

# Instructions

24

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

## Q.2. 1. Introduction

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.

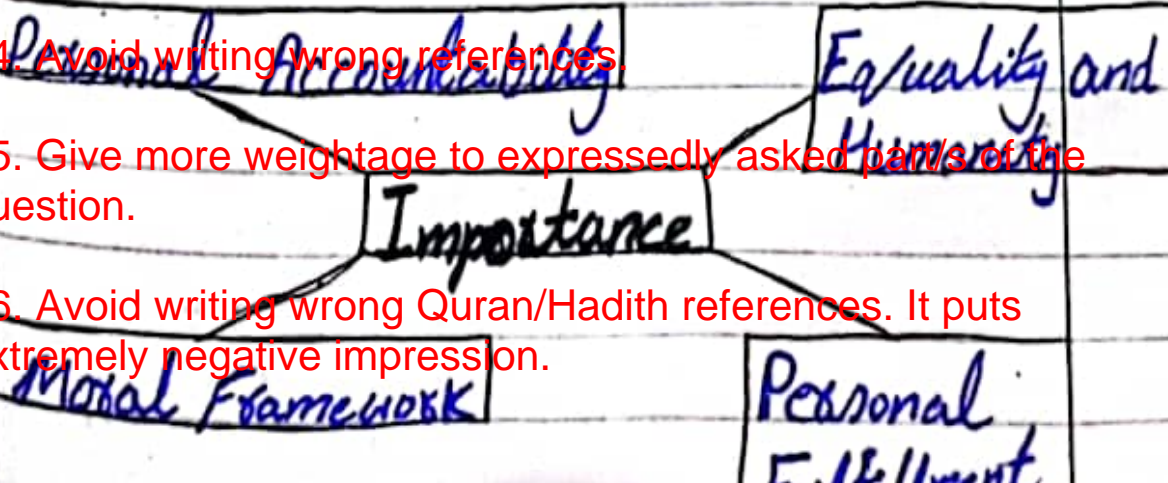
10. Add one quotation of famous religious scholar in each question.
11. Change colour scheme for references to give them more visibility.

"There is no god but Allah, and Muhammad is his messenger"

12. Manage time
13. Wide page borders are discouraged. Should be reasonable.

## Importance of Tauheed in Individual Life

14. Avoid writing wrong references.
15. Give more weightage to expressed parts of the question.
16. Avoid writing wrong Quran/Hadith references. It puts extremely negative impression.



## i) Spiritual Fulfillment:

Belief in the oneness of Allah gives a sense of purpose and direction in life. It helps build a deep spiritual connection with the creator, leading to inner peace and contentment. The Quran states:

"Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured"

(Quran 13:28)

## ii) Moral Framework:

Tauheed provides a clear moral framework for individuals. It encourages ethical behavior and righteous conduct, as believers know that Allah is always watching and will hold



them accountable for their actions.

"Fear Allah whatever you are,  
and follow up a bad deed  
with a good one, and it  
will wipe it out and  
behave well towards people."

(Hadith, Tirmidhi)

### iii) Personal Accountability:

The belief in Tauheed instills  
a sense of personal responsibility.  
Believers understand that they are  
accountable for their deeds to Allah,  
which motivates them to strive for  
excellence in their personal and  
professional lives. The Quran emphasizes  
this by saying:

"So whoever does an atom's  
weight of good will see  
it, and whoever does  
an atom's weight of evil  
will see it."

(Quran, 99:7-8)

#### iv) Equality and Humanity:

Recognizing the oneness of Allah promotes the idea of equality among all human beings. It eliminates any form of arrogance or superiority, as everyone is equal in the eyes of Allah. The Prophet Muhammad (P.B.U.H) said,

"All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; a white has no superiority over a black, nor does a black have any superiority over a white; none have superiority over another except by piety and good action."

(Hadith, Sahih Bukhari)



# Importance of Tauheed in Collective Life

Social Justice

Unity and  
Brotherhood

Importance

Collective  
Responsibility

Peace and  
Harmony

## 1) Social Justice:

Tauheed lays the foundation for a just and fair society. It emphasizes the importance of fairness, compassion, and the protection of rights for all individuals, regardless of their social or economic status.

"O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against and your parents or relatives."  
(Quran, 4:135)

### ii) Unity and Brotherhood:

The belief in one God unites Muslims worldwide, fostering a sense of brotherhood and solidarity. This unity transcends racial, ethnic, and cultural differences, creating a harmonious and cohesive community.

"The believers are but brothers, so make settlements between your brothers. And fear Allah that you may receive mercy."  
(Quran, 49:10)

### iii) Collective Responsibility:

Tauheed encourages collective responsibility and cooperation. Muslims are urged to work together for the common good, support one another, and contribute to the welfare of the society.



"The believers, in their mutual kindness, compassion and sympathy, are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever."

(Hadith, Sahih Muslim)

#### iv) Peace and Harmony:

The belief in Tauheed promotes peace and harmony by advocating for the resolution of conflicts through dialogue and understanding. It discourages violence and enmity, emphasizing the importance of maintaining peaceful relations.

"And if they incline to peace, then incline to it also and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing."

(Quran, 8:61)

## 11. Conclusion

The belief in Tauheed is the foundation of Islamic faith, shaping the beliefs and actions of Muslims on both individual and collective level. By adhering to the principles of Tauheed, Muslims strive to create a just, harmonious, and compassionate society.

Q.3

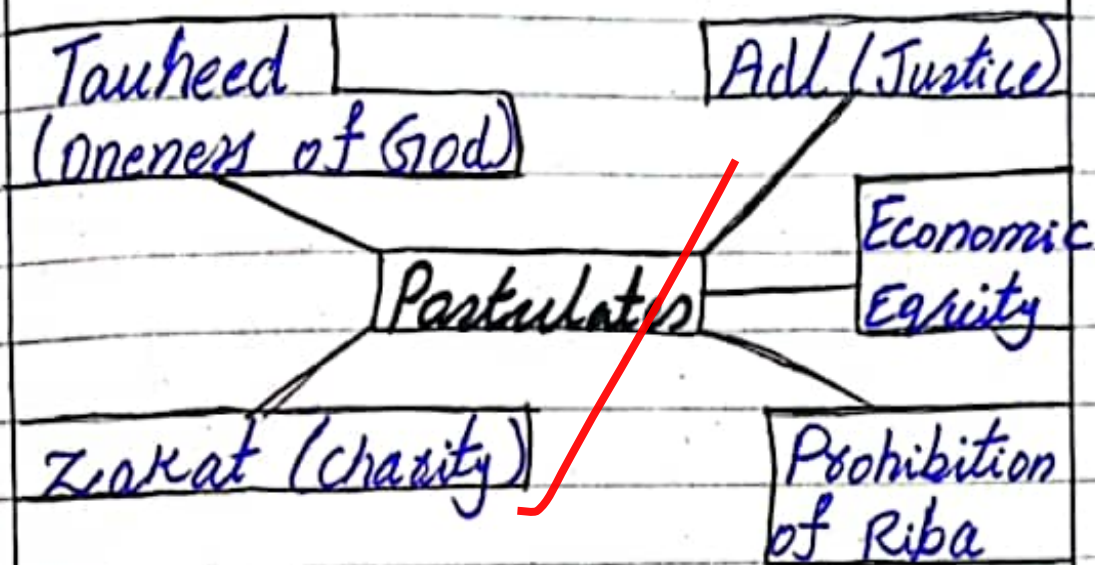
### 1. Introduction

The socio-economic system of Islam is a comprehensive framework designed to insure justice, equity and welfare for all members of the society. It is based on the principles laid down in the Quran and the teachings of Prophet Muhammad (P.B.U.H). This system aims to create a balanced and harmonious



society by addressing both social and economic aspect of life.

## Postulates of the Economic System of Islam



1) Tauheed (Oneness of God):

The belief in the oneness of Allah is the foundation of the Islamic socio-economic system.

It emphasizes ~~on~~ that all resources belong to Allah, and humans are merely trustees who must use these resources responsibly and justly.

## ii) Adl (Justice):

Justice is a core principle in Islam. The socio-economic system ensures that wealth and resources are distributed fairly, and everyone has equal opportunities to succeed.

"O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives."

(Quran, 4:135)

## iii) Zakat (Charity):

Zakat/Charity is a mandatory form of charity that requires Muslims to give a portion of their wealth to those in need. It is one of the five pillars of Islam and plays a crucial role in redistributing wealth.



and reducing poverty.

“And establish prayer and give zakat, and whatever good you put forward for yourselves - you will find it with Allah.”

(Quran, 2:110)

iv) Prohibition of Riba (Interest):

Islam prohibits the practice of charging interest on loans. This ensures that wealth does not accumulate in the hands of a few and prevents exploitation of the poor.

“O you who have believed do not consume usury, doubled and multiplied, but fear Allah that you may be successful.”

(Quran, 3:130)

## v) Economic Equity:

Islam promotes economic equity by encouraging fair trade, honest business practices, and the protection of workers' rights.

"Give the worker his wages before his sweat dries."

(Hadith, Ibn Majah)

## Functioning of the Socio-Economic System of Islam

Wealth Distribution

Social Welfare

Functions

Economic Activities

Prohibition of Harmful Practices



## i) Wealth Distribution:

The Islamic system ensures that wealth is distributed fairly through mechanisms like zakat, sadaqah and inheritance law. This prevents the concentration of wealth in the hands of a few and promotes social welfare.

## ii) Social welfare:

Islam encourages the establishment of social welfare institutions to support the needy, including orphans, widows, and the poor.

“And they give food in spite of love for it to the needy, the orphan, and the captive.”

(Quran: 76:8)

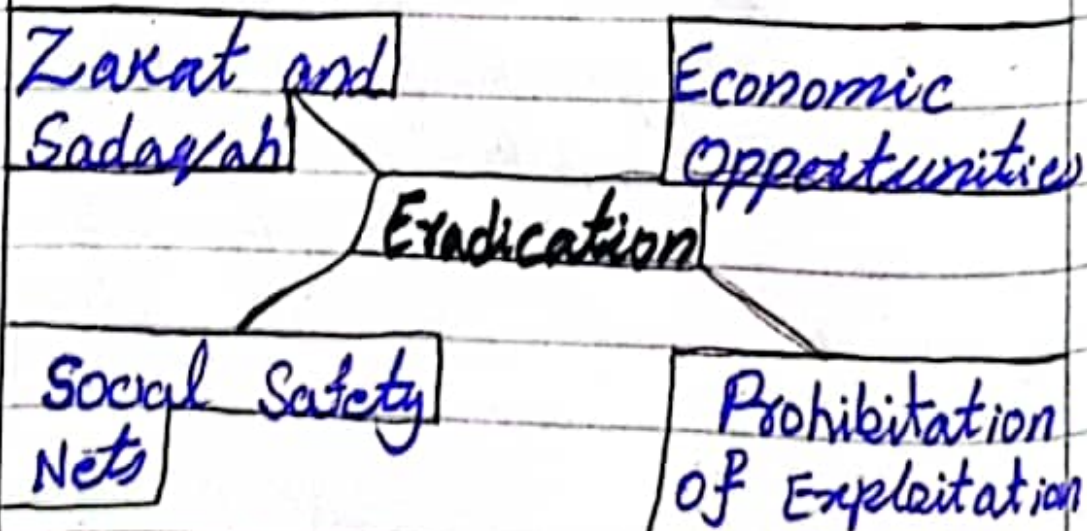
### iii) Economic Activities:

Islamic economic activities are based on ethical principles, including honesty, transparency, and mutual consent. Trade and commerce are encouraged, but they must be conducted fairly, and without exploitation.

### iv) Prohibition of Harmful Practices:

Islam prohibits practices that harm individuals and society, such as gambling, hoarding and fraud. These prohibitions ensure a stable and just economic environment.

## Eradication of Poverty





#### i) Zakat and Sadaqah:

The mandatory and voluntary forms of charity in Islam play a significant role in eradicating poverty.

#### ii) Economic Opportunities:

Islam promotes the creation of opportunities for all individuals regardless of their social or economic status.

#### iii) Social Safety Nets:

The Islamic socio-economic system includes social safety nets to protect the vulnerable members of the society.

#### iv) Prohibition of Exploitation:

By prohibiting interest and other exploitative practices, Islam ensures that the poor are not

taken advantage of.

## II. Conclusion

The socio-economic system of Islam is a holistic framework that addresses both social and economic aspects of life.

Islam aims to eradicate poverty and create a just and harmonious society.

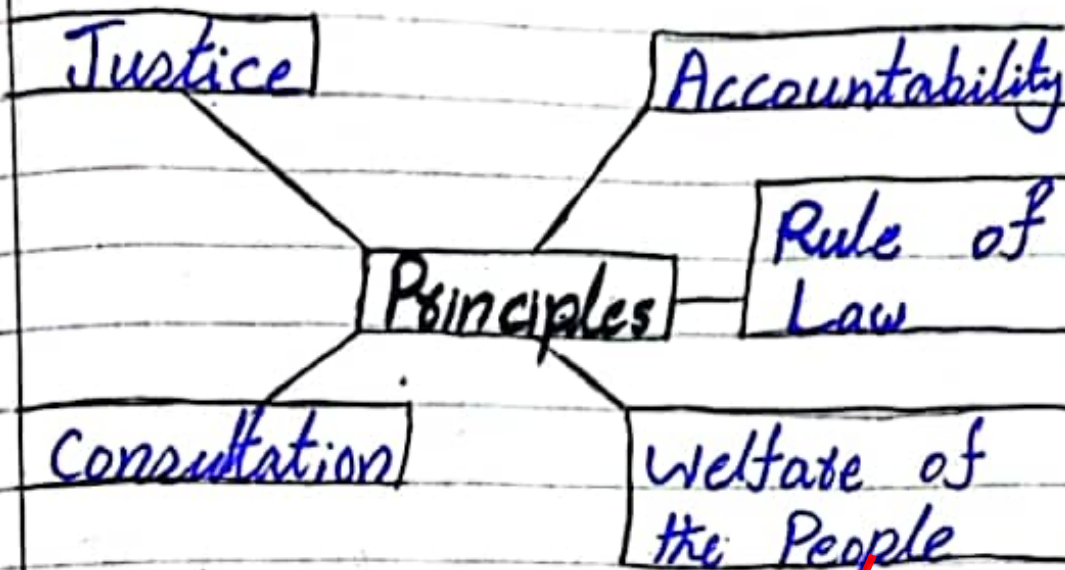
Q. 5

## 1. Introduction

Good governance in Islam is rooted in the principles of justice, accountability, and the teachings of the Quran welfare of the people. It is based on the teachings of Quran and the practices of Prophet Muhammad (P.B.U.H), and the pious Caliphs.



# Principles of Good Governance in Islam



## i) Justice:

Ensuring fairness and equity in all aspects of governance.

“O you who have believed, be persistently standing firm in justice, witnesses of Allah, even if it be against yourselves or parents and relatives.”

(Quran, 4:135)

## ii) Accountability:

Leaders are accountable to

Allah and the people for their actions. The pious caliphs were known for their transparency and accountability.

### iii) Consultation:

Decision making through consultation with knowledgeable and affected individuals. The Quran advises that:

"And those who have responded to their lord and established prayer and whose affair is determined by consultation among themselves."

(Quran 42:38)

### iv) Welfare of the People:

Prioritizing the well-being and welfare of the people and community. The pious caliphs focused on social justice,

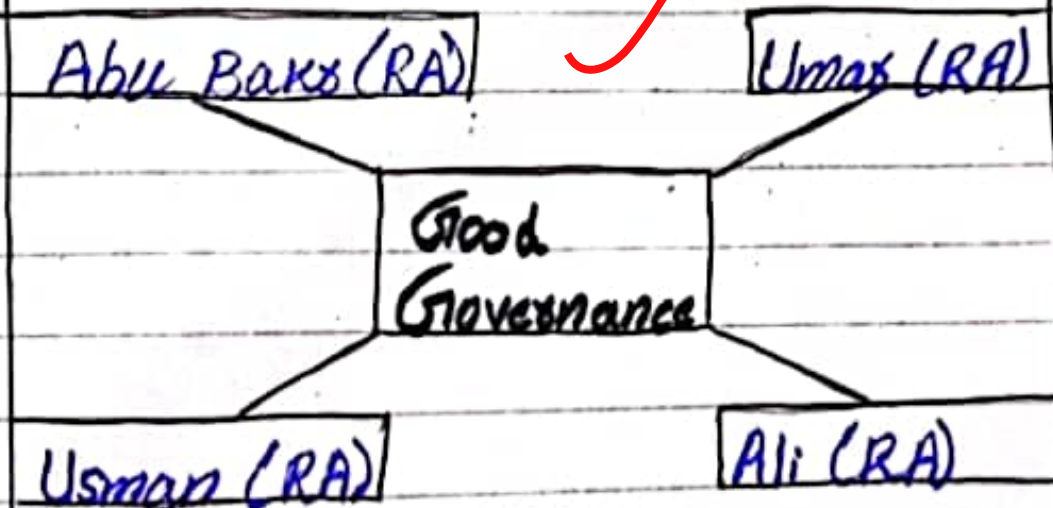


economic equality, and the protection of rights.

v) Rule of Law:

Governance based on the principles of sharia, ensuring that laws are just and applied equally to all.

Good Governance during the Era of Pious Caliphate



i) Abu Bakr (RA):

Hazrat Abu Bakr (RA) emphasized on justice, accountability, and the welfare of the people.

He was known for his humility and dedication to serving the community.

ii) Umar ibn al-Khattab (RA):

Hazrat Umar (RA) focused on ~~on~~ and established administrative systems, ensuring justice and welfare. He was known for his strict accountability and transparency.

iii) Uthman ibn Affan (RA):

Hazrat Uthman (RA) focused on economic development and welfare projects. He was known for his generosity and efforts to improve the living conditions of the people.

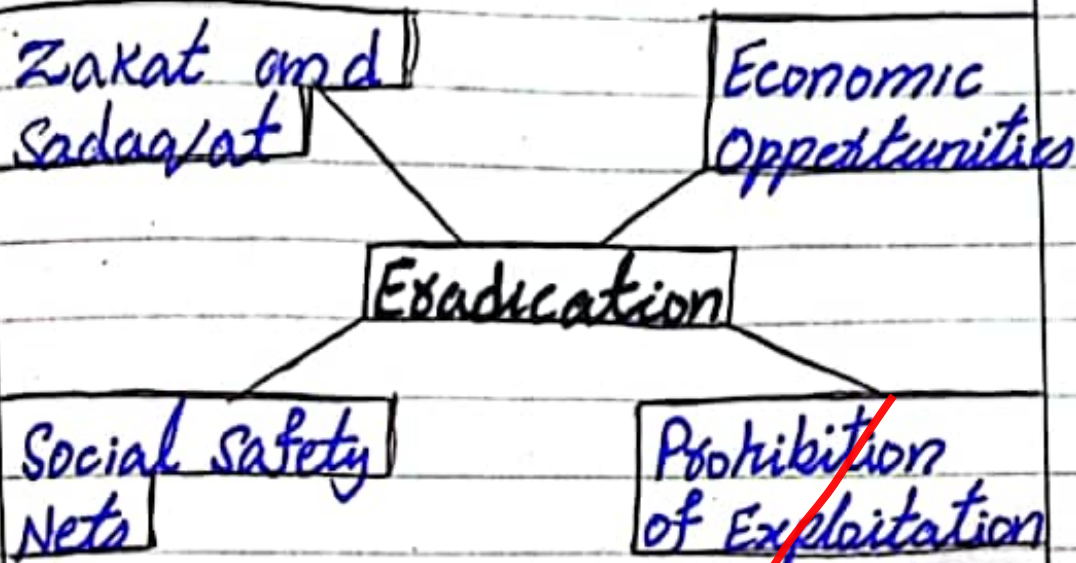
iv) Ali ibn Abi Talib (RA):

Hazrat Ali (RA) emphasized justice, equality, and the rule



of law. He was known for his wisdom and commitment to upholding the principles of Islam.

## Eradication of Poverty



### i) Zakat and Sadaqat:

These are the mandatory and voluntary forms of charity to redistribute wealth and support the needy.

### ii) Economic Opportunities:

Promoting education, vocational training, and access to resources.

### iii) Social Safety Nets:

Protecting vulnerable members of the society, ensuring access to basic needs.

### iv) Prohibition of Exploitation:

Preventing the cycle of poverty by prohibiting interest and other exploitative practices.

## II. Conclusion

Good governance in Islam is based on justice, accountability, consultation, welfare and the rule of law. The era of the pious caliphate exemplifies these principles, demonstrating how they can create a just and harmonious society. By adhering to these principles, Islam aims to ensure the well-being and prosperity of all the members of the community regardless of their social status.