

Instructions

1. Give numbering to headings

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

WOMEN IN ISLAM.

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 expressly asked parts of the question.

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

Status of women in Islam:

Historical Perspective:

In Athens, the women were not better off than either the Indian or the Roman women.

According to the English ~~law~~ common law; all real property which a wife held at the time of marriage became a possession of her husband. Even in the Mosaic law, divorce was perceived as a right of the husband only.

Spiritual Aspect:

With the advent of Islam in 610 CE, women were lifted in high regard. Islam granted a number of rights to women. It gave women a sense of respect, equality with men and number of other rights.

"He (God) created you from a single soul and then created its mate from it (of the same kind), that he might dwell with her in love."

- Surah Al-Araf.

Day: _____

Date: _____

In Islam, women are completely equated with men;

"Whosoever works righteousness, be he a man or a woman, and his faith veily to him, We will give him a life that is good and pure and We will bestow on such their reward according to their actions."

- Surah An-Nahl.

Women in Islam are not to be blamed for Adam's first mistake. Both were jointly wrong in their disobedience to God, both repented and both were forgiven.

As far as the religious obligations are concerned, women are no different than men. In some cases, women have even certain advantages over man e.g: exemption from prayer during the menstrual periods. A tender touch of Islamic teachings also take into account the physiological and psychological changes associated with her natural female functions.

Day: _____

Date: _____

Social Aspect:

1 As a child:

Islam strictly forbids female infanticide;

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

- Surah Al-Takwin.

"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

Supporting a female child:

Supporting a female child is a great virtue;

"Whosoever supports two daughters till they mature, he and I will come in the Day of Judgment as close as two fingers."

- Ibn Hanbal.

Day: _____

Date: _____

Education for women:

Islam does not discriminate on the basis of gender and made education compulsory for all;

"Seeking education is mandatory for every Muslim."

- Al-Bayhaqi.

2- As a wife:

Islam believes in love and harmony as a basis for marriage;

"And among His signs is this: That He created mates for you from yourselves that you may find rest, peace of mind in them, and He ordained between you love and mercy."

- Surah Ahqam.

Right to Mahr:

Women are secured financially in marriage by Islam. It is a marriage gift made compulsory for men to pay to their spouse.

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Maintenance for women:

Women in Islam reserve the right of securing maintenance from their ~~spouse~~ spouse for themselves and for their children.

"And We have created men and women equally, and men are one degree above them (women)..."

- Surah Al-Baqarah.

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Being one degree above women means that women have been placed under the protection of men. Therefore, it is the inherent duty of men to support their spouse financially and physically. Such degree is called *Quisama*, which is simply the difference between the sexes and does not mean any superiority of one over another in law.

"... The best of you are those who are best with their wives."

- Ibn Hanbal.

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3. As a Mother:

Islam commands its believers to be kind to their parents;

"And We have enjoined upon man (to be good) to his parents..."

- Surah Luqman.

Day: _____

Date: _____

Islam has bestowed women with the status of Paradise beneath their feet.

- Ibn Majah, Ahmed.

The Economic Aspect:

Islam has secured for women the right of ownership and right to inherit money, real estate or other properties.

Islam also allows women to secure employment and involve in Halal work.

There is no prohibition for women to work in Islam.

"... and unto women a share (belongs) of that which parents and near kindred leave ..."

- Surah Nisa.

The Political Aspect:

Women in Islam are granted political right. During the Caliphate of Umar Ibn al-Khattab a woman argued with him in the mosque, proved her point, and caused him to declare in the presence of people that:

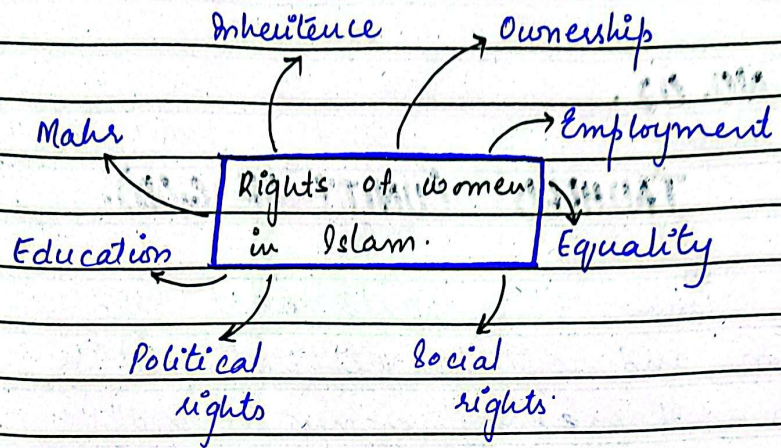
"A woman is right and Umar is wrong."

-(Islam: its meaning and message).

by Khushid Ahmad.

Day: _____

Date: _____



Conclusion:

History of muslims is enriched with strong women with great achievements in all walks of life. It is impossible for anyone to justify any sort of mistreatment against women in the light of Islam. Indeed Islam has kept women in high regard and ensured their rights in all aspects, including economic, social, political, educational and so on.

Day: _____

Date: _____

Q. NO. 02.

TAUHEED (UNITY OF GOD).

Tauheed is the fundamental belief of Islam and constitutes the first part of Kalima. It means "oneness of God".

" لا اله الا الله "

The belief of Muslims in the oneness of God is Tauheed.

" Say, ' He is Allah, (who is) One."

- Surah Ikhlas.

Islam has strictly ~~prohibited~~ prohibited associating anyone with Allah; i.e. shirk.

" Indeed, Allah does not forgive associating others with Him ..."

- Surah Nisa.

The importance of tauheed has also been signified in the ~~the~~ Ahadith;

"Whoever dies while testifying that there is no god but Allah will enter the Paradise."

- Allama Shibli Naumani in "Seerat

-e-Nabi" preferred this as a

Sahih Muslim Hadith.

Day: _____

Date: _____

Tauheed is considered as a foundational block to the success in every walk of life and in hereinafter.

"Say: la ilaha illallah, and you will succeed."

- Quran.

Islam denounces polytheism and prohibits believing in multiple gods or associating anyone to Allah.

"... and whoever meets Him associating anything with Him will enter Hell."

- Sahih Muslim.

Philosophical View:

There has been numerous philosophers who believed in monotheism for instance "Aristotle". He believed in the concept of "Prime Mover" i.e. singular uncaused cause. Although he was not a proponent that it is Allah who is the sole creator of all yet, he strongly believed their being only a single deity or God.

Day: _____

Date: _____

Importance of Tauheed:

In Individual life:

1- Sense of Purpose:

Tauheed fosters clarity over the purpose of life which is to serve Allah.

Ad "And I did not create
and the mankind except to worship Me."

- Surah Ad Dhariyat.

2- Freedom from worldly fear:

Belief in ultimate authority of Allah liberates people from worldly fears.

"Do not fear them but fear me..."

- Surah Al-Imran.

3- Inner Peace and Contentment:

Faith in Allah fosters Peace and contentment.

"Whoever believes in Allah will
find peace."

- Sahih Muslim.

4- Moral uprightness.

Being aware of accountability to a
single deity ensures ethical behavior.

"Indeed, Allah is an
observer over you."

- Surah Nisa.

In Collective life:

1- Unity of Ummah:

Promotes unity in Muslim community.

"Indeed this, your religion, is one religion, and I am your Lord, so worship Me."

- Surah Al Anbiya.

2- Establishment of Justice:

Tauheed demands fairness and justice in societal dealings.

"... Indeed Allah loves those who act justly."

- Surah Hujrat

3- Social Harmony:

Worshipping Allah alone eliminates all types of discriminations.

"Most noble of you in the eyes of Allah is the most righteous of you"

- Surah Hujrat.

4- Ethical Society:

It promotes adherence to ethical standards in society.

"None of you truly believes until he loves for him what he loves for himself."

- Sahih Bukhari.

5- Freedom from Oppression:

A Tauheed based system discourages tyranny by accepting Allah as ultimate authority.

"And establish justice; indeed

Allah loves those who act justly."

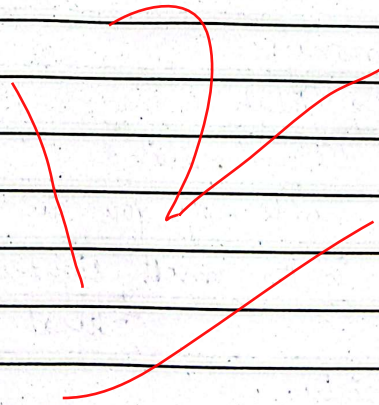
- Surah Hujrat.

Day: _____

Date: _____

Conclusion:

Tauheed is the soul of Islamic belief. No person can call himself a Muslim and believe in polytheism at the same time. Tauheed emphasizes and oneness of God and this fosters the sense of justice, accountability, harmony etc. ~~This~~ Believing in the concept of tauheed transforms the ~~top~~ lives of individuals on their as well as in the shape of Muslim community (ummah).



Q.NO.OS.

GOOD GOVERNANCE

Good Governance refers to the ethical and effective management of a society's resources and affairs to ensure justice, equality, harmony and welfare for all. In Islam, governance is seen as a divine trust (Amanat) emphasizing accountability to Allah and the people. The principles of good governance are rooted in Quran, Sunnah and the practice of the Pious Caliphate (Khalifat-e-Rashida).

Principles of Good Governance in Islam:

The principles of good governance in the righteous Caliphate are given herein below:

1. Justice (Adl)
2. Accountability
3. Consultation (Shura).
4. Rule of law (Qanun).
5. Welfare of the people (Maslaha).
6. Transparency
7. Equality (Musawwat)

Day: _____

Date: _____

1. Adl (Justice):

Justice is the foundation of good governance in Islam. During the period of Khilafat-e-Rashida (the Caliphate of Hazrat Abu Bakr RA, Hazrat Umar RA, Hazrat Uthman RA and Hazrat Ali RA) the Caliphates made sure to be just in every matter. The Caliphate of Hazrat Umar RA is specifically famous for his just nature. The feature has also been uplifted in Quran as;

"... and when you judge between people, judge with justice."

- Surah Nisa.

2. Accountability:

There is a concept of dual accountability in Islam. The people are accountable to the ruler and the Allah whereas, the leaders are accountable to people and Allah. Allama Shibli Naumani narrated a Hadith from Sahih Bukhari in his book Seerat-e-Nabwi:

"Every one of you is a shepherd, and every one of you will be asked about his flock."

- Sahih Bukhari.

Caliph Abu Bakr iterated at an event that;

"Obey me as long as I obey Allah and Prophet (PBUH), the minute I disobey them, you owe me no obedience."

3- Consultation (Shura):

It requires that any decision be made with the knowledge and consultation with knowledgeable and trustworthy individuals. Caliph Umar's (RA) Caliphate is known for the advisory council constituted by him to assist him in decisions.

4- Rule of law:

All individuals should abide by law with all means. The Caliphate of Caliph Ali (RA) is known for the hard decisions Ali (RA) had to make. Caliph Ali (RA) upheld justice even when the matters involved his close associates and always respected the spirit of rule of law.

5- Welfare of the People:

Islam requires leaders to work and strive for the welfare of their people. Hazrat Umar (RA) introduced a welfare system which included pensions for widows

Day: _____

Date: _____

and orphans.

6. Transparency:

In Islamic law, the leaders are bound to maintain openness in administrative and financial matters.

"... and do not conceal testimony... for whoever conceals it, his heart is indeed sinful."

- huah Al-Baqarah.

7. Equality:

Islamic governance requires its leaders to maintain equality (musawwat) at all times and amongst all.

Relevance of Good Governance in Contemporary societies:

→ Ensures equal treatment and fairness for all citizens.

→ Accountability prevents corruption and misuse of resources and power.

→ welfare practices support the underprivileged.

→ Transparency builds trust between leaders

Day: _____

Date: _____

and citizens.

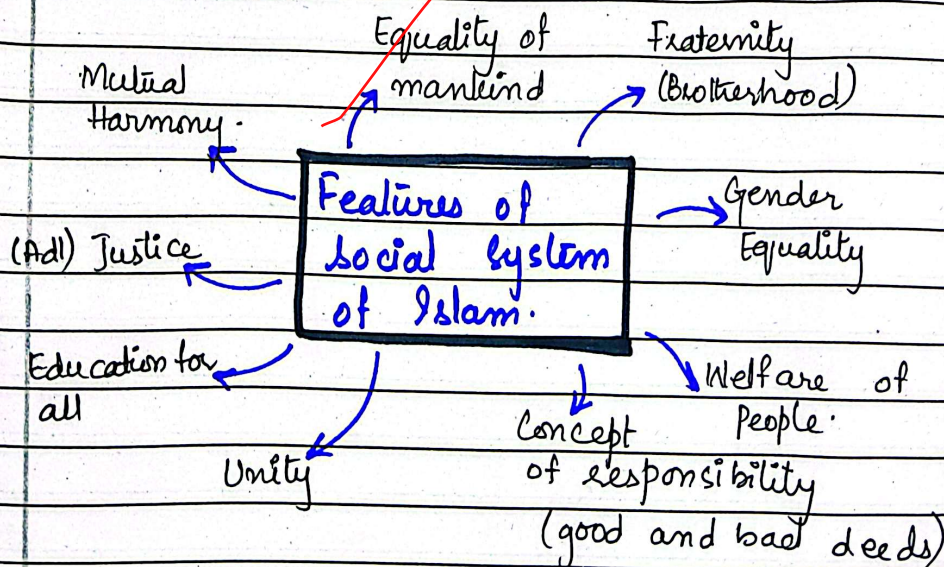
Conclusion

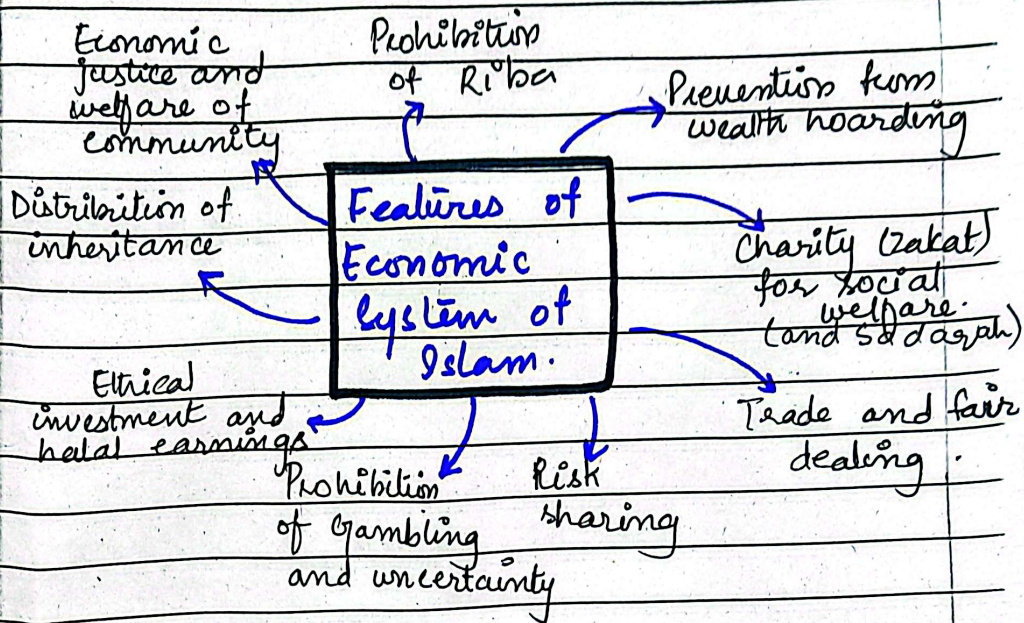
Good Governance in Islam is deeply rooted in the principles of justice, accountability, welfare, equality, transparency, rule of law and consultation. The caliphate of the pious caliphs is still a role model for the leaders of today.

Q. NO. 03.

SOCIO-ECONOMIC SYSTEM OF ISLAM:

Islam is a complete code of life and code of conduct. Among other aspects it also clarifies the features which need to be incorporated in social and economic systems of a society. Like all other aspects, the socio-economic system in Islam is based on Adl (Justice), equality, harmony and similar characteristics. Some of them are given hereinbelow:





Functioning of the Islamic Socio-

Economic System:

- Encourages lawful (halal) means of earning. e.g. agriculture and trade.
- Wealth distribution through zakat, Sadaqah and waqf.
- Prohibition of exploitation. i.e. Riba.
- Ensuring fairness in circulating wealth in market.
- Spend for public and social welfare.