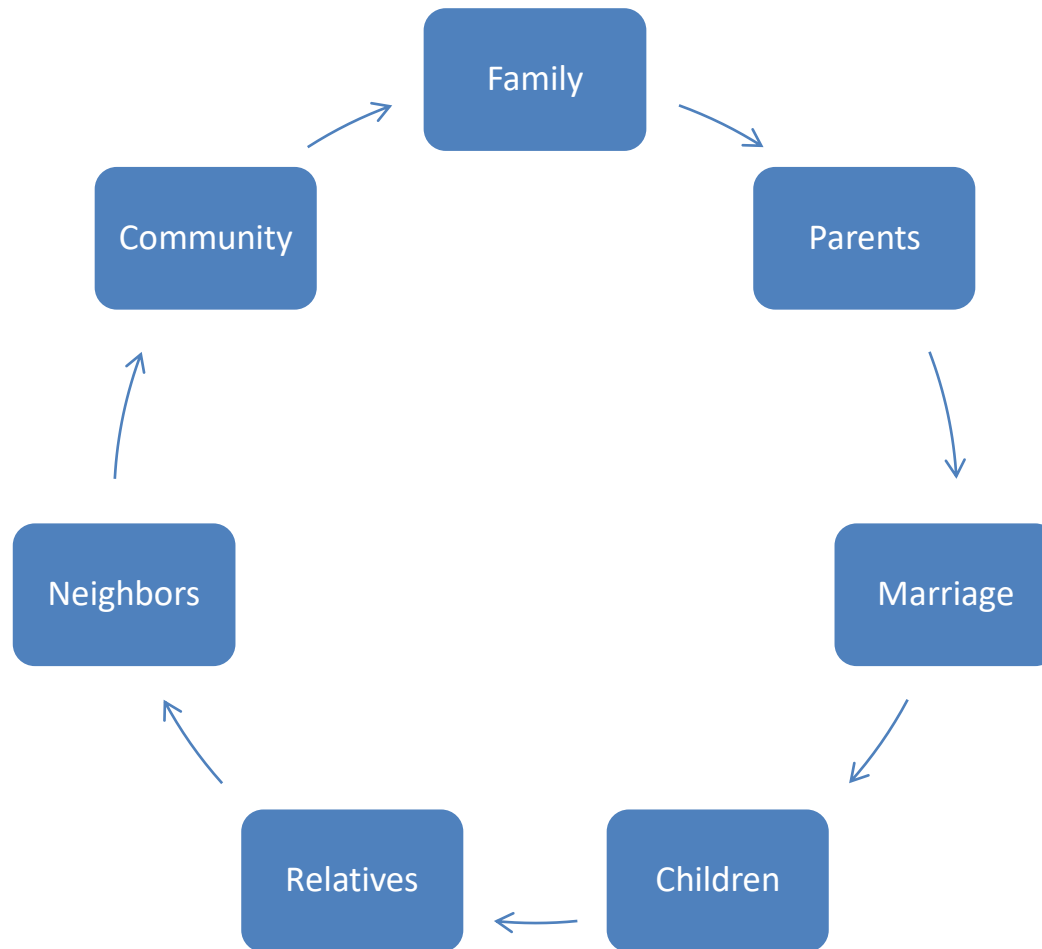
– O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. (49:12)

- Equality

– Indeed, the most noble of you in the sight of Allah is the most righteous of you. (49:13)



Social Structure





Family

- Fundamental in Muslim civilization
- Institution for training
- Social obligation
 - Guides to perform social duties
 - Responsibilities vis-a-vis the Society



Thank you

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Marriage

- Family and social life begins with Marriage
- Lawful relation
- Responsibilities of Husband and Wife
- Antidote to obscenity
- Celibacy is prohibited in Islam
- Relation based on love and mutual respect
 - And give the women [upon marriage] their [bridal] gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease. (04:04)

Parents

- And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word
- And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

(Bani Israil)

Relatives

– And give the relative his right

(Bani Israil)

Women Status

Concept of Muslim Ummah

Thank You

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