

Instructions

Day: _____

Part II

Date: _____

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.

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

(2) Concept of God

Atheism, polytheism, and monotheism are three different concepts exist regarding the existence of God in universe. Atheism asserts that there is no God in this universe. This concept is rejected by the logic that noone can be creator of its ownself; there, there must be a creator of this universe. Secondly, polytheism is the concept which states that there are many gods who are maintaining the universal matters. The rebattle of this that existence of many gods creates chances of civil war among them on the basis of division power. While universe is working in harmony and interdependence exists among its system. Hence, there is no more than one God. Lastly, monotheism is the only viable concept which says there is only one God in the universe. Islam is a monotheistic religion. The Holy Prophet (BUH) told the humanity that there is only one God who is creator of all of us.

(3) Meaning of Tauheed

Literal meaning of Tauheed

is "unification" or "asserting oneness".

Terminologically, it means that there is no God but Allah who is omnipresent, omnipotent, creator of this universe, and master of all of us. He is the only worthy of worship and of all praise. The opening surah (chapter) of Quran emphasizes the oneness of God. The first verse of the surah reads as:

"All praises are for Allah - the Lord of all worlds."

— Surah Fatima

(4) Types of Tauheed

There are three types of tauheed stating the oneness of God in different ways. These are as follows:

(a) Oneness in Unity

Allah is the one and only. He is an absolute unity. His unity is beautifully described in Surah Ikhlas which also termed as one-third of Quran. Allah says:

"Say, Allah is the one and indivisible. Allah - the sustainer (needed by all). He has never had son, nor was He born. None is comparable to Him." — Surah Ikhlas

② Oneness in Attributes

Allah is one and only deserving all good names and attributes. His attributes are only belong him. His 99 beautiful names are based on His attributes such as, The Almighty, The Wise, The Just, The Omnipresent, The King, and The Reckoner etc.

③ Oneness in Action

Allah is the only sustainer of the this world. He takes no help from anybody and manages this universe alone.

(5) Significance of Tauheed in Islam

Islam is based on a number of beliefs. It is the crux of Islam. The Holy Prophet (PBUH) emphasized the significance of doctrine in Islam. Abu Hurairah (R.A) reported that once Holy Prophet (PBUH) said: "There are more than seventy branches of Eman (belief). The best among them is to say: There is no god but Allah. And the lowest among them is to remove an injurious thing from the road." (Muslim, Bukhari)

Similarly, Abul Ala Maudoodi in his work Tafheem ul Quran emphasizes ^{its} the significance by saying that one of the shortest surahs, Surah Ikhlas describe the oneness of Allah. Despite being ^{one of the} shortest surahs it is termed as one-third of Quran.

(6) Impacts of Tauheed on Individual life

Before delving into the impacts of Tauheed, it is important to note that ^{its} impacts comes only with a condition. The condition is that belief must not be a mere utterance, instead the believer must adhere to orders of Allah Almighty. There are following impacts of Tauheed on individuals.

(a) Defines the Purpose of Human Life

Doctrine of Tauheed defines the purpose of human by identifying his position in the universe.

God is sovereign and man is His vicegerent on earth. Hence, the primary purpose of human's life is to fulfill Allah's will. Allah says in Quran:

"I did not create jinns and humans except to worship me."

—Surah Az-Zariyat

(b) Incubates Self-Respect in Humans

The Doctrine of Tauheed incubates the highest degree of self-respect in human. As Allah ordered the angles to prostrate in front of Adam, it ~~was~~^{is} an honor of for humans. As Allah says in Quran:

"We have honoured the children of Adam."

(Al-Isra)

(c) Produces Humility and Modesty in Humans

Oneness of God emphasizes the that pride is only attribute of Allah. Human is just a speck ^{of dust} in this large universe. What a person possesses is given to him by Allah, the sustainer. Who has given him these possession can also take them back. Allah says:

"Pride is My Cloak and greatness My Robe.

Whoever competes with me with regard to either of them. I shall throw him into hell."

(Ibn e Majah)

(d) Induces Sense of Self-Accountability

Concept of Tauheed induces sense of accountability in its believers. Being Muslims, people know that everyone will be held accountable in

front of Allah on the day of judgement. In order to avoid shamefulness in front of Him, believers try to avoid sinful deeds.

(e) Instil Peace and Contentment in Believers' Hearts

Being a believer, one knows that Allah is owner of all treasures. He is ^{the} only who can award success to the people. If He wants to ^{make} ~~it~~ one successful, no one can prevent him to do so. Therefore, there is no need to be worried. Moreover, Allah's remembrance is the source of comfort.

"Surely, it is in remembrance of Allah that hearts find comfort." (Al-Quran)

(f) Source of Eternal Success

Belief in Allah's oneness is the source of eternal success. Those who remember Allah and obey His orders will get paradise, which is the ultimate objective of Muslims.

(7) Impacts of Tauheed on Society

Tauheed also brings fruitful effects for collective life in society. Following are some impacts of Tauheed on society.

(a) Results in Unity of Muslims

Allah is the creator of all humans and His mercy encompasses all. All believers of

Tauheed are considered as one single ummah. Attack on one is considered to be attack on the whole ummah. Hence, it inculcates the unity of mankind.

(b) Ensures Equality and Justice in Society

Believers of Tauheed constitute a society characterized by equality and justice.

As one knows that everyone is equal in Allah's Eyes, there is no discrimination in Muslim society on the basis of color, creed, and race.

(c) Ensures Peace and Tranquility in Society

Doctrine of Tauheed guarantees the peace and tranquility in society. The believers who follow the orders of Allah create a peaceful environment free from crimes.

(8) Conclusion

In summation, doctrine of Tauheed is the source of success in this life and life hereafter. Without this concept, a person cannot find peace, contentment, success, and prosperity. Similarly, society of non-believers cannot prosper and gain respect.

Qno 4

Salat (Prayer) is the basic pillar of worship in Islam. Analyze its social, moral, and spiritual effects.

(1) Introduction

Salat is one of five pillars of worship in Islam. Salat/prayer characterizes a believer and it is the basic difference among a believer and a disbeliever. Prayer has a lot of spiritual and moral benefits for Muslims. Not only an individual, but society also prospers and progresses through prayers. The teachings of Holy Quran and Sunnah emphasize the importance of Islam. Hence, by praying sincerely, one can be awarded with its fruitful effects.

(2) Concept of Salat

In literal sense, salat (prayer) means dua or prayer. Terminologically, salat refers to the obligatory five daily prayers. It is the only worship obligated to be done daily. It was obligated in 10th of prophethood when

Holy Prophet (PBUH) was called upon the skies. Moreover, it is the only *pro* worship obligated in the Mekkan era. As far as its performance is concerned, it is obligated to purify oneself before praying. Moreover, the place of prayer must also be clean and pure.

(3) Significance of Salat

The importance of salat is evidenced by the fact that salat has been mentioned in Quran for more than 60 times. Moreover, it is very significant because it is the first thing about which a man would be asked on the day of judgment. It is narrated that Holy Prophet (PBUH) once said:

The first ^{deed} thing for the man would be accounted for on the day of judgement is salat. If it turns out good, all his other deed will also turn out good. And if it turns bad, all his other deeds will also turn bad.

— Tabrani

Hence, it is necessary to pray salat with

love and care.

(3) Moral and Spiritual Benefits of Salat

Salat has a lot of moral and spiritual benefits. Praying salat brings Allah's mercy and bounties. Following are impacts which an individual endure by praying salat:

(a) Gains Consciousness of Being Allah's Slave

Allah is sovereign and man is His slave on earth and is obliged to obey His orders. It is highly necessary for a man to be mindful of this fact. For this purpose, Allah Almighty has obligated man to pray salat as it serves as a reminder. A believer remembers Almighty Allah in the morning, three times with intervals during day, and before going to bed. Therefore, salat has been mentioned as remembrance of Allah in Quran.

(b) Brings Human closer to Allah

Salat reduces the distance between Allah and human being. It is a direct contact between Allah and His slave. Allah says in Quran:

"Allah says: Call on Me, I will answer your prayer."

(Al-Quran)

This direct contact helps the believer to get closer to Allah. Holy Prophet (PBUH) once said:

"The servant comes closer to his Lord is when he is prostrating, so increase your prayer (in this state)."

(Muslim)

(5) Source of Purification

Purification is mandatory before praying. Without purification of body and of place to pray, one cannot pray salat. For this purpose, Allah has order to observe ^{ablution} (wudu) before praying. Allah order that:

"O you who believe! When you rise to pray, wash your faces, and ^{your} hands, and your arms to the elbows, and wipe your head, and your feet to the ankles. If you had intercourse, purify yourselves."

(Al-Maidah)

(d) Purifies Soul by Removing Sins

Apart from bodily purification, salat also purifies one's soul by removing one's sins. Abu Dharr (R.A) narrated that once Holy Prophet (PBUH) went out in winter when the leaves were falling, he took two branches of a tree whose leaves began to fall and address Abu Dharr (R.A). He ^(PBUH) said:

"A believer prays salat for God's sake and his sins fall away from him as these leaves fall from this tree."

(Mishkat)

(e) Makes Believers Punctual

Salat also brings punctuality in life of a believer who prays salat at the stated time. A person, who has to pray salat five times a day at a given time, organizes his life and make his timetable to reach for prayer at time. Resultantly, he becomes more and more punctual. It is the purpose of obligating prayer at a specific time. In the Quran it is stated that:

"Prayer is enjoined upon the believers

at a stated time."

(Al-Quran)

(P) Induces Sense of Duty

Allah has obligated the believers to follow His certain commandments. Most of the believers know about their obligations but their training is so defective that they do not care to perform them. It means that they lack necessary training to build habits of following Allah's orders. In this case, Salat plays a role of training which induces sense of duty in believers.

(g) Keeps Away from Evils

Salat helps the believers to keep themselves away from evil acts. As it is said in the Holy Quran:

"Salat restrains a believer from shameful and evil acts."

(Al-Quran)

(5) Social Benefits of Salat

Praying salat in congregation doubles its benefits and brings a positive change in the society. Following are some social benefits of Islam:

(a) Strengthen Social Set-up

Salat plays a key role in strengthening social set-up. On the call of prayer, people of locality go to mosque for praying five times a day. The frequent interaction among them builds a relation among them. As all are slave of one God, follower of one prophet, and believer in one Book, a sense of community arises among them. This is how, it results in strengthening social fabric.

(b) Inculcates Humility and Modesty

Praying salat in congregation also inculcates humility and modesty among Muslims. The Holy Prophet (PBUH) advised the Muslims to arrange the rows before prayer. Thus, all people stand in rows without any discrimination on the basis of wealth, status, designation, color, creed or race. Every one stands where he finds the place.

(c) Creates "Sympathy or Affection for Others"

Another benefit of gathering at one place for praying salat is that it produces sympathy for the starved, the poor, and the disabled. There are chances that afflicted may

be helped by the others. Moreover, when people come to know that someone did not come to mosque for praying, they visit his house to know about his welfare.

This results in a stronger and affectionate society.

(6) Conclusion

In conclusion, salat is the obligatory worship and if prayed sincerely it brings benefits to both an individual and society.

An individual's personality improves morally and spiritually. He becomes more clean and pure. Punctuality and sense of responsibility

become part of his life. Similarly, a society of people who are regular observers of salat is characterized by modesty, sympathy, affection, and mutual respect.

In short, it is the key to eternal and worldly success. As Holy Prophet (PBUH) said:

"The Key to paradise is Salat."

Qno 5

Elaborate the concept of Good Governance and its principles in Islam in the light of era of pious Caliphate.

(1) Introduction

Good governance is the characteristic of Islamic state. The best model of good governance is the governance during the era of pious Caliphate. The major objective of good governance is the welfare of the people living in the state. Such governance system can only be established by applying the principles of good governance derived from the practices of the Holy Prophet (PBUH) and the pious caliphs. They established a governance system which ^{was} in compliance with Allah's commands. The major principles of Islamic good governance include consensus, rule of law, accountability, transparency and promotion of welfare.

(2) Concept of Good Governance

Governance is the act of governing, formulating policies, and legislating. United Nations

Development Programme defines governance as the authorized use of economics, politics, and administration to conduct affairs of the state at all levels. As far as the good governance is concerned, United Nations describes the characteristics of good governance. The eight characteristics of it are as follows:

- | | |
|----------------------|---------------------------|
| ① Consultation | ⑤ Effective and Efficient |
| ② Consensus-oriented | ⑥ Equitable |
| ③ Transparent | ⑦ Responsive |
| ④ Accountable | ⑧ Inclusive |

(3) Good Governance in Islam During Pious Caliphate

Good governance in Islam is qualitative in nature and not mechanical. It promotes the social welfare. The first model of ^{good} governance is the governance system of welfare state of Madina. It was established by Allah's Apostle directed by Allah's orders. All the four pious caliphates also followed the footsteps of ^{the} Holy Prophet (PBUH) and exert utmost effort to fulfill Allah's will in governance of the state. Hence, the pious caliphate governed the state effectively and efficiently.

(4) Objectives of Good Governance in Islam

The objectives of Islamic governance are comprehensively described by Imam Ghazali, which include:

- (a) Protection of religion (Din)
- (b) Protection of Life (^{nafs} ~~biyan~~)
- (c) Protection of posterity (nasl)
- (d) Protection of wealth (mal)
- (e) Protection of intellect (aql)

Moreover, Almighty Allah also describes the characteristics of good governance in various verses of Quran. At one place in Quran, He says:

"(They are) those who, if established in the land by Us, would perform prayer, pay alms-charity, encourage what is good, and forbid what is evil."

(Al-Quran)

In short, the objective of good governance in view of Islam is protection of rights of all people living in the state.

(5) Principles of Good Governance in the Era of Pious Caliphate

The major principles of good governance in the era of pious caliphate can be precised upon as follows:

(a) Constitutional Sovereignty to Allah

Supreme law is what given by Allah. He is the creator and sustainer of all the creatures. He has the best knowledge about governing His creation. As Quran says:

"His is the creation, and His is the command."

(Al-Quran)

Therefore, all the pious caliphate governed the Islamic state based on the laws given by Allah and His messenger. Hence, all the rulers are obliged to make laws based on Allah's will.

(b) Concept of Khalifa

The concept of Khalifa is the core concept of Islamic governance system. Everyone in a nation is Khalifa, this is termed as communal Khalifa. All the Khalifa pool their

decision-making and governing authority in one person. The person can be called khalifa if he follows the Allah's orders. Quran describes the concept in following words:

"Perhaps your Lord will destroy your enemy, and make you successors in the land to ^{see} know what you will do."

(Al-Quran)

The institution of caliphate was established on the basis of above principle during the era of pious Caliphate.

(3) Shura or Consensus

Shura (consensus) is the significant pillar of good governance. Allah has ordered in Quran to consult the people in matters of governance. Allah says:

"Who responded to Lord, establish prayer, conduct their affairs by mutual consultation."

(Al-Quran)

The Holy Prophet (PBUH) ^{was} used to consult his companions in matters of the state. The similar practice was adopted by the all the pious caliphs.

(4) Rule of Law

The term used for rule of law in Islam is *adal bain al-naas*. It is one of the chief principle of Islamic governance system. The Holy Prophet (PBUH) emphasized its importance in the following words:

"Those who come before you were destroyed because they used to inflict legal punishments on the poor and forgive the rich."

(Bukhari)

(Ali (R.A.))

The pious caliphs strictly adhered to this principle. It is evident from the fact that fourth pious caliph Hazrat Ali (R.A) lost his case against a Jew because there was not witness except his son and his slave. However, the witness of son and slave is not accepted.

(5) Accountability

The people who are given the authority of governance ^{are} also held accountable. During the era of pious caliphate, every person in the state was allowed to do accountability of the government officials. During his era,

Caliph Umer (R.A) did the accountability of Saeed bin Amir (R.A), governor of Hims, upon the grievances of the people of Hims. Moreover, He (R.A) remained worry about his accountability by Almighty Allah. He once said:

"If a goat was to die on the bank of Euphrates, Allah will ask me concerning it on the Day of Resurrection."

(6) Obeying Ruler in Case of Mairaf

The authority and resources of the state must be given in the hands of God-fearing, just, and honest people for good governance.

Therefore, only a ruler who obeys Allah's orders is considered legal and his obedience is necessary. In his inaugural speech, Hazrat Abu Bakar (R.A) said:

"I have been put in authority over you, and I am not the best among you. If I follow orders of Allah and His Messenger, you should follow me. If I do not follow orders of Allah and His Messenger, obedience to me is not an obligation upon you."

(Al Sirah Al-Nabawiyyah)

① Promotion of welfare

The pious caliphs always promoted the social welfare. They encouraged the good and forbid the evil as commanded by Allah

"Cooperate among you in goodness and righteousness, do not cooperate in evils and transgression."

(Al Quran)

The pious caliphs took a lot of initiatives for the welfare of people.

(6) Conclusion

In summation, good governance in Islam is aimed at people's benefit and welfare. This is based on the teachings of Quran and Sunnah. In the modern context, ^{the} concept of Khalifa is well described by Abul Ala Maudoodi in his book *Khilafat o Malookiat*. He writes: "Any nation having power on any region of earth is Gods Khalifa there." Hence the modern states can establish Islamic model of good governance by following the principles of good governance derived from the era of pious caliphate.