Aroosa Awan

Islamiyat

PART- I

1-	(c)	2-	(b)
3-	(b)	4-	(b)
5-	(b)	6-	(b)
7-	(b)	8-	(a)
9-	(b)	10-	(d)
11-	(b)	12-	(d)
13-	(a)	14-	(d)
15-	(a)	16-	(a)
17-	(c)	18-	(b)
19-	(a)	20-	(c)

PART-II

Q#6

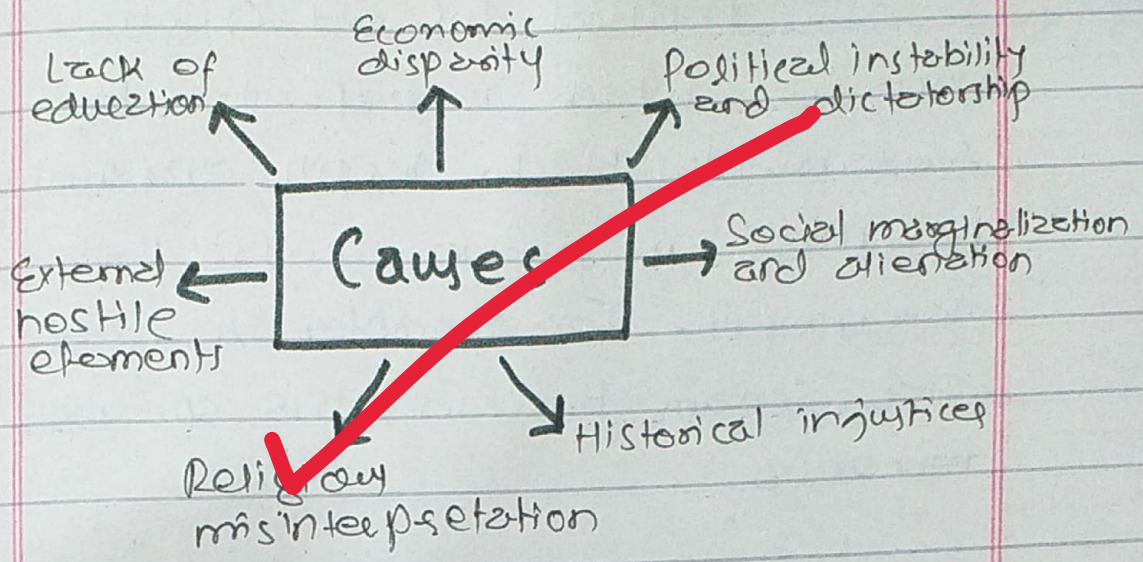1- Introduction: Factors Responsible For Extremism And Sectarianism.

" Fundamentalism had afflicted every major religious tradition including Muslim, Hindus, Jews and Christian"

– A. G Noorani 'Islam and Jihad'

Extremism and sectarianism is a pressing issue affecting the whole world. Multifarious factors are responsible for perpetuating extremism, encompassing economic disparity, dictatorship, lack of education and historical injustices. However, through taking comprehensive strategy of unity, brotherhood, equality and justice, the menace of extremism and sectarianism can be curbed.

2- Causes Of Extremism And Sectarianism:

Lack of education

Economic disparity

Political instability and dictatorship

External hostile elements

Cause

Social marginalization and alienation

Religious misinterpretation

Historical injustices

1) Economic inequality breeds extremism:

Economic disparity leads to poverty which make people vulnerable to become target of extreical groups.

Example: Tribal areas of Pakistan and people of Baluchistan in Pakistan are easy targets of terrorist groups.

" Poverty breeds extremisms, dictatorship breeds extremism and inequality breeds extremism"
— Benazir Bhutto 'Reconciliation: Islam, Democracy and West'

2) Political instability and dictatorship foster extremism and sectarianism:

Political turmoil creates vacuum, which is exploited by fundamentalists to instill extremist narratives in people against their government. For example: In Iraq after Sadam Hussein, ISIS spreads terrorism.

3) Social marginalization and alienation breed resentment among people:

When people feel alienated, they are susceptible to recruit in militant groups. For instance, Boko Haram extremist group thrived in the Northern areas of Nigeria due to social marginalization.

4) Historical injustices exacerbate extremism:

Historical grievances also perpetuates extremism as people have fear of hostile

actors and they retaliate. Its striking example is the cycles of violence in Kashmir, Palestine and Iraq.

"There are many causes of terrorism. But one of the most important causes is the fear of foreign occupation"

— Robert A. Pape 'The Dying to Win'

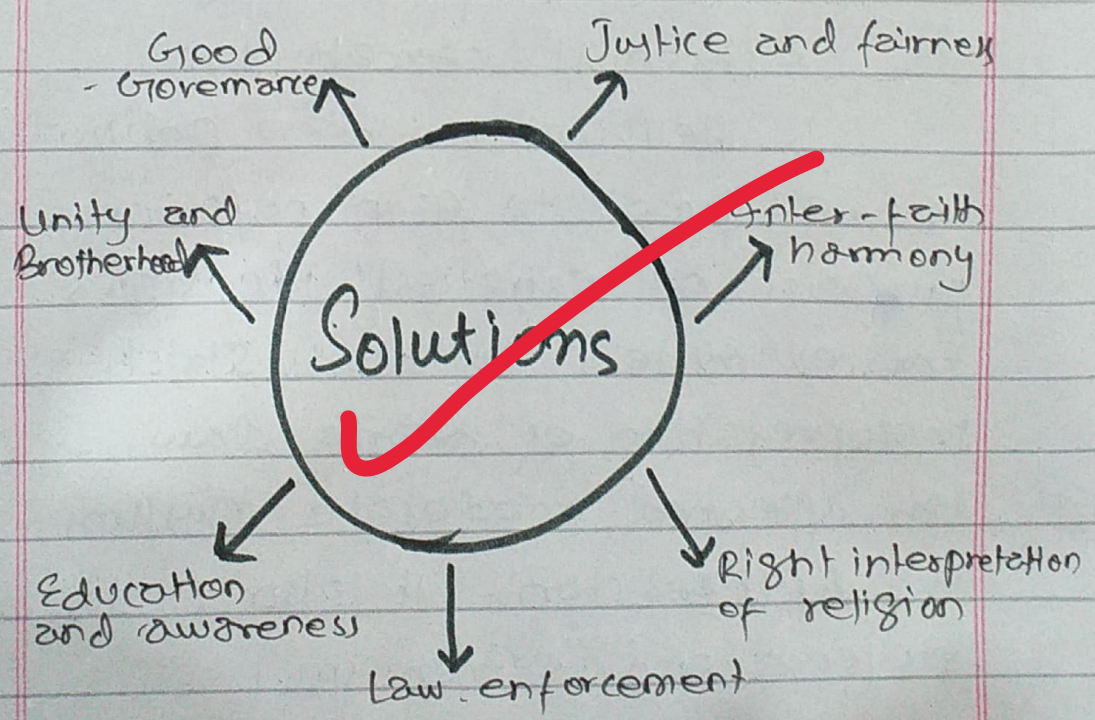5) Lopsided interpretation of religion to perpetuate extremist narratives:

Religion has been politicized several times to gain nefarious purposes of extremist ideologies. For example, Taliban's strict interpretation of Sharia law has affected moderate Muslims in Afghanistan. It also fuels violence and extremism.

6) Lack of education and
   awareness:

   Illiteracy stagnant
critical thinking.. The uneducated
people's minds can easily be
changed by radical groups.
For instance, high illiteracy
rate in Baluchistan has substantially
accelerated militant groups and
terrorist attacks.

3- Solutions Of Extremism And
Sectarianism In the light of
Quran And Sunnah:

Good
- Governance   Justice and fairness

Unity and   Inter-faith
Brotherhood   harmony

Solutions

Education
and awareness

          Law enforcement

                    Right interpretation
                    of religion

3a) Promoting justice, equality and fairness:

Islamic principles of justice emphasize the equal provision of justice to all. It will alleviate the grievances of marginalized people and curb extremism. As this Quranic verse orders justice as:

ولا يجرمنكم شنآن على الا تعدلوا۔ اعدلوا۔

"And let not the hatred of people incite you not to act equitably. Act equitably".

(Surah Maaida)

3b) Fostering inter-faith and inter-cultural harmony:

Inter-faith harmony brings tolerance towards other religion and dissenting opinions. Therefore, it will mitigate extremism and promote unity and solidarity among people.

Quran emphasizes unity among people and mandates to not become divided in this verse as:

واعتصموا بحبل الله جميعًا ولا تفرقوا ۔

" And hold firmly the rope of Allah and do not become divided "

(Al- Imran)

3c) Bolstering unity and brotherhood :

Social solidarity enhance cooperation, peace and mutual trust. So, it can also lead to reducing terrorism, extremism and sectarianism. As Quranic injunction about brotherhood enshrines as:

انما المؤمنون اخوة فأصلحوا بين اخويكم واتقوا الله لعلكم ترحمون ۔

" the believers are but brothers -so make settlement between

your brothers. And fear Allah
that you may receive mercy"
(Surah Hujuraat)

3d) Involving progressive religion
· Scholars for right interpretation
of religion:

Islam promotes tolerance,
moderation, pluralism and
equality. The true spirit of
Islam and its right interpretation
can eradicate extremism and
Sectarianism. As Prophet (PBUH)
said about extremism:

"Beware of extremism in
religion, for it destroyed
those who came before you"
(Sahih Bukhari)

3e) Bolstering efficient governance:
Good governance can
fulfills the needs of people. It
will alleviate their grievances
and resentment against government.

The state of medina and four rightly guided caliphs administration shed light on efficient governance. As Prophet (PBUH) gave Charter of medina to provide equal rights for everyone.

Quran also advocates good governance and criticizes corruption as:

قد افلح من زكٰهَا ۔ وقد خاب من دسٰها

" He who purifies it will indeed be successful and he who corrupts it is sure to fail "

(Surah Shams)

3f) Spreading education and awareness:

Education eradicates extremism as it allows people to think rationally. Therefore, they cannot become part of

extremist groups. Prophet (PBUH) always advocated the attainment of education for every Muslim as:

" Seeking Knowledge is incumbent on every Muslim, man or woman",

(Sahih Muslim)

3g) Implementing law in true letter and spirit:

The enforcement of law builds trust between government and people, countering extremist narratives. As Quran says:

" And when you judge between people, judge with justice"

(Quran)

4- Conclusion:

Multifaceted factors are responsible for rising extremism. However, through pragmatic measures it can be mitigated.

Q#5

1- **Introduction: Quranic Concept of Good Governance:**

Governance is the important pillar of Islamic political system. It administers public policies in a fair and equitable way. The life of Holy Prophet (PBUH) and His governance is a guidance life for the Muslims to lead efficient governance. In Pakistan, good governance can be achieved through implementation of Islamic way of life, involving democracy, consultation, equality, rule of law and power devolution.

2- **The Concept Of Good Governance In Quran:**

2a) **Sovereignty belongs to Allah:**
In Quran it is clearly mentioned that the absolute power

is in Allah's hands. He choses people to govern countries. The Quranic verse clearly illustrates it as:

" The command is for none
but Allah's "

(Al - Ancam)

2b) Man is a viceroy on Earth and a mere trustee:

An individual who governs nation is a trustee to whom the power is delivered by Allah. As the following ayat of Quran demonstrates it as:

"And we have made some of you to excel others in wealth"

(Surah Nahl)

2c) Quran and Sunnah as supreme law for governance:

According to Quran , good governance is governed through

Try to add the Arabic of quranic ayats

principles of Quran and Sunnah as it advocates equality, justice and rule of law.

واطيعوا الله ورسوله ۔

"And obey Allah and His Messenger"
(Surah Anfal)

2d) Advocacy of inclusive governance through consultation:

Good governance represents all people equally. Therefore, representative governance through consensus is the true concept of governance as Quran explains:

"Take counsil with them in the conduct of affairs"
(Surah Shuraa)

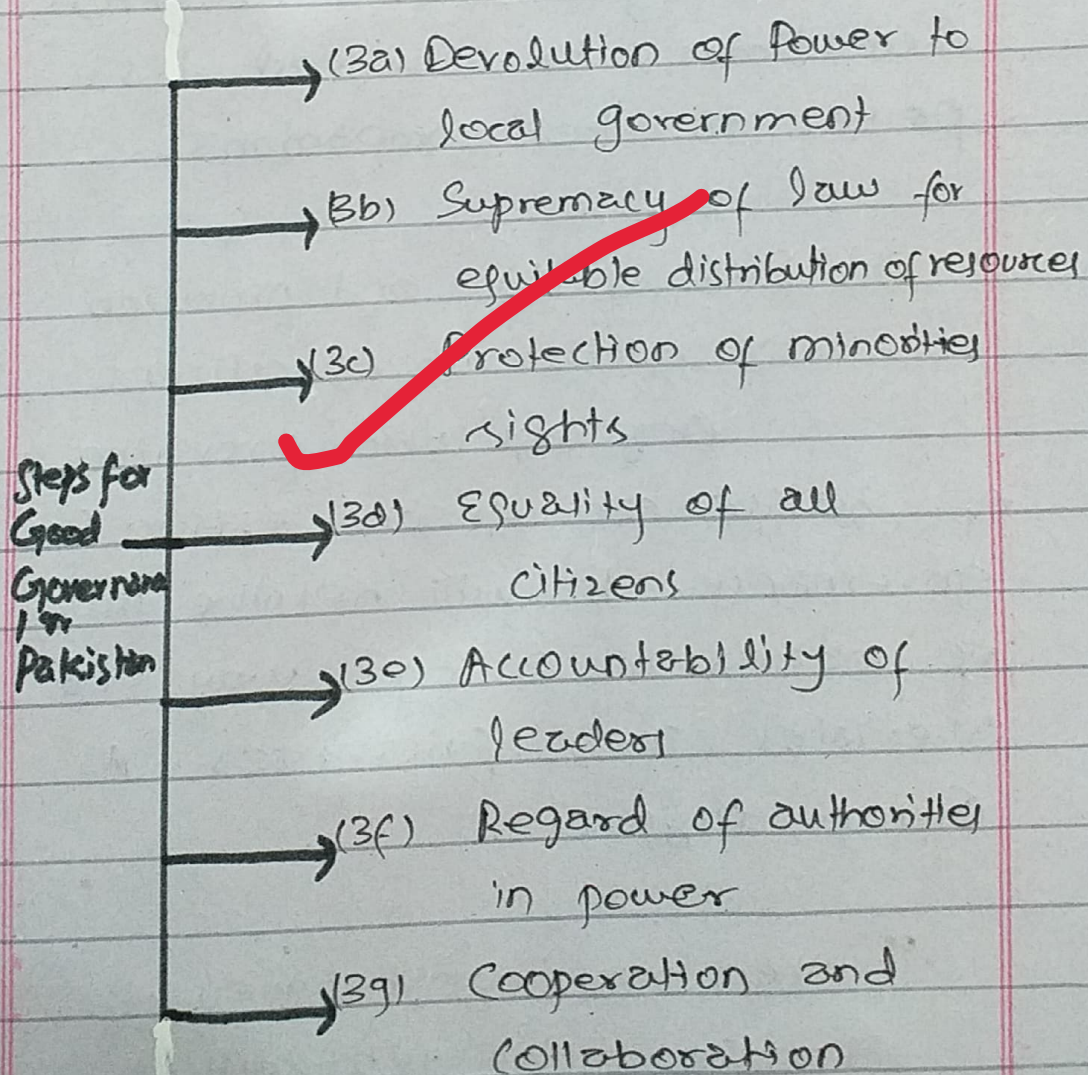2e) Equitable distribution of resources:

The fair distribution of nations resources among people

is the key principle of good governence. As Hazrat Ali (RA) said:

"whoever has a spart of life, he deserves sustainence on Earth"

(Hazrat Ali (R.A))

3- Ways To Establish Good Goremonce In Pakistan In the Light of Quran And Sunnah:

Steps for Good Governance in Pakistan

→ (3a) Devolution of Power to local government

→ (3b) Supremacy of law for equitable distribution of resources

→ (3c) Protection of minorities rights

→ (3d) Equality of all citizens

→ (3e) Accountability of leaders

→ (3f) Regard of authorities in power

→ (3g) Cooperation and collaboration

3a) Delegation of authority to local governance for efficiency:

True federalism is needed in Pakistan for good governance. It will improve provision of fundamental rights to all citizens.

Example of Prophet (PBUH) as a leader: Prophet (PBUH) delegated his authority to Hazrat Ali (RA). Sometimes, He devolved His power to other companions.

3b) Rule of law and provision of justice to all citizens:

Only equitable provision of justice can ensure efficient governance. It will resolve issues of masses in a legal way and alleviates their grievances. As Quran says:

" when you judge between peoples, judge with justice"
(Quran)

3c) Protection of minorities' rights:

The provision of equal rights to minorities is mandetory for good governence. They are also important part of a country.

Example of Charter of Medina:

Prophet (PBUH) drafter Charter of Medina to provide equal rights to jews, Christians, Najrans and muslims.

3d) Equality of all citizens as a pillar to good governence.

The distribution of resources among masses equitably brings prosperity and reduces poverty. The following Quranic ayat clearly illustrates it.

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۔ لِّلسَّائِلِ وَالْمَحْرُومِ ۔

"And in whose wealth there is a right acknowledge for the beggar and the destitute"

(Al- Maarij)

3e) Accountability of those who govern people:

Accountability keeps checks and balances on the misuse of power. Therefore, for good governance, accountability must be ensured.

" Obey me if I am right. Correct me if I am wrong. Obey me as for as I follow the commandments of Allah and His Prophed (PBUH) and turn away from me if I deviate"
— Hazret Abu Bakar (RA)

3f) Respect of authorities to comply the principles of good governance:

People should also regard their leaders as it will help them to follow the rules and regulation of a country, improving good governance. As Quran also orders it as:

اطیعوا اللہ واطیعوا الرسول واولی الامر منکم۔

" Obey Allah and obey His
Messenger and those in
authority among you"

(Surah Nisa)

39) Collaboration and cooperation
in the conduct of affairs
for efficient governance:
Good governance demands
cooperation of everyone in a state.
Therefore, unity and harmony
bolster efficient governance. An
Quranic verse, cooperation is
emphasized

وتعاونوا على البر والتقوى
ولا تعاونوا على الاثم والعدوان۔

" Help one another in goodness
and in piety and do not
help in another in sin and
transgression"

(Surah Maaida)

4- Conclusion:

Quran highlights the characteristics of good governance as consultation, representation, rule of law, justice and equality of all citizens. To establish good governance in Pakistan, all these Islamic principles of Quran and Sunnah need to be implemented in true spirit.

Add more arguments

Q#2

1- Introduction: Judicial System In Islam:

Judiciary is one of the important pillars of political system in Islam. It ensures the equitable provision of justice to all the citizens in a state. There are some rules and regulations to govern judicial system in Islam which is also depicted from the life of Prophet (PBUH)

PART-II

Q.2 Judiciary is a vital organ in Islamic Political System. Write a detailed note on Judicial System in the light of Quran, Sunnah and Fiqh. **(20)**

Q.3 What is the difference between Ijma and Ijtehad? Also discuss its kinds and qualifications of Mujtahid and also discuss its importance in the modern times. **(20)**

Q.4 Discuss the role of women in the formation of an exemplary best family system. **(20)**

Q.5 What is Quranic concept on good governance? How good governance can be established in Pakistan in the light of Quran and Sunnah? **(20)**

Q.6 Discuss the causes of sectarianism and extremism and also suggest solution in the light of Quran and Sunnah. **(20)**

URDU VERSION