

## General Instructions

1. Give numbering to headings
2. Do not write lengthy paragraphs. Write medium sized paragraphs with headings. QUESTION # 03

3. Do not use table for comparison and contrast questions.
4. Draw figures/diagram/flowchart where needed.

## INTRODUCTION

5. Start new question from fresh page.
6. Give around 15 headings for 20 marks question.

7. Every question should have introduction and conclusion paragraphs.

8. Add Quran/Hadees references wherever possible.

9. Narrate incidents from the life of Holy Prophet (SAWW) and Khulafa-e-Rashideen.

10. Add one quotation of famous religious scholar in each question.

11. Change colour scheme for references to give them more visibility.

12. Manage time

13. Wide page borders are discouraged.

- Should be reasonable.

14. Avoid writing wrong references.

15. Give more weightage to expressedly asked part/s of the question.

Hajj is one of five pillars of Islam. Hajj involves the travel of muslims to the House of Allah commonly known as Kaabah, where they practice certain rituals in the memory of prophet Ibrahim (A.S). Hajj is performed in the month of 'Al-Hajj' in which several muslims from all around the world gather in the city of Makkah. They travel to stay at the mount of Arafat, mirah and sacrifice in the name of Almighty Allah. Hajj has several social implications such as maintenance of equality, brotherhood, unity, collaboration of different culture at single place. Furthermore, moral impacts includes, self-rectification of these deeds, upholding ethical values during pilgrimage and self-progression. Spiritual impacts includes strengthening connection with God, empowering faith in Allah and self-realization to teaching of Islam.

## ii. PHILOSOPHY OF HAJ:

### a. Remembrance of Hazrat Ibrahim:

Hazrat Ibrahim (A.S) was a beloved Prophet of Almighty Allah due to which he is recurrently named as "Khalil-ul-Allah" or "friend of Allah". Allah has specified the worship of Haj in the remembrance of Hazrat Ibrahim to pay him tribute.

### b. Tribute to Prophet Ibrahim's Hardships:

Hazrat Ibrahim faced many great challenges in his life like conflict with the king "Nimrod" due to which he was fired, migration to Saudi-Arab, leaving his family all alone in Makkah and sacrificing his son on the will of Allah. All these hardships were regarded as utmost actions in Holy Quran.

### c. Acceptance of Prophet Ibrahim's Prayer:

When Hazrat Ibrahim re-created Holy Kabah in Makkah, the city

was purely devoid of living beings. There, he made dua to inhabitate land of Makkah with various people, fruits and bounties. The Hajj of 2023 was reported as the largest congregation in History of the world.

#### d) Affiliation with Past:

Allah made Hajj as obligation of Muslims to remember their past and historical background every year. The sacrifice of Hazrat Ismael is tributed in the form of obligation <sup>on every muslim</sup> to sacrifice animal during Zil-hajj. This affiliation will create love and peace among muslims and Allah.

#### e) Focus on Eternal World:

The obligation of Pilgrimage or Haj makes muslims to overlook worldly desires and progress for eternal world. Facing tremendous exercise during travel of Pilgrimage will create self-progression for better world of hereafter.

# IMPLICATIONS OF HAJJ:

## SOCIAL IMPACTS

a. Collaboration of Different Societies:

Obligation of Hajj on eligible muslims will bring the congregation of muslims from every aspect of world. Many people from different societies collaborate and cooperation in makkah for their pilgrimage.

b. Equality:

Every muslims coming to Makkah for Hajj from different countries may create conflicts or resentments. But, the equal and just treatment to every muslim creates equality and social peace. His Holy Prophet (S.A.W) during his last sermon said:

"All muslims are equal as fingers of the hand" "Hajjat-ul-Uda" (Hadees)

c. Brotherhood and Unity:

Muslims are prohibited to treat unfairly during pilgrimage and facilitate each other. Indistinction between muslims during prayers in kabah creates brotherhood and unity.

## MORAL IMPACTS:

### a. Self-rectification:

During Pilgrimage, the sacrifice and remembrance of the challenges of Prophet Ibrahim will create thought of self-rectification of oneself. Muslims consider their deeds as mere dust against the huge actions of Prophet Ibrahim (A.S).

### b. Upholding Ethical Values:

Muslims are obliged to uphold moral and ethical values during pilgrimage, thus facilitating their Muslim brothers. Allah has demonstrated that:

"The best muslim among you is <sup>the</sup> one from whom other muslims are protected from his tongue and hands"

### c. Self-Progression:

Muslims work for the self-progression in this world as well as eternal world. Hajj pushes muslims to re-align their deeds by becoming closer to their lord in the home of God.

## SPIRITUAL IMPACTS:

(a) Strengthening Connection with God:

Pilgrimage is an act of becoming closer to Almighty Allah. The round or Tawaf of Kabah (house of God) is an act of spiritual connection which is enhancing during Hajj.

(b) Empowerment of Faith:

Faith in Almighty Allah is further empowered during Hajj, when Muslims consider themselves as chosen and closer to Him. This will foster Muslims' faith in their Lord.

(c) Self-realization of Islamic teachings:

Hajj pushes Muslims to self-realize the basic principles and teaching of Islam far from the worldly desires. This will create a sense of accountability in the Muslims.

## IMPLICATIONS OF HAJJ

### Social Impacts

- Human Collaboration
- Equality
- Brotherhood
- Unity

### Moral Impacts

- Self-rectification
- Upholding Ethics
- Self-progression

### Spiritual Impacts

- Connection with Allah.
- Empowering faith
- Self-realization of one's deeds.

## CONCLUSION:

Thus, it can be concluded that the basic philosophy of Hajj is paying tribute to the hardships, challenges and sacrifices faced by Prophet Ibrahim, and establishing a buttress for inhabiting Makkah to uphold Prophet's Dua. Furthermore, many social, moral and spiritual impacts have been considered of Hajj such as human collaboration, equality, unity, brotherhood, connection with Allah, upholding ethics during Hajj and self-rectification.

## QUESTION # 04

### ANSWER:

#### i. INTRODUCTION:

Holy Prophet (S.A.W) through out his life emphasized on human rights and equality. The last sermon of Holy Prophet (S.A.W) life demonstrates the major importance of this domain in basic principles of Islam. Holy Prophet enlisted many human rights such as right of life, property, respect, unity, inheritance and justice. These human rights can enhance the establishment of just society and equal community without any biases and prejudices against any clan, culture or creed. Furthermore, he also emphasized rights of non-muslims, minorities, servants and humans so that every individual should live their lives in peace and just society.



## ii. VARIOUS HUMAN RIGHTS MENTIONED IN LAST SERMON:

### a. Right to Live:

Holy Prophets emphasized the right of life to ~~the~~ every human being on Earth and said:

"You will go back to be resurrected on the last day and you will be accountable for your deeds. So do not turn in people who asphyxiate and kill one another"

### b. Right of Property:

Holy Prophet orders his followers to protect each other's property with utmost respect and dignity and do not demolish or harm it. This call can be illustrated by:

"Your Blood and your property is as much important as this day and this month."

### c. Right of Women:

In relation to rights of women, holy prophets raised the realization of accountability related to the rights of women. Men were ordered to protect their rights.

d) Unity and Brotherhood:

Holy Prophet established a basic fundamental of unity among his followers by considering them as brothers in his last sermon.

He said, "All muslims are brother to one another"

e) Right of Inheritance:

In last sermon, Holy Prophet (S.A.W) promised the right of every muslim to inheritance which he will acquire after the death of his parents as a financial and moral support.

f) Equality:

Holy Prophet (S.A.W) categorized every human being as servants of Allah. He emphasised equality among human beings without any distinction of caste, colour or creed.

He said:

"No Arab is superior to Non-Arab, nor any non-Arab is superior to Arab."

(a) Rights of Servants.

Holy Prophet (S.A.W) emphasized that Muslims should consider their servants as equal human beings, and behave with respect.

He said:

"And as of Servant! give them food same as you eat yourselves, cloth them as you cloth yourselves and if they make any fault which is unacceptable to you, then part from them, as for they are servants of God and are not to be harshly treated."

(b) Abolition of Usury.

Holy Prophet (S.A.W) in his last sermon announce an end to Riba / Usury and said:

"Usury is forbidden and I make a beginning by remitting all the amount of interest which Abbas (bn-e-Mitalib) receive verily! It is remitted entirely."

## PHILOSOPHY OF HUMAN RIGHTS

The various human rights mentioned by Holy Prophet (S.A.W) ~~shows~~ in last sermon shows deep philosophy of equality, justice and prevention from conflicts, disputes and resentments between humans. ~~and~~ thus fostering strong communication on equal proportions.

### a. Equality:

The main philosophical agenda of human rights in last sermon of Holy Prophet (S.A.W) is based on human equality, which is demonstrated throughout his life. He even treated his servant Zaid-bin-Haris with immense love that he denied to go back to with his parents.

### b. Communications:

Philosophy of human rights is to have strong communications from every class and distinctions. The collaboration between human on equal front will foster Islamic society and community as a whole.

# IMPORTANCE OF HUMAN RIGHTS

## a. Maintenance of Peace:

With prevalence of equal human rights, community can live in peace and harmony. Major conflicts between groups can be prevented giving equal importance to every individual. This peace can be illustrated in the establishment of the city of Medina, where different groups of Jews and Christians lived with Muslims with peace.

## b. Just Society:

Human rights engenders just society, with protection of each others basic rights. Every individual will be punished according to his bad deeds giving right to the survivors. Maintaining equal human right is a prerequisite for Justice. It can further be illustrated by the saying of Holy Prophet (S.A.W), who said:

"If Fatima commit theft, I will cut his hands".

## HUMAN RIGHTS IN LAST SERMON

- Right to live
- Right of Property
- Right of Servants
- Right of Womens
- Right of Inheritance
- Unity and Brotherhood
- Equality.
- Abolition of Usury / Riba.

### CONCLUSION:

Thus, it can be concluded that every human must be given equal rights and respect on equal fronts, so that misunderstanding and prejudices against each other be cleared. This is essential pre-requisite of just and moral society. As it is said:  
"Every human is equal in the eyes of Allah except one who is utmost in faith."  
(Al-Quran)

# QUESTION # 08

## ANSWER

### 1. INTRODUCTION:

Economic system of Islam is a excellent mix-up of modern economic systems of Capitalism and Communism of the world. It maintain balance between both system and create a fundamental ideology for muslims to lay its foundations on the ordinances of Almighty Allah mentioned in Quran. It is controlled and internally managed economic system. Islam considered every income as a gift from their lord and must be utilized according his commands. Economic system of Islam controll economy by phasing interest, illegal, while ordering Zakah to internally manage the system within muslims. Thus, it is a perfect example to sustain dwindling economy at international level and further make progress in this regard.

# GOVERNING PRINCIPLES

## a. Prevention of Hoarding

Economic system prevent hoarding of money to certain group of people, and ensures circulation of wealth within society.

## b. Maintenance of Balance:

Economic System of Islam ensures muslims to maintain their balance between income and expenditure. Holy Prophet (S.A.W) said:

"Moderation between Income and Expenditure is half pleasure to economic life"

Holy Prophet (S.A.W) at another occasion said: quote the verses of Quran to give importance of Balance.

"And those, who when they spend are neither extravagant nor miserly, and there is just mean between the two"  
(Al-Quran)



### c. Circulation of Wealth :

Economic system provides roots to circulate wealth among the poor by ensuring "Zakat" as cardinal principle. "Zakat" is made obligatory on eligible muslims ~~and~~ to help the financial condition of the poor. This provides circulation of wealth and prevents hoarding of money.

## SALIENT FEATURES OF ISLAMIC ECONOMIC SYSTEM

### i. SPIRITUAL LEVEL:

↳ Everything is of Allah.

Followers of Islam believe that everything which exists on the earth and in universe belong to Almighty God and thus they have no authority over anyone.

وَاللَّهُ يَسْمَعُ الْغَيْبَاتِ وَهُوَ شَهِيدٌ عَلَىٰ كُلِّ شَيْءٍ عَاطِلٌ  
وَلَا يُؤْتِي السُّلْطَانَ حِكْمًا يَشَاءُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

"And for Allah prostrates everything of heavens and everything on earth of creatures and they do not stray"

b, Nothing is owned by Humans:

Muslims believe that whatever they own in this life is purely bounty and gift from their lords, for which Allah himself said in Quran:

وَابْتَغُوا  
 " فَارْتَفِقُوا فِي الْأَرْضِ وَالْيَتْمَانِ فِيهَا إِنَّ اللَّهَ

" Then scatter in earth and search from the bounties of Allah "

c, Whatever exceeds the needs belong to poor.

Economic system of Islam is established in such a way that circulation of wealth is possible. Thus muslims are obliged to give "Zakat" or "alm". Allah orders muslims to give charity to poor and "Zakat" to eligibles in order to make their remaining money pure and clean.

" خذْ مِنْ أَمْوَالِهِمْ ذِكْرًا وَيُزَكِّهِمْ بِهِ "

" Take alms from their wealth and make them pure and clean "

## ii, LEGAL LEVEL

### CONTROLLED ECONOMY:

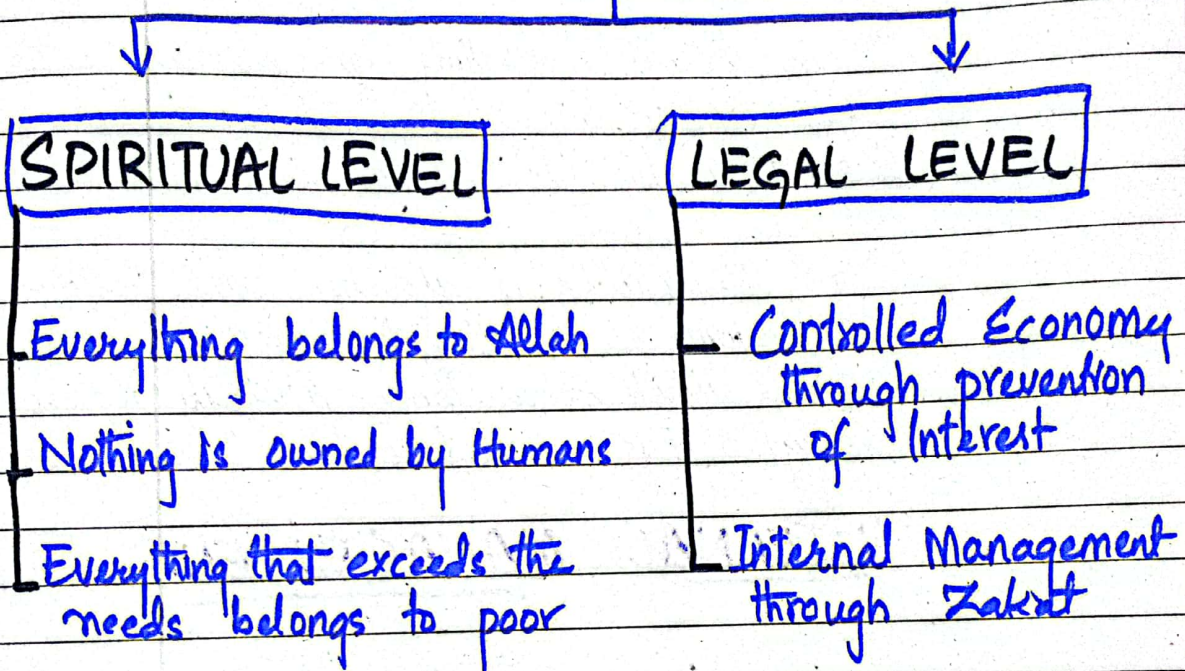
Economic System of Islam establish controlling mechanisms with the help of Interest prevention. Holy Prophet in his last sermon said:

"And Usury/Riba is abolished and I make to begining of remitting the amount of interests which Abbas Ibn-e-Mutalib receive vebely! It is remitted entirely"

### INTERNAL MANAGEMENT.

Economic System of Islam is internally managed with the help of "Zakat". Zakat is obligation to eligible muslim possessing 7.5 tolas of gold or equal amount of wealth. Zakat is given to the poor, Zakat collectors, debtors, travellers, one who fights for Allah, and one who is inclined to Islam. Thus, this step to ensure circulation of wealth manages the economic system of Islam.

# SALIENT FEATURES OF ISLAMIC ECONOMIC SYSTEM



## CONCLUSION:

In a nutshell, Economic system of Islam is governed by preventing hoarding of money, maintaining balance between income and expenditure, and circulation of wealth. Moreover, Zakat and prevention of Interest fosters economic growth of marginalised groups of community.

## QUESTION # 02

### ANSWER

#### 1. INTRODUCTION:

Islam is considered as a perfect religion (Deen) for every human. Deen is categorically different from religions or Mazhabs in various ways. Deen contains every aspect of human life such as social system, economic system, political system along with fundamental believes and rituals. Deen plays an important role in human's life by fostering the quality of every action that one does in this life. It provides an opportunity for individuals to get blessing from every little actions one does in this temporary world. Deen maintains justice, equality, human rights and faith in Almighty Allah.

## IMPORTANCE OF DEEN IN HUMAN'S LIFE

a. Faith or Taqwa in Allah.

Deen ensures strong belief in sovereignty in only God (Allah). The followers of Deen-e-Islam believe that He is the only lord, who is omnipotent and beneficent. Almighty Allah says in Quran:

قُلْ اِلٰهٌ وَّاحِدٌ  
"Say, he - Allah is one"

b. Self-Accountability:

Muslims believe that they will be held accountable for every action or deeds which were done in this world. Thus, it pushes them to self-account their bad deeds and do good acts.

c. Moral and Ethical Values.

Deen ensures that human must act within prescribed moral and ethical values given by Almighty Allah. Supporting each other and tolerating each other is basic fundamental component of Deen.

#### d. Justice and Equality:

Deen-e-Islam is given to humans to maintain peace and just society. The meaning of Islam is "peace" (Salm). Maintaining human rights and equality among them will help communities and societies to live in harmony.

#### e. Tolerance to other disbelievers:

Almighty Allah prevents Muslims to call out bad names to the gods of other religions. He orders to maintain sanctity of their worship houses and basic human rights. Muslims are commanded to tolerate their difference of opinions as they will be held accountable for their actions only Allah says in Quran:

لا إكراه في الدين

"There is no compulsion in Deen"

#### f. Unity and Brotherhood:

Deen provides opportunity to humans to live unitely. Muslims are bound to follow one religion and live with brotherhood and tranquility.

## DISTINCTION OF DEEN FROM OTHER RELIGIONS:

### a. Complete Code of Life:

Deen is considered complete code of life having all instructions of every single details. It helps humans to live according to basic Islamic fundamentals in the domain of politics, economy, familial and social structures.

### b. Balance with Spiritual and Material World:

Deen depicts perfect example to live in this world and maintain balance to the spiritual needs and worldly desires. Muslims are prevented to have ascetic life as Holy Prophet said:

"Your Nafs has also right upon you"

### c. Preservance:

The miracle of preservance of Holy Book (Quran) in its true shape and quality is still fascinating for the world. No any other religion offers the



transparent holy Book for its followers without any interventions.

d. Space for evolution:

Islam is different from other religions in such a way that it has space for evolution according to the needs of world through "Ijma" and "Ijtihad".

Although basic fundamental principles remains the same, only practical believes could be intervened according to the needs.

e. legislature:

Islam is the only religion which has ensures the legal and illegal actions by distincting "Haram" and "Halal" acts. Furthermore, several punishments to each illegal deeds are given by Allah in Holy Quran for obscenity, adulteration, theft, injustice e.t.c.

f. Social System:

Islam is different from other religions in such a way that it considers community as a part of the religion. Islam does not restricts muslims

to follow religion individually. ~~or~~ Thus, it considers religion as a part of society not just individual's aspect. To ensure this dimension, Islam orders for equality, justice and rights of every human being.

### (g) Economic System:

Deen-e-Islam has its own economic system, which prevents usury or interest and hoarding of money, thus ensuring circulation of wealth. It promotes charity and Zakat to the poor and needy to support their financial needs.

### (h) Political System:

Islam gives basic rules for political system, which can be moulded according to the modern needs. Islam opens the door for political system from the kingship to democratic means as seen in the era of "Khulfa-e-Rashideen". However, many institutions such as legislature, parliament and judiciary are not prohibited in Islam if they are not repugnant to basic fundamentals of Islam.

# DEEN

## IMPORTANCE

- Faith or Taqwa
- Self Accountability
- Moral and Ethical Values
- Justice and Equality
- Tolerance to other religions
- Unity and brotherhood

## DISTINCT FROM OTHER RELIGIONS

- Complete code of life
- Balance in life
- Preservation
- Space for evolution
- legislature
- Social System
- Political System
- Economic System
- Family System.

## CONCLUSION:

Thus, It can be concluded that the Deen is different from other religions in various domains of life such as social, economic and political systems. Moreover, it is very important in human's life as it fosters faith, self-accountability, justice, equality and unity within society.