

Instructions

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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.

Tauheed is the acceptance of Allah as the one and only God. Maududi: Has compartmentalized 3 different aspects that Tauheed entails.

Q2

Introduction

Tauheed is one of the main pillars of Islam, forming the base of all other concepts of Islam. The belief in

Allah as the one true God and the only worthy of worship. Through acceptance of tauheed one takes upon himself

to obey the further teaching of Allah and through His appointed last Messenger Prophet Muhammad (SAWW).

Q1 & Q3

There is not God but Allah

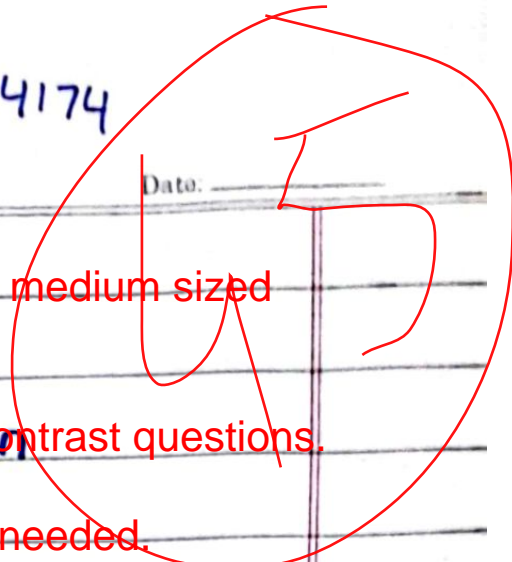
What is Tauheed

Tauheed is the acceptance of Allah as the one and only God.

Maududi: Has compartmentalized 3

different aspects that Tauheed entails.

Date: _____



1) Tauheed Al Rububiyyah

Unity of Lordship in that Tauheed is an affirmation of only one worthy of being called the Lord of the Universe. It is thus an affirmation of Monotheism.

2) Tauheed al Sifaat

Unity of attributes in that only Allah possesses the utmost Power over all his Subject and possesses attributes of the Divine

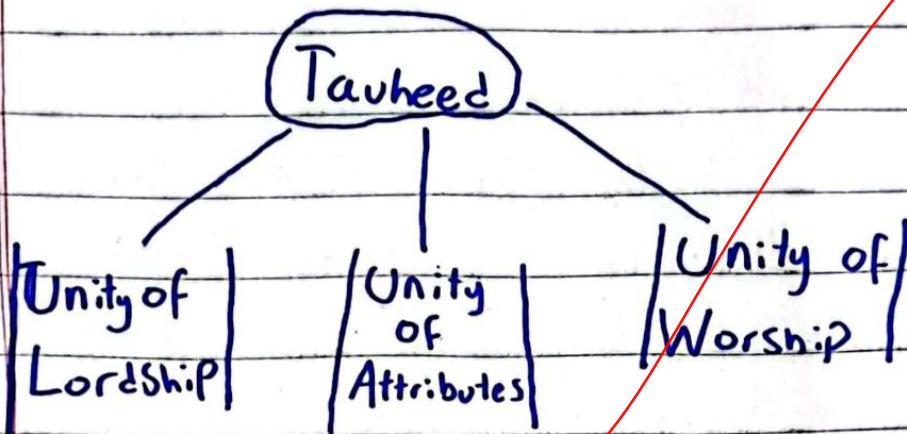
سواء الله

Allah the Eternal Refugee

3) Tauheed al Uluhiyyah

Unity of worship is to accept only Allah as worthy of worship. It is in essence a rejection of all false gods, idols and dogma and only obedience to Allah and His Commands.

And we have sent to every community a messenger saying 'Worship Allah and avoid false gods' - Al Quran



قُلْ اِلٰهُنَا وَاحِدٌ

Say He is the One, the only One

Therefore Tauheed is the Acceptance of One

Only One God Allah, Only one with the attributes of the Supreme, and Only One worthy of worship.

Individual Impacts of Tauheed

1) Internal Peace and Contentment

Through true reflection Tauheed provides the truly God fearing with eternal peace through the dependency on none but Allah. Acceptance of Tauheed opens the doors to Ehsan and Tazqiya al Nafs or the purification of ones Soul.

2) Clarity of Thought; Leaves No Confusion

By accepting only One God, Allah one is taken out of Confusions or unislamic doctrine, to be guided on the Islamic Straight Path.

3) Success in this Life and Next

قَدْ أَفْلَحَ الْمُؤْمِنُونَ - Al Muminayn

Successful are the Believers

Through acceptance of the only one true God, Allah, one enters into the fold of Islam. Through this one is able to gain Success and the ultimate goal of Salvation.

4) Supreme Guidance Through Allah

ذَلِكَ الْكِتَابُ - Al Baqarah

رَيْبٌ فِيهِ

This is the Book there is No doubt

Though acceptance of Allah almighty one is provided with the Word of Allah around which a optimal life can be constructed.

Impacts of Tauheed Collective Life

1) The Basis of the Islamic Social Contract

Only through acceptance of Allah and belief in His Commands can Muslims create a social contract intended to govern relations

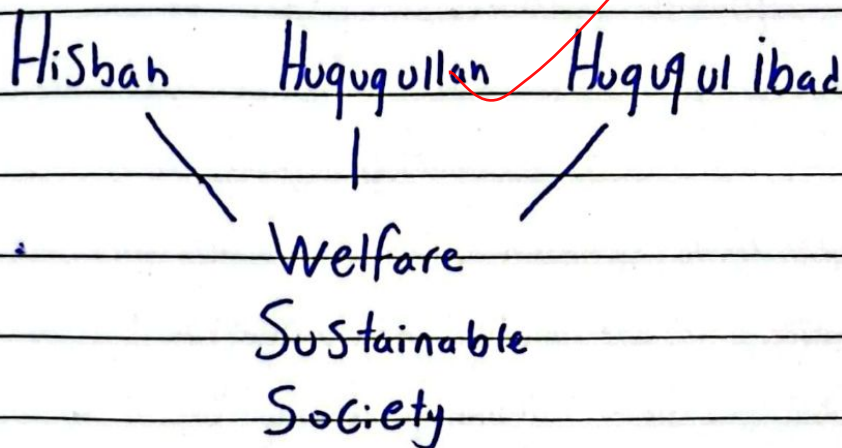
2) Offers Collective Purpose

To accept Tauheed is to be cognizant of the actual purpose of Mankind in obeying Allah and implementing His Commands in collective society

I did not create the Jinn and Man except to worship me

3) Society built on Welfare through Recognition of Real Reward

The aim of Man is to achieve Paradise. Through the acceptance of Tauheed and therefore implementation of Allah's Commands one creates a Society bound by His Will in a Political, economic, social, and judicial sense



4) Peace Within Society and World

Through acceptance of Tauheed and implementation and protection of the Rights of Allah one can achieve peace in this world, creating Dar us Salam to the extent Capable in this world.

5) Recognition of Allah and the Trust of Allah (Amanah)

Truly we did offer Al Amanah to the heavens and earth and to the mountains but they declined to bear it and were afraid of it, but man bore it, Verily he was ignorant and unjust to himself - Al Ahzab

Aya 72

Only through Tauheed can one hope to realize the immense Trust Allah Almighty has placed for humans to respect and follow it

Conclusion

Tauheed is thus the principal pillar that forms the very essence of the deen. It is the genesis point out of which all else comes from. Without Tauheed there is no deen.

Q3)

Introduction

There is a reward for Serving every living being ~ Hadith

The Socio economic System is the Method by which both Societies' Welfare and Sustainable development takes place. Islam's Socio-economic System is rooted in the Concepts of Tauheed, Amanah, and Huququllah. The objectives therefore is to Serve the people through Serving Allah to create an equitable, Sustainable Society.

The Basis of the Islamic Socio-Economic System

A) Tauheed and Amanah

The basis of the Islamic System is born through the acceptance of Allah as the Only Worthy of Worship and Obidience. Through this Allah Has

Provided humanity with Al Ammanah

Truly we did offer Al Ammanah
to the heaven, and earth, and
to the mountains but they
declined to bear it and were
afraid of it, but man bore
it - Al Anzab Aya 72

Only through respect for Al Ammanah
can Huququllah be achieved and
an Islamic Society created.

Framework For Islamic Socio-Economics: Maqasid Al Sharia

"The very objective of Shariah is to
promote the welfare of the people
(Maslahah) which lies in safeguarding
their faith, intellect, life, lineage and
wealth. Whatever safeguards these
5 is desirable and achieves Maslahah" - Al Ghazali:

Therefore the aim of the Islamic Socio-economic System is to preserve these to achieve the end goal of Welfare.

How Does Islamic Socio Economic System Eradicate Poverty and Produce Sustainability

1) Preserving Faith to Keep Humanity on the Straight Path

Through enforcing the Commands of Allah and his Messenger, ensuring Islam remains Central

"Usury is Forbidden"

Hadith Fairwell Sermon

Usury has been described as one of the most evil aspects and has a proscribed punishment. Therefore no Islamic Society can accept it as it goes against Faith. This prevents the perpetual poverty that interest based loans generate and the skewed wealth accumulation it produces.

2) Preserving Intellect to Prevent Poor Habits and Poverty

"O you who believe, Liquor, Gambling, idols and divine arrows are only infamy of Satan's handiwork" - Al Maida 90

Through the prevention of Liquor, drugs and other Undesirables Man and his God bestowed intellect is preserved. Alcohol and drug use are cited as prime reasons of poverty and homelessness. Moreover Gambling is another vice robbing Man of intellect in lust and greed, often leading to poverty. Gambling also extends to Gharir or all such Contracts that depend on luck or Chance. Thus futures and Speculative investments without Economic Sense are prevented. This leads to investment in productive areas producing employment.

3) Preserving Life

i) Through Welfare

Islamic Socio economics is based in human development and protection.

Man is entitled to receive basic needs

The First Caliph Abu Bakar R.A gave 10 dinar stipend during his first year of

rule. The Concept of Bait ul Maal

and distribution is thus Core to Islamic

Socio-economics alongside Mandatory

Zakaat

- This allows for lifting people out of poverty and returning them to productivity if possible.

ii) Through Creation of Sustainable Employment

The State must allow a productive business environment bounded in Sustainability.

This allows for real jobs that are

Sustainable which do not reflect the boom

bust interest based Societies of

the Western World.

4) Preservation of Lineage For Sustainable, Modest, God Fearing Society

A functioning family system bound by the injunctions of Islam offer the best place for Child development and the induction of Virtues. The Creation of respect for lineage preserves the Social fabric and prevents broken households and bad Childhood influences that often lead to poverty.

5) Protection of Wealth

- Zakat is the Purification of Wealth and is integral to Creating a Sustainable Society that eliminates poverty

- By proper State function and Adalaha (Justice) no man is above another and all rights of business are respected regardless of Social Class

- This rule based, business environment promotes investment generating employment in a level playing field.

6) Promotion of Education to Create Productive Workforce

'Whoever takes the path to obtain knowledge, Allah makes the path easy to Paradise easy' - Hadith

Through education and the State

role in promoting it to preserve intellect

Society produces gainful skills that allows for better productivity and less poverty, while creating a moral based society.

Conclusion

Therefore Islamic economic and social structures are grounded in preservation of Al Amanah and therefore to achieve Huququllah and Huququllah Huquq ul ibad. This is done by preserving the Faith, Life, intellect, Lineage and wealth of society to achieve Maslahah. This eradicates poverty through stable families, elimination of vice and Riba and promotion of skill and employment

Q5)

Introduction

Islamic administration is grounded in fulfilling the needs of the people (Maslaha) through fulfillment of Huququllah and honouring the Amanah bestowed upon humanity. The administration of the 4 rightly guided Caliphs provide a template of Islamic governance incorporating concepts of Adalaha, Hisbah, Transparency, and Preservation of Faith above all else.

Concept of Good Governance in Islam

In Islam governance that is good serves the people through serving Allah. This is through implementation of the will of Allah and in all facets of society. It at its core means respecting Huququllah, Huququlibad and serving Maslaha.

Principles of Good Governance Highlighted By Rightly Guided Caliphs

1) Preservation of Faith

Islam and protection of it always is the Centre of administration. Caliph Abu Bakr R.A went to war against those who refused to preserve the faith and pay Zakat (Ridda wars). Moreover Abu Bakr preserved the Faith against Musaylima Al Kazzab. Thus a Core principle of administration within Muslim lands is to preserve the faith for loss of it means the destruction of social fabric.

"Obey me as long as
I obey Allah and the Prophet"
- Abu Bakr RA

2) Enforcing Justice (Adalah) Without Distinction

Central to good administration and governance is enforcing the rule of law. The Caliphs enforced the Law against all without distinction.

Example: A Jew accused Ali R.A. of taking his Armour in the Battle of Uhud. The Court presided by Umar R.A. returned the armour.

"If My own Daughter, Zaynab (R.A) Committed theft, I would Cut off her hand"

- Hadith

3) Enforcing Hisbah (Accountability) to Preserve Social Order

Promote good تأمرون بالمعروف
and Prohibit vice وتنهون عن المنكر

Al Quran

Islamic law was enforced to prevent Vices Such as gambling, Alcohol and Zina with punishments Such as lashings being enforced against Adultery.

4) Transparent Administration And Openness to Criticism

The rightly guided Caliphs regularly interacted with the people and informed them of policy. The Caliphs even accepted a mistake and reversed decisions if they came to know they had erred.

"Loyalty is to tell the truth,
treason is to hide it" - Abu Bakr
R.A

Example: Umar R.A had sought to cap dowry at 400 Dinars. A woman rose and informed Umar R.A that according to Al-Nisa Aya 20 he was not permitted. Umar R.A accepted his fault

5) Rule Through Consultation Shuraa

...And take Counsel with them
in Matters Aai Imran Aya 159

The Rightly Guided Caliphs took
Counsel of the Sahaba and implemented
Suggestions. The Selection of
§ USman R.A was through a
Committee Shura.

6) Austerity and Shunning Opulence

Umar R.A was known for
Simplicity and he had his Governors
abide by rules such as:

- No Turkic Horse
- No Refined Flour
- No opulent Clothes

This engendered the aim of Islamic
Administration which was to give:

Give Allah your Vital energy
in your days and Nights - Ali R.A

7) Keeping Open the Doors to the People

The Caliphs enforced appointed representatives to serve the people in the way Allah intended. To fulfill Huquq ul ibad Umar R.A and Ali R.A ordered civil servants to never be far from the people. This open door policy ensured justice, equality and effective administration.

8) Leniency of Justice over Cruelty

"Your strictness can turn into cruelty" Ali R.A

The Caliphs did not overburden the people or extract harsh retribution on those who were part of the empire.

Ali R.A specifically told tax collectors to tax within reason for the ultimate aim was not revenue but Maslaha.

9) Welfare of the People as a Priority

In Abu Bakr R.A a stipend of 10 dinar later raised to 20 dinar was given to the people. Moreover Umar R.A formalized the Bait ul Maal to enforce the welfare basis of the State.

10) Promotion of Knowledge

During Abu Bakr R.A Caliphate the writing record of the Quran was created and was standardized by later Caliphates. Learning and preservation of knowledge was a fundamental element of all Caliphs

'Learn from the Successful
leaders before you' Ali R.A to
Governor

Conclusion

Therefore Islamic administration was based on preserving the rights of the people through follow the will of Allah. Its principles were derived through Prophetic teachings and Ijtihad to achieve Maslaha. Some Core attributes were transparency, Knowledge promotion, Consultation and Justice.

Q6)

Introduction

Islam provided woman rights that were hitherto unknown in the world.

Woman enjoy equality with men in terms of numerous rights such as education, property ownership and divorce.

Their role of woman as caregivers, representatives, educators, and their status as mothers, daughters, and shepherds of the next generation are also enumerated

Roles of Woman

i) As Sheperds of the Household

The Prophet PBUH defined each as Sheperds of their own flock, here Woman were recognized for their role in raising the next generation

ii) As Members of Society With Freedoms

"You are permitted to go out for your need" - Hadith

addressed to Aisha R.A

Woman have roles in Society and are given the freedom of movement to fulfill their needs and contribute in Society.

iii) As Educators and Workers

Al-Shifa bint Abdullan was appointed as Observer of the Market Place during Umar R.A Caliphate. She also

taught the Prophet's wife, Hafsa bint Umar R.A to read and write.

Status of Women

i) Venerated Status of Mothers

"Paradise lies at the feet of Mothers" - Hadith

Respect of parents and especially Mothers was stressed by Prophet Muhammad P.B.U.T as a obligation. The Prophet repeated the term Mother thrice before father as the one most worthy of love.

ii) Equivalent To Men in Status

Women are seen to be equal to men before Allah.

And whoever does righteous deeds whether male or female while being a believer, they will enter Paradise - Nisa 124

Date: _____ Day: _____

Rights of Woman Provided by Islam

1) Right to life and Dignity

وإذا للولد ذكراً للهيبات

بأي ذنب قتلت
Al Quran
Surah Takwir

Islam ended the preference of boys over girls and forbade the Pagan practice of burying unwanted girls

2) Right to Education

"Whoever takes the path to obtain knowledge Allah makes the path to Paradise easy" - Hadith

Both men and woman are entitled to receive an education and serve their role in society within Islamic law

3) Right to Freedom of Movement

Date: _____ Day: _____
"You are permitted to go out
for your need" - Hadith addressed
to Aysha RA

Woman cannot be restricted to the household unjustly. They have the right to participate in society alongside men.

4) Right to Marry on Free Will

"No widow will be married without consulting her and no virgin be married without her consent" - Hadith

Women are entitled to have the final say in who they decide to marry or not. It is prohibited to engage in forced marriage.

5) Right to Divorce

Habiba bint Salh was married to Thabit ibn Qays. Habiba bint Salh came to the Prophet asking for divorce on grounds that Thabit slapped her. The Prophet instructed Thabit ibn Qays

"Take what she owes you
and let her go her way"

This makes evident that women have the right to divorce even if the husband may not wish, if a proper reason exists.

6) Right to Qiwwama

Hind, wife of Abu Sufyan Post Conquest of Makkah informed the Prophet PBUH that Abu Sufyan was not providing money for her and her children's upkeep. She informed the Prophet that she was ~~taken~~ taking money from Abu Sufyan without his knowledge. - The Prophet PBUH said:

Take what is sufficient for
you and your children on
a reasonable basis.

This shows the inalienable right that a wife has to support from the husband

7) Participation in Decision Making

Women have the right to voice opinions and give advice.

- Umm Salamah R.A played a crucial role in the Treaty of Hudaibiya by advising the prophet to quietly exit Ihram as an example to the Sahaba.

8) Right to Voice Complaints

"Allah does not like negative thoughts to be voiced, except by those who have been wronged - An-Nisa 148"

A woman complained to Umar R.A on his order to fix the dowry. Umar R.A accepted his mistake.

Women therefore have the right to protect their God-given rights.

9) Right to Inheritance

And unto the woman a share
Whether it be much or little

An Nisa 7

Regardless of amount women are
entitled to receive their inheritance
based on Islamic inheritance rules

10) Right to Bridal Gifts

And give them their bridal
gifts graciously - An Nisa 4

Women are entitled to receive their
entitled gifts that cannot be denied
unjustly.

11) Right to be Treated with Kindness

Live with them in kindness

An Nisa 19

Date: _____

Day: _____

Husbands must give their wives the respect they deserve and not unjustly denigrate or demean them.

Conclusion

Therefore Islam has provided various rights and privileges to women and provided them status and roles in and outside the household as educators, workers and members of civil society with inherent freedom.