

PART-II

QUESTION NO: 05

"We Created man
in the best
design."

(Al-Quran)

Islam is a fervent supporter of human dignity and disseminates equal rights among men and women. The phrase rights of an individual can be defined as legal rights of a person given to him by Islamic Shariah. The upholding of dignity of women and provision of equal rights can be aptly seen in the light of Quran and Sunnah as well.

Therefore, the dignity of women and greatness given to them by all rights cannot be as human remains a strong aspect of Islam.

DIGNITY AND GREATNESS OF WOMEN HIGHLIGHTED IN ISLAM:

(i) Right to live:

Islam raised the status of women to higher place in life while giving them right to live as opposed to female infanticide. It is mentioned in Quran that

"Whoever kills a person - unless it is for murder or corruption on Earth - it is as if he has killed whole mankind; and whoever saves it, it is as if he has saved whole of mankind."

(Al-Quran).

(ii) Rights of wives to be treated well:

Islam bestowed women with this right of being treated

in best manner. It is refle:

"The best of you is the one who is best to his wife, and I am the best of you to my wives."

(Al-Hadith)

iii) Acceptance of women in society:

Islam strengthens the position of women in society through acceptance and provision of respect.

"Whoever has three daughters and is patient towards them, and feeds them, gives them to drink, and clothes them from his wealth; they will be a shield for him from the Fire on the Day of Resurrection."

(Al-Hadith).

(iv) Through provision of right to inheritance:

Islam highlights the position of women in society through the provision of rights of inheritance. This is clearly mentioned in the Surah Nisa verse 11-12.

(v) Encouraging gaining of knowledge by women:

Islam preserves the dignity and greatness of women through encouragement of gaining knowledge.

"Seeking knowledge is obligatory for every man and women."

(Al-Hadith)

(vi) Protection of Chastity:

Women's status in Islam is augmented through protection of chastity.

"Those who accuse chaste women, then cannot bring four witnesses, whip them eighty lashes, and do not ever accept their testimony, for these are immoral".

(Al-Quran).

(vii) Right to Khula:

Islam provides women, right to seek divorce from court in case of any discontentment in marriage.

(viii) Right to re-marry:

Women's dignity is further strengthened by the Islam, as Islam provides right of remarrying to women and with consent.

(ix) Right to trade and do-

Business:

Islam encourages, the participation of women in conduction of trade and business. This aspect is

Prominently reflected by the
trade conduction of Hazrat
Khadija (R.A).

(x) Women allowed to own
property:

Through acknowledgement of
ownership by Islam, women are
given a dignified position in
society.

"O you who believe!
Do not consume each
other's wealth illicitly,
but trade by mutual
consent."

(Al-Quran).

(xi) Women allowed to charge
for work:

Islam allows women to charge
for conducting any type of work.

In this regard, women are
given rights to charge for
breastfeeding and in other work.

See activities as well

"And give the relatives
his rights, and the poor,
and the wayfarer,
and do not squander
wastefully."
(Al-Quran).

CONCLUSION:

Islam provides dignity and greatness to women on the basis of providing them with all human rights. This act of Islam places women at an equal footing with men and bolsters their status in society as an equal human being.

QUESTION NO:06

ISLAM AND THE SYSTEM OF GOOD GOVERNANCE:

"To Him belongs the kingdom of the heavens and the Earth. He gives life and causes death, and He has power over all things."
(Al-Quran).

Islam clearly paves the path of guidance to be adopted for the creation of good governance. Through inculcation of various elements including consensus oriented approach, transparency, accountability, efficacy and participatory approach. Each aspect of good governance is emphasised by Islam to be adopted properly and followed upon, in any state for the formation of good governance. Similarly, the system of governance in Pakistan

can be idealised through teachings of Islam.

SYSTEM OF GOOD GOVERNANCE IN PAKISTAN ^{CREATED} THROUGH TEACHINGS OF ISLAM:

System of good governance can be structured in Pakistan through inclusion of teachings of Islam, in the following manner:

(i) ~~Imy~~ Administration by consultation:

Good governance contains one of the main elements of participation and consultation. Islam also encourages the formation of good governance through consultation.

"And consult them in
conduct of affairs."

(Al-Quran)

(ii) Prevalence of justice:

Islam advocates the importance

of justice for the establishment of good governance in a state.

"And let not the hatred of certain people prevent you from acting justly."

(Al-Quran)

Again, this point of justice is emphasised in Quran as,

"But if you judge, judge between them equitably. God loves the equitable."

(Al-Quran)

(iii) Maintenance of rule of law:

Following the rule of law in any society acts as a stepping stone towards achievement of good governance in any state.

"O people, those who have gone before you were destroyed, because if any one of high rank committed theft amongst them, they spared him; and if anyone of low rank committed theft, they inflicted the prescribed punishment on him. By Allah, if daughter of Muhammad (PBUH) were to steal, I would have her hand cut off."

(Al-Hadith)

(iv) Prevalence of accountability in society:

Accountability in society needs to be generated for the genesis of good governance in Pakistan's system. Each individual from a common man to head of state is accountable for his conduction of actions.

"Whoever has done an atom's weight of good will see it. And whoever has done an atom's weight of evil will see it."
(Al-Quran).

The importance of accountability in Islam's teaching can be measured from the fact that Saad bin Amar (RA), governor of Khufa was held accountable by Umar (RA) for the grievances and complains from the people of Khufa.

(v) Promotion of welfare in society:

Good governance is structured around the fact of providing welfare in a society.

"You are the best community that ever emerged for humanity: you advocate

what is moral, and forbid
what is immoral, and
believe in God."

(Al-Quran).

(vi) Appointing people on the basis of meritocracy:

System of well mannered governance
requires the presence of appointments
on the basis of meritocracy.

Thus, ensuring the skillfull people
dealing with public affairs. In
this regard, prominent example
is seen in the form of appointment
of commander, such as Khalid
Bin waleed, although he accepted
Islam late

(vii) Equality of all citizens:

Well structured governance system
is built upon the idea of treating
all citizens equally.

"For men is the share

of what they have
earned and for women
is the share of what
they have earned."

(Al-Quran).

(viii) Strengthening of institution of Council:

Islam advocates the strengthening
of Institution council where
the process of decision making
is done in a participatory
and consensus oriented approach

(ix) Strong federal system:

Strong centralised system,
with devolution of power to
federating units is required for
good governance. Multiple departments
involved in Islamic system are
Diwan al Kharaaj, Diwan ul Jund,
Diwan ul Bareed, and Diwan ul
Mazaalim.

(*) Presence of transparency in governance:

One of the major components of good governance is based on the presence of transparency in conduction of public affairs. It helps in eradication of corruption through openness.

CONCLUSION:

The structure of good governance can be idealised in Pakistan through the teaching of Islam. Inculcation of major components of transparency, accountability, justice and participatory approach is imperative for building of well structured governance. This is also underscored by teachings of Islam. Hence, while following Islamic teachings good governance can be paved in Pakistan.

QUESTION NO: 03

ISLAMIC POLITY AND JUST SOCIETY:

" Then, when the prayer is concluded, disperse through land, and seek God's bounty, and remember God much, so that you may prosper."

(Al-Quran)

Islamic polity is based on the idea of establishment of just society. The main elements propounded by teachings of Islam, include the maintenance of rule of law, accountability, provision of equal rights, and social justice. Therefore, the main idea of Islamic polity is the establishment of just society.

MAIN PURPOSE OF ISLAMIC POLITY IS TO ESTABLISH A JUST SOCIETY::

(i) Maintenance of rule of law::

One of major proponents of Islamic polity is that everyone is equal in front of law. No one is exempted from rule of law on basis of higher or lower rank or status.

"Those who have gone before you were destroyed, because if any one of high rank committed theft amongst them, they spared him; and if anyone of low rank committed theft, they inflicted punishment upon them. If, Fatima, were to steal, I (Al) would have her hand cut off."

(Al-Hadith).

(ii) Based on welfare of society.

Main pillar of Islamic polity
is the welfare of society, where
Charity is praised.

"All Muslims are
brothers"

(Al-Hadith)

(iii) No place for nepotism:

Islamic polity is against nepotism
as no rightly guided caliph
nominated their son before
passing away.

(iv) Freedom of speech:

Islamic polity is in favour
of freedom of speech and
encourages the participation
of citizens while giving them
right of expression.

"God does not like the
public uttering of bad

language, unless someone was wronged. God is hearing and knowing."

(Al-Quran)

(v) Reflecting meritocracy in society:

Islam policy calls for the establishment of meritocracy in society. This is evident from the fact that Usama bin Zaid (RA) ^{appointed} was a commander of extremely important battle, even though he was only 18 years old.

(vi) Government by consultation:

Islam calls for the structuring of government on the basis of consultation, so that an inclusive society can be formed.

"And consult them in the conduct of affairs."
(Al-Quran)

(vii) Maintenance of accountability:

Islamic teachings are based on the idea of presence of accountability in the society.

This is evident through multiple events. Firstly, Umar (RA)

as caliph was questioned about his shirt in front of a number of people by a common man.

Secondly, Hazrat Abu Bakr's address after assuming caliphate was about accountability. Thirdly,

Saeed bin Amar (RA), governor of Kufa, was held accountable by Umar RA upon the grievances of people of Kufa.

(viii) Equality of all citizens:

Islamic society is based on justice as it advocates equality of all citizens.

"For men is the share of what they have earned and for women

is the share of
what they have earned."

(ix) Religious freedom is reflected
in Islamic society:

Islamic polity allows the
formation of just society
through the reflection of
religious freedom. The idol
worshippers and jews of Madinah
lived peacefully in Madinah
along with Muslims under an
Islamic state.

"There shall be
no compulsion
in religion."

(Al-Quran).

(x) Balance between capitalism
and socialism:

Islam creates a just society
through formation of balance
between capitalism and socialism.

"Thus we made
you a moderate
community."

(Al-Quran).

(xi) Islamic code of ethics
for business:

Islam dictates code of
ethics for conduction of
business for formation of
justice in society.

"Who ever agrees to
cancel a transaction
with Muslim, Allah
will forgive his
sins on the
Day of Resurrection."

(Al-Hadith).

CONCLUSIONS:

In summary, the above
discussed examples reflect the

Advocacy of Islamic polity
in establishment of just society.

Mainly integral components of
Islamic polity lays foundation
for a just society to be formed.

Hence, through following the
Islamic teaching regarding
political structure, a society
based on equality can be
formed.

QUESTION NO: 04

DOCTRINE OF TAUHEED,

"To God belongs the
sovereignty of the
heavens and earth
and what lies in
them, and He has
power over everything.

(Al-Quran)

The concept of tawheed is based on the fact of "Oneness of Allah". He alone is worthy of worship and all kinds of praise.

Types of Tawheed:

(i) Oneness in person:

"He is the one and only and has no partner."

(ii) Oneness in Attributes:

"And to Allah belong the best names, so invoke him."

(Al-Quran).

(iii) Oneness in Actions:

"To God belongs sovereignty of

heaven and earth,
and what lies in
them, and He has
power over everything."

(Al-Quran).

IMPACTS ON INDIVIDUAL LIFE AND SOCIETY:

(i) Give purpose to life:

Tawheed instills purpose of life

(ii) Inculcates self-respect:

"We have created
man in the best
design."

(Al-Quran).

(iii) Induce sense of accountability:

"Whoever has done an
atoms weight Allah will
see it, And whoever has

done an atom's weight of
evidence Allah will see it."

(Al-Quran)

(iv) Equality among all Humans:

"He is dearer to Allah
who is more pious."

(Al-Quran)

(v) Instills brotherhood:

"Certainly all Muslims
are brothers."

Conclusion:

Doctrine of tawheed is based
on concept of oneness of Allah,
and is main component of
Islam. This concept implicates
multiple effects on an
individual as well as societal life.