

1. Give numbering to headings

Question 2:

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

Elaborate on the doctrine of Tauheed in Islam.

Describe its importance in individual and collective life.

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

4. Draw figures/diagram/flowchart where needed.

I. Introduction

5. Start new question from fresh page.

"The starting point in Islam is this belief in the unity of God."

6. Give around 15 headings for 20 marks question.

7. Every question should have introduction and conclusion paragraphs.

Tauheed is the cornerstone of Islam. It is

the belief in the oneness of Allah. Tauheed

8. Add Quran/Hadees references wherever possible.

has various types and impacts on both individual

and collective life. On individual life, Tauheed

9. Narrate incidents from the life of Holy Prophet (SAWW) and Khulafa-e-Rashideen.

induces accountability, gives meaning to life

and induces a sense of self-respect. Collectively, Tauheed has social, economic and

10. Add one quotation of famous religious scholar in each question.

political impacts

11. Change colour scheme for references to give them more visibility.

II. Meaning of Tauheed

12. Manage time

Tauheed comes from the root word

'wahada' meaning 'he made it one.'

13. Wide page borders are discouraged. Should be reasonable.

Edward Lane's Lexicon on classical Arabic,

says,

14. Avoid writing wrong references.

"He asserted or declared God to be one."

15. Give more weightage to expressly asked part/s of the question.

In modern Arabic, 'ya wahidu' means 'to

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

bring together.'

III. Definition of Tauheed

Tauheed has been defined by various scholars of Islam. Khurshid Ahmed defines it as,

"The concept of monotheism in Islam means that there is only one supreme leader of the universe."

Tauheed, thus is the belief in one Lord.

IV. Types of Tauheed

Tauheed can be categorized into three:

Ruboobiyyah Unity in Action	Uloohiyyah Unity in Divinity	Asma wal Sifat Unity in Attributes
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A. Ruboobiyyah : Unity in Action

This is the belief that Allah is One and Unique in His actions, such as creation, sovereignty.

The Quran says,

لا اله الا هو خلق كل شيء

"There is no god except Him, The Creator of all things." (al Quran)

B. Uloohiyah: Unity in Divinity

Uloohiyah is the belief that Allah alone is worthy of worship through one's actions. This is the core message of all prophets.

As the Quran mentions Hud saying,

اعبدوا الله ما لم ينزل من قبله

"Worship Allah, you have no God other than Him." (al Quran)

C. Al Asma wal Sifaat: Unity in Attributes

This belief is the belief that you believe in the names and descriptions of Allah without any Tahreef (Distortion), Ta'atil (Suspension), Takyeef (Adaptation), or Tamthil (Likening)

ليس كمثل شيء

"There is nothing like Him." (al Quran)

V. Impacts of Tauheed on Individual Life

Tauheed has effects on the individual life of man. They are:

A. Tauheed Gives Meaning to Life

An issue of the people is a question about the existential crisis of human beings. People question about the purpose of life. When one begins to believe in the unity of Allah, he realizes the meaning and essence of life.

وربطنا على قلوبهم اذ قاموا فقالوا
ربنا ورب السموات والارض

"And We strengthened their hearts, when they declared, 'Our Lord is the Lord of heavens and the Earth'" (al Quran)

B. Tauheed Instills a Sense of Duty

When man believes in Allah, he is bound by the belief in being accountability. The Quran says that man is bound by 'عقبة' (his neck) for his destiny. He, thus, obliges and remains accountable.

C. Inculcates Self-respect in Man

When man bows in front of Allah alone, he knows that there is no one else to be answerable to. He fears not the giants of the world. He is an esteemed creation, the "ashraf ul makloob". He is equal to his fellow being and needs not bowing in front of other humans.

VI. Impacts of Tauheed on Collective Life

Tauheed affects the collective life of mankind in the social, economic and political domains.

A. The Social Impacts

Tauheed gives a framework for brotherhood, equality and morality in a society. It makes a strong and integrated social fabric weaving love and respect in it.

واعتصموا بحبل الله جميعا ولا تفرقوا

"And hold firmly to the rope of Allah and do not be divided."

B. Economic Impacts of Tauheed

Tauheed shapes the economic domain of collective life. It says:

- If Allah is **العدل** (The Just), then also **العدل** (The Just)
- If He is **المالِك** (The creator), then also **الغواب** (The Giver of All).
- If He is **المالك** (The ruler), then also **المغنى** (The one who gives wealth abundantly).

C. Political Impacts of Tauheed

Tauheed influences Islamic political thought and, therefore, leads to good governance.

One also learns the legitimacy of authority by adhering to tauheed.

VII. Conclusion

In conclusion, Tauheed is the first step towards Islam. It is the unquestionable belief in the unity of Allah. It changes individual life by making him satisfied with his life, giving him self-esteem and making him accountable. In collective life, it influences the social, economic and political fabric of the Muslim community.

Question 4:

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

I. Introduction

Salat (prayer) is a fundamental worship that all Muslims offer on a daily basis. It is offered at various times and has distinct categories. Salah affects man's spiritual part by bringing stability of mind, checks indecency and purifies the soul. Morally, it works as a biological clock, fosters a culture of respect, and aids in character building. Socially, it creates an ideal community, fosters political cooperation, and promotes social cohesion. Salat is *Fihri*, a religious act with worldly implications.

II. Meaning and Definition of Salah

Salat comes from the root word ل-ص-و meaning "to link together." It also means "prayer" when considered from root word و-ل-ص .

Salat is the Arabic for prayer; the Indo-Iranian call it "Namaz."

Salah can be defined as the act of remembrance of Allah, as man faces the Kaaba during prescribed times.

It includes:

- Farz - The obligatory prayers
- Wajib - Next to obligation
- Sunnah - Additional voluntary prayer by Prophet
- Nafl - The supererogatory prayers.

III. The Social Impacts of Salah

Salah has social impacts in the following forms:

A. It Establishes An Ideal State

When a man performs salah, and when the community offers prayers, it becomes the esteemed Muslim community. The muslim Ummah is an uplifted one that does good and forbids evil.

تأمرون بالمعروف وتنهون عن المنكر

"You encourage good, and forbid evil." (al Quran)

B. Salah Brings Political Cooperation

The social fabric is further strengthened when the Ummah cooperates politically.

Mosques have been a uniting place.

The Imam of a muslim state who happens to be the Qazi (governor) gives his sermon in the mosque.

Example:

During the Arab Spring, people, particularly in Egypt manifested mosque as the political centre as they rose against the tyrant government.

C. The Congregational Prayers and Social Cohesion

Muslims meet collectively at least five times a day. There, they can exchange thoughts of not only religious matters but also worldly ones. Moreover, they come closer and remain updated about one another, becoming the "Ummah like one body." As prophet (PBUH) said.

IV. Moral Impacts of Salah

Salah plays a significant role in shaping one's morality.

A. Salah Works as a Biological Clock

When man offers salah in prescribed times, his body becomes disciplined making him punctual in daily life.

It makes one align his other works at a divinely set time which the Quran call كُتَابًا مَّوْقُوتًا "the appointed times."

B. Salah fosters patience and perseverance

If man lives a life following the prescribed prayers, he learns patience and perseverance. He realizes that it is in persistence that gives فلاح (success). It is salah through which one makes dug and has his fate changed. The Quran mentions Quran and Salah together:

واستعينوا بالصبر والصلاة

"And seek help through patience and prayer."

C. Salah Aids in Character Building

Prayer helps one in character building. It makes man a better person. The Quran mentions us who offer namaz are the better people. Distinguishing people of good character, the Quran says:

إلا مصليين . الذين هم على صلواتهم
داشئون

"Except those who pray consistently performing their prayers."

V. Spiritual Impacts of Salah

Prayer enlightens one's spirituality in the following way:

A. Fosters Stability of mind and Heart

Salah brings stability of mind and heart. It brings peace and ease in life. Holy Prophet (PBUH) once told Bilal (RA):

"Get up Bilal, call the people to prayer, and make us feel relaxed."

B. Salah Brings One Closer to Allah

Namaz elevates the man and takes him closer to Allah. It uplifts his spirit and entire being. Through Salah, man connects to God.

الصلاة المصراة للمؤمنين

"Salah ascends the believers."

(Hadith)

This is ascent towards God.

C. Salah Purifies the Soul

Salah has been equated with the purification of soul. For this matter, the Quran says

"Surely Allah loves those who turn to Him, and He loves those who purify themselves." (through Ablution)

VI. Conclusion

To conclude, Salah is an integral pillar of Islam. It weaves cohesion in the society, builds one spiritually and uplifts one's moral standing. Salah completes a mankind.

Question 5:

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

I. Introduction

The concept of good governance is as old as Islam. From the very beginning how people are governed has had an important weightage. Islamic governance is more inclusive than modern governance. The pious caliph, after having established the Islamic state ruled the region such that it set a precedent for times to come. Its principles are what is called good governance in modern times.

II. Good Governance in Islam

Islam emphasizes on ruling the ruled in a just manner. The Quran emphasizes on man being **خليفة** - "vicegerant on earth." He thus has the responsibility to rule the people in a just manner establishing good governance.

III. Principles of Good Governance in the Light of Pious Caliphate

The precedent set by the pious caliph is how the concept of good governance looks like. The principles in Islam of good governance thus are:

A. Governing Through Elections

- Abu Bakr was requested by Umar and Abu Jarrah.
- Umar was nominated by Abu Bakr
- Uthman was chosen from an electoral college
- Ali was appointed by people of Medina.

B. Conducting Shura

The concept of legislature was introduced by the caliph via Shura.

C. Having Distinct Departments

Departments such as Diwan e Khalaj (Taxation), al Jund (war office), Barid (Intelligence service), and Distric administration exist

D. A Just Judiciary

During the period of Umar, judiciary was separated from executive.

E. Establishing military organization

The Caliph consolidated the military organization set by the Prophet (PBUH).

F. Establishment of Bait ul maal

Bait ul maal was established for public treasury.

G. The police system: Al Shurta

The police system is a distinct feature of the Caliphate. Umar (RA) set up shurta in Medina.

H. Rashidun Caliphate as a welfare state

The Rashidun Caliphate was a welfare state with community centres, planned cities, canals and sewers.

Question 6:

Discuss the status and role of Women in Islam. How Islam ensures their rights in various spheres of life. Elucidate

I. Introduction

فلقكم من نفس واحدة ثم جعل منها زوجها

"He created you from a single soul, then from it He made its mate." (Al Quran)

The Quran equates all mankind and, thus, gives them equitable status and role. The practices of Holy Prophet (PBUH) also emulate the status of women as a revered position. Islam also ensures the rights of women in various spheres of life - beginning from childhood to her death, and gives her economic, political and social rights.

II. Status and Role of Women in Islam

Contrary to the Western perspective, the women in Islam have more freedom and rights than they presume and they themselves

have. Women are acknowledged as complete persons, yet their rights as a child, wife and mother.

A. Women in the West : A comparative Analysis

The women in other religions and particularly the west claim that they have more rights. The ground realities pose a different picture. JS Mill, in 'The Subjection of Women' writes,

"The wife is the actual bond-servant of her husband."

Islam, on the other hand, says both men and women came from one soul, making them equal.

B. Women in Islam: Acknowledgement of Complete Personhood

11 centuries before the "A Vindication of the Rights of Women" Islam acknowledged the complete personhood of women. Other religions, for instance Christianity, blame women for errors. In Christianity,

Eve is declared guilty for eating the forbidden fruit. However, Islam attributes the fault of due to the person.

وعسى ان ربك ففورى

"So Adam disobeyed his Lord and erred." (al Quran)

C. Rights of Woman As a child

Islam sternly prohibits maltreatment of a girl child. The Holy Prophet (PBUH) said,

"Whoever 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 her into paradise."

D. Rights of Woman as a Wife

The woman as a wife or wife-to-be has rights in Islam.

- She has the right to select spouse on her volition.
- Right to mahr
- Right for divorce (khula).
- Right to be protected (Qiwama)

E. Rights of Woman as a Wife Mother

Islam uplifts a woman by giving her an esteemed position

The Quran says,

"Be grateful to me and your parents."

The prophet said:

"Paradise is beneath her feet."

III. Rights of Women in Various Aspects of Life

Islam gives women their due rights in all aspects of life. In other places, these rights are given by the state and, therefore, reversible. The rights that women get in Islam are from Allah. Thus, no one can take these rights away.

A. The Social Aspect of Women Rights in Islam

Socially, a woman is accepted and respected in Islam. She is given her due rights. If she is properly asked for veil, men are also told to lower their gaze.

B. The Economic Aspects of Women

Rights In Islam

Muhammad (PBUH) writes, "that Islam recognized an independent status of women and gave her the right to own, use it and enjoy it in her own right."

Islam gives women independent ownership, right to employment also supported by Abu Hanifa and at-Tabari. Most importantly, she has the right to inherit.

C. The Political Aspect of Women Rights In Islam

According to at-Tabari, a woman can claim political leadership.

Pakistan was the first Muslim majority country to have a female prime minister.

Once a woman argued with Umar (RA), he announced in front of people,

"A woman is right and Umar is wrong."

IV. Conclusion

In conclusion, Islam gives an esteem status to women. Her role in an Islamic set up is significant. She is respected as a mother, wife and child. Moreover, she has social, economic and political rights.

