

Instructions

1. Give numbering to headings

2. Do not write lengthy paragraphs. Write medium sized paragraphs with headings.

3. Do not use table for comparison and contrast questions.

4. Draw figures/diagram/flowchart where needed.

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.

16. Avoid writing wrong Quran/Hadith references. It puts extremely negative impression.

PART-II

ANSWER-5

"GOOD GOVERNANCE"

Governance is defined as

"The process of formulating a policy, implementing it and art of running a state."

Good Governance refers to the kind of governance strategies that focus on public welfare and serve the national interests simultaneously.

Islamic Governance:

Dr. Muhammad Abdullah al-Buraey defines the following essential features of an Islamic governance model:

1- Consensus

2- Transparency

3- Justice

4- Accountability

5- Freedom

6- Equality

7- Rule of law

Islamic governance models in history are based on these principles. The Prophet SAW abided them while establishment of an Islamic system in Madina and his companions followed his footsteps.

Consensual Decision-Making:

The Prophet SAW during all battles took advice from his companions. The wise ones were followed. For instance, Hazrat Suleman Farsi RA gave the idea of Digging the trench. The pious Caliphate also took lead and decided on consensus. Hazrat Umar RA advised to translate the Quran and the matter was discussed. They formed a committee for this purpose. Islam instructs to stay united in all affairs.

JUSTICE:

Justice is the core virtue of governance in Islam. It has been mentioned in the Quran:

« There are seven people who shall have the shade

of Allah's throne when there
would be no shade except
his throne: a just ruler.

(Al-Quran)

Justice is given pertinent value in Islam. It is advised to decide matters based on fairness and measure truthfully. Prophet Shoaib (RA) nation was destroyed due to embezzlement in measuring.

EQUALITY:

Islam promotes equality in all matters. All believers are equal in the sight of Allah.

"Allah does not waste the work of a believer; ^{not} a man's work nor a woman's work. You are one of another."

(Al-Quran)

There is no gender inequality in Islam as validated from the verse above.

Islam also does not segregation on racial or tribal basis: The Prophet SAW said during his Hajj Sermon:

"An Arab has no superiority over

a non-Arab, nor does a non-Arab have any superiority over an Arab. The black have no superiority over white nor does white have any superiority over black, except for piety." (Al-Hadith)

RULE OF LAW:

Islamic System of Governance lays much focus on establishment of rule of law. It is a renowned Hadith:

"Those tribes before you were destroyed because when some one rich in them committed a crime, they forgave him, but when a poor committed a crime, they imposed on him the prescribed punishment. By the oath of Allah, if Fatima, the daughter of Muhammad were to steal, I would have her hand cut-off."

(Al-Hadith)

This much emphasis is given to rule of law in governance.

Era of Pious Caliphate:

After the demise of Prophet SAW, the era of pious caliphate setup an exemplary system of governance.

The following are notable features:

Consensus:

For the appointment of Hazrat Abu Bakr (RA) as first Caliph, an Ijma or consensus was done.

Institution of Council ~ Masjid:

In order to discuss matters concerning affairs of the state, they formed Masjid as an institution of council, where they could sit to discuss on important issues.

Departments:

For the governance to function seamlessly, they established certain departments like the Bait-ul-Maal, Bait-al Khawarij, Andath (police) etc. Treasury, Military.

Officials of the Departments:

Posts were created to head the Departments like Qazi, Asabul Andath, Asabul Khawarij and Federal.

ambudsman.

Provinces:

With the spread of Islam outside Arabia, the kingdom was divided into 21 Provinces during Hazrat's Umar's time. These included Kufa, Madina, Damascus, North Africa, Egypt etc.

Bait-ul-Maal:

Treasury or Bait-ul-Maal was setup to collect Zakat, Funds, Saduqat, Ushr, Jizya.

Institution of Shurta:

An institution of shurta was appointed to monitor security. Hazrat Umar RA appointed himself shurta in Madinah and Hazrat Ali RA in Kufa.

Foreign Policy:

Islamic Governance System of Hazrat Umar RA formulated a well-defined foreign policy that elaborated what type of ties will be maintained with what countries.

CONCLUSION:

Islamic Governance operating on certain well-defined principles

is indeed a reflection of globally accepted Democracy today. Even 1400 years ago, Muslim rulers were so ahead of their times to follow such a system of governing masses.

ANSWER: 6

STATUS OF WOMEN IN ISLAM

Introduction:

Islam is a religion of peace and equality. It lays certain well-defined virtues for both men and women. There is no gender discrimination in Islam.

In fact, it had given rights to women 1400 years ago; it had women rulers and women in battles, that western women demand today.

Equality:

Islam does not differentiate between a man and a woman. Both are equal believers in the eyes of Allah.

"Allah does not waste the

work of any believer; not
a man's work or a woman's
work. They are one of
another. "

(Al-Quran)

This verse explains lack of
gender inequality in Islam.

Status of Mother:

Islam is adamant to grant the
highest ranks to mother. It has
been mentioned that Paradise lies
beneath mothers' feet. They are
given extremely high status.

It is narrated that a person
came to the Holy Prophet SAW and asked
who is rightful of my best treatment.
The Prophet SAW replied "Your Mother"
He asked then who is next, to which
Prophet replied, "Your Mother" He
asked again only to get the answer,
"Your Mother". Upon asking for the
fourth time, the prophet SAW said:
"Your Father"

Islam gives an extremely high
rank of dignity to mothers.

Status of Wives:

The Arabs used to live in ignorance. They treated women badly. When the father died, the son inherited his wives. Islam emerged to alleviate the rank of women and provide them respect:

"The best among you is one who is best for his wife, and I am the best among you to my wives."

(Al-Hadith)

Status of Daughters:

The Pagan Arabs were humiliated on the birth of a daughter. They used to bury her alive. Islam provides daughters as "Rahma" or mercy for the believers.

"Whoever has three daughters, and is patient with them, and provides them to eat and drink, and clothes them with his wealth; they shall be a shield for him on the day of resurrection."

(Al-Quran)

Status of Women in General:

Islam not only grants respect to women who are related to you, but also women in general.

Men are instructed to respect women, lower their gaze in their presence.

" O People! Fear Allah concerning women. "

(Al-Quran)

Rights of Women:

Islam has bestowed women with elaborate rights. It does not confine women to the house but provides a complete code to them to lead their lives.

Right to Education:

Islam allows women to learn and preach.

" Seeking knowledge is mandatory on all (men and women) Muslims. "

(Al-Quran).

Hazrat Aisha RA was among the very first Muslim women who could

read and write. She used to teach other women.

Right to Consent in Marriage:

Islam equips women with the right to have approval in her marriage. If a woman is to remarry, she is consulted, and in case of first marriage consent is required. People inquired how consent is indicated.

The Prophet replied,

"Her Silence is Her Consent"

(Al-Hadith)

Right to Remarry:

In old times, when husbands died, women or widows would die with them. Islam allows women to remarry. Hazrat Umar RA allowed even those women to remarry whose husbands had been missing for more than 4 years. He performed Ijtihad on this.

Right to do Business:

Islam allows women to do their own business. Hazrat Khadija (RA) was a business woman when the Prophet SAW married

her.

Right to Inheritance:

Surah an-Nisa allows women to inherit properties of their fathers and even husband. Islam favors women in all domains of life.

Right to Khula (Divorce):

Islam allows woman to ask for khula from her husband in case of separation in marriage. This is the strength of liberal values in Islam.

Right to Be Taken care of:

In case of divorce, woman are given the right to seek money from the husband for taking care of the children (kafalah) and even for breast-feeding them.

"If she suckle the child for you then pay her the fees for it. Sit together and decide (with fairness) the fees."

(Al-Quran)

Islam does not leave woman unlooked after in any domain

of life.

CONCLUSION:

Islam is a religion that focuses on the rights of woman like no other faith. It protects its women, refrain them to be killed in battles.

The Geneva Conventions of today that provide special & status to woman and children are indeed norms and values of this Religion.

ANSWER: 8

(a)

PEACE IN ISLAM

Word Salam:

The word Islam is derived from the root word "Salam" which literally translates to peace.

Islam is a religion of peace, it liberates human beings and allows them unlimited freedom. It does not

tolerate use of force except for Jihad - only when it is necessary.

A religion that does not even allow the killing of a bird is

indeed an advocate of peace.

"If a person kills another person, except for murder or corruption in this world; it is as if he has killed the whole of humanity. If a person saves one person, it is as he had saved the entire humanity."

(Al-Quran)

Peace in Madinah:

The life of the Holy Prophet SAW is filled with instances of peace.

The establishment of a Muslim community in Madinah is also a huge success.

Madinah during Migration:

Madinah was characterised by the warring tribes Aus, Khazraj,

Banu Quraiza and Banu Umayya during time period of migration. The

Holy Prophet SAW brokered peace between them and declared the Ansar and Muhajireen as brothers.

"Indeed Muslims are

Brothers to each other."

(Al-Hadith)

Treaties of Hudaibiyah and Charter of Madina:

The Treaty of Hudaibiyah was focused on ending war, bloodshed and taking innocent people captives. It preferred peace over a religious obligation of 'Umrah Pilgrimage'.

The Charter of Madina was also signed on peaceful intentions. The Jews were also allowed to peacefully co-exist with the Muslims.

Peaceful conquest of Makkah:

All his life, the Prophet SAW ﷺ bore hardships and tolerated atrocities but never did he respond with violence. Let alone raising ~~vet~~ hands, Islam forbids raising voice to each other.

The People of Taif stoned the Prophet SAW until his feet were pooled in blood but he did not respond. All his life, he asked

for Khair and mercy/ forgiveness
for his Ummah.

"Indeed we have sent you
as nothing but mercy for
all mankind."

(Al-Quran)

Peace in Battlefield:

Even in battlefield, Islam instructs
believers not to harm women and
children (civilians, non-combatants)
and not to quarrel amongst
themselves. The wounded are not
to be attacked and an undeclared battle
or attack before dawn is prohibited
in Islam.

CONCLUSION:

The moral values preached by
Islam are all based on the idea
of peace. Equality, social justice,
rule of law, accountability all
lead to smooth functioning
of society and lack of
intra-communal differences that
are a threat to peace.

(b)

SELF-PURIFICATION IN ISLAM

Self-Purification or "Tazkiya Tun Nafs" is one of the characteristics of an Islamic civilization.

"It refers to the cleansing of one's soul against all evil thoughts and evil deeds."

The ideology behind this concept is that no person can fulfill the actual purpose of their creation unless the soul is pure.

"Indeed we have created the Jinns and Humans to worship us."

(Al-Quran)

Types of Nafs:

Tazkiyah tun Nafs can be better understood by learning about the three types of Nafs:

1- Nafs-e-Ammarah: The sinful soul

It is the soul that does evil and is attracted towards wrong.

"The soul commands evil."

(Al-Quran)

2- Nafs-e-Lawammah: The regretful soul
It is the soul that performs evil only to repent later. It is guilty after doing evil.

3- Nafs-e-Mulmainah: The peaceful soul
This is the desired state of soul.

Characteristics of Tazkiyahun Nafs:
Self-Purification has certain characteristics:

i) Inner Peace:

If a person purifies their soul and cleanses it of any bad thoughts, they attain peace and tranquility.

"O People! There is a piece of flesh in the body, if you keep it good it will give you peace, but if you spoil it, it will harm you. It is the Heart."

(Al-Quran).

ii) Richness is the soul's purity:

A person bestowed with all the wealth of the world can still remain unsatisfied. This is

because only a clean soul can cater well-being. The Prophet SAW defined it as the greatest richness.

"Richness is not the abundance of (worldly) goods. It is the purification of soul."

(Al-Hadith)

iii) Allah's Closeness is Achieved:

It is only through Tazkiyahun Nafs that a person can become closer to Allah.

People inquired the Prophet SAW that who is most nearer person to Allah. He replied, "one who has a pious heart and sincerity of speech." The people said we know sincerity of speech but what is a pious heart? The Prophet SAW replied:

"A heart that does not contain evil or a grudge or envy in it."

(Al-Hadith)

In this manner, self-purification can grant Allah's closeness.

Benefits of Self-Purification:

- Helps in the creation of true Muslims who are near to Allah.
- Allows the creation of a just and well-moralised society.
- Allows humans to achieve their actual purpose of creation.
- Helps in achieving Ehsan

It is explained as:

“Ehsan is to worship Allah as if you see him, and if you don't reach this state of devotion, know that he sees you.”

(Al-Quran)

- Self-purification can end the occurrence of crimes in a society.
- It can overall impact the social and moral standing of a society positively.

ANSWER: 2

TAUHEED

Introduction:

Tauheed is the basic belief in Islam that advocates the unity of God. Allah is one, he is the **ab'ad** (to whom we worship) and **Rabb** who sustains the entire world. He provides for all organisms and manages life on earth. There is nobody worthy of worship other than him.

Types of Tauheed:

The concept of unity of Allah is divided into three types:

1) Oneness in Person:

There is no other God than Allah. This concept is best explained in Surah Akhlas:

"Say! There is no deity but Allah. Nor is he is a son neither he has an offspring. The entire world belongs to him."

(Al-Quran)

2) Oneness in Attributes:

Allah Almighty has certain attributes associated to his personality. The

99 Names of Allah are indeed his attributes like al-Haseeb (the reckoner), al-Ghafaar, ar-Raheem.

“God, there is one God and his are the most beautiful names.”

(Al-Quran)

3) Oneness in Actions:

Allah is the sole creator and sustainer of the earth. There is no assistant to help him. He is the only Rabb of the heaven, the earth and all creatures that exist on land and skies.

“To Him belongs the heaven and the earth and what lies between them.”

(Al-Quran)

Individual Impacts of Tauheed:

- Dignity and Self-Respect:

Tauheed provides us with dignity and self-respect. A person does not have to beg in front of everyone but he knows that he can withstand any storm through support of a single God.

- Avoid Confusion:

There is no need to please multiple creators or follow different paths to divine guidance. Tauheed provides one single ultimate roadmap to success in hereafter and saves confusion of believer.

- Self-Accountability:

Knowing that you worship Allah and he provides for you puts a huge responsibility on the believer. He becomes conscious of any wrong things because he has to be accountable for it in front of Allah:

"Whoever does an atoms weight of good will see it, and whoever does an atoms weight of evil

will see it.

(Al-Quran).

Social Impacts of Tauheed:

- Tauheed provides a collective ground to the community i.e. worship of Allah.
- In this way people become united and disputes are mutually settled.
- This results in a tolerant and just society where all are aware that they worship the same God and he distributes equally among them.
- No matter how much hardships are endured by a person, he does not look to people but puts all his trust in Allah's plans ~ Tawakkul.

Incomplete answer.