

General Instructions

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.
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 part/s of the question.

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

Rahmat

Islamic studies

Q. No. 5

Part - 2

Q. No. 5

Introduction:

Hamidullah describes in one of his books "Introduction to Islam"

that before the coming of Islam women

used to suffer worse than animals. women

were killed at very infant age, no proper

marriage system and used as a sex

subject. Islam has brought freedom, dignity

and equality. Therefore, women who

were oppressed society became the

most respectable individuals of

the Arabic society.

Date: ___/___/20___

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2.

The condition at the time of ignorance:

Syed Amir Ali also describes in his book "The spirit of Islam" the social condition of women in the following words:

Female infants were killed and buried alive.

A son after the death of could marry

all wives of the father. Women were

made slave and sold like animals

in the markets. Women used to

sell their sexes to live. Thus, women

were used as a sex objects.

3.

Islam and reforms for women:

with the holy struggles of Prophet Muhammad (PBUH) all

the evils against the women

vanished. Islam provided equal rights to women as humans.

Islam highlight the dignity of

women as humans, provide

basic rights and freedom:

3.1 Islam and the dignity of women:

The Prophet of Allah

used to say

"Whoever does bury daughter alive or kill and does not give favour boys over girls, Allah enter such persons in Paradise"

(Al-Hadith)

This holy tradition of the Prophet of Allah ascribes the most tremendous status of women in Islam. Therefore, Islam considers dignity of women is one of the most important features.

3.2 Granting all basic rights:

Islam provides all basic needs of women. These needs include right to inheritance, right to live, right to have children, right to have property, right to marry.

3.3 Right to have property:

Islam does not sanction women to have property. The best example was Hazrat Khadija (R.A) who had profound wealth and goods.

3.4 Equality for women:

"Women and men are two equal individuals"

(Rt. Hadith)

In the ignorance era women were considered inferior to men but Islam has provide full equality of women with men.

3.5 Right of a female as a mother:

Islam has given tremendous status to women as a mother.

"Paradise lies under feet of mothers"

3.6 woman as wife:

According to the tradition of the holy prophet:

"The best individuals among you are those who treat their wives well"

Political rights
Social rights
Economic/financial rights
Family rights

3.7 Right to inheritance:

women are given $\frac{1}{3}$ from the property of father, when the father dies then it is important for brothers of female to give $\frac{1}{3}$ as inheritance.

4. Conclusion:

In short, Islam has provided all basic rights to women. This has enabled women to have property, goods and right to decide about future.

Q. NO. 7

1. Introduction:

The world order that has been pushing Islamophobia can be seen as the outcome religious and political extremism. Political leaders and militant groups have used religion as a tool to achieve the objectives. Consequently, it has given birth to violation of human rights and Islamophobia. Therefore, religious and political extremism in the world is the outcome of suppression of human rights and Islamophobia.

2. Extremism and Islam:

Islam does not support bloodshed, chaos, exploitation and injustice. According to Dr. Hamidullah's book Islam has been wrongly projected

Date: / / 120

by the leaders and militants.

"The one who kills a single human, if is as if he killed the entire human beings, the one who saves a single person, it is as if he saved the entire humans..."
 (Al-Quran)

Therefore, there is profound variation between Islam and extremism.

2:1 Religious and Political extremism:

"Religious and Political extremism go hand by hand." In the globalised world numerous terror groups have utilised Islam as a tool to achieve objectives. The mass killings of innocent humans and damage of their wealth by the name of religion. This act has not only promoted extremism but also gave birth to political extremism. Moreover, aggressive leaders around

Date: ___/___/20___

the world have utilised the religion as a tool to achieve objectives. Thus, the religious extremism and the political extremism in world have given birth to suppression of human rights and Islamophobia.

2.2 Suppression of human rights:

Religious and political extremism have oppressed the humans worldwide. These both acts of violence have taken right to live, right to speak, religious freedom, right to earn and promoted stereotypes. Therefore, extremism has suppressed human rights.

2.3 Promoted Islamophobia:

The religious and the political extremism have promoted Islamophobia. The word refers to stereotypes against Muslims around the world.

Way forward

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Date: 1/12/20

Especially, in the west, the western nations who have been motivated by local and international political extremist leaders have understood Islam wrongly. Moreover, the native muslims of west have been discriminated and humaniated by the name of terrorism. Further, muslims have been considered and protected by the political extremism in India, EU and united states as the friends of terrorism. Religious extremism of 9/11 and wrong interpretation of muslims by the western political extremist leaders have brought to live and die scenarios.

Thus, Islamophobia is the out of extremism by the name of religion.

3. Conclusion:

In short, Extremism has no interconnection with Islam. The

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terror groups and Political leaders in Global north and Global South have utilised religion as a tool to achieve objects. Consequently, this tool promoted oppression of human rights and Islamophobia around the world.

2.

Q NO. 2

1. Introduction:

2.

William James Wandbrant ascribes in his book "A Brief History of Sudia Arabia." The Islamic polity has provided and established just, peaceful and gorgeous society since the era of Prophet Muhammad (PBUH). Islamic polity has the only aim to establish just society where security, religious freedom, economic freedom,

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Justice and peace are the main objectives. (Charter of Madina 622 AD). Thus, the main purpose of Islamic polity is to establish just society.

2. Islamic polity and its purposes:

The tremendous instances can be taken from the Charter of Madina and Quranic knowledge about the Islamic polity and its purposes. The followings are the main purposes of Islamic polity:

2.1 Justice:

Justice is one of the main objectives of Islamic politics. This has been valued in the era of beloved Prophet Muhammad (PBUH) as well in Khalifa's era.

2.2 Dignity of humans:

Humans have been respected with full value. The lives, self-respect

Date: ___/___/20___

and properties have been ^{the} main purpose to be protected in Islamic systems.

2.3 Freedom of religion:

Islamic systems ~~has~~ used to value the freedom of religion. In the Charter of Madina under the rule of Prophet Muhammad (PBUH) minorities and Jews were allowed to worship and prohibited discrimination against other religions.

“There is no compulsion in religion”
 (Al-Hadith)

Thus, it is the main aim of Islamic polity to establish just society with no religious discrimination.

2.4 Equality among masses:

Islamic systems has

Date: 1/120

to perform the act of equality
 among muslims and non-muslims.
 All humans are equal under
 the under system of Islamic
 law.

"No Arab is superior to non-Arab,
 No non-Arab is superior to Arab..."
 (last sermon)

2.5 Peaceful society:

Islamic system has always
 focused on the conduct of
 peace in the society. Islamic polity
 aims to establish peace and
 security among the masses.

2.6 Elimination of evils:

A just society can never
 be achieved without elimination of
 evils. Islamic system has always
 eliminated social evils so
 as to achieve a just society.

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3. Conclusion:

In short, the Islamic politics in the history of Islam always valued just society through justice, equality, freedom and elimination of social evils.

Q No. 6

1. Introduction:

Islam is a complete code of life. The Islamic teachings have enormous influences to achieve good governance not only in Pakistan but also in Islamic world. The Islamic teachings of service to humanity, elimination of evils, justice and merit, reducing discrimination, promotion of Islamic seminaries and sense of

accountability can idealize good governance in Pakistan.

2. Idealizing good governance through Islamic teachings:

The system of good governance in Pakistan can be idealized through the following Islamic teachings:

2.1 Sense of accountability:

Islam teaches the sense of accountability. Humans will be made accountable about the good and bad deeds in hereafter. Leaders have been the main figures to be asked about the actions and policies. The head of administration should be taught and guided about the sense of accountability. Government should teach and arrange seminars in training institutions to guide officers and children in educational institutions about the sense of accountability. Consequently, these children and officers will contribute in

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the promotion of good governance in Pakistan.

2.2 Religious seminaries and schools:

Religious seminaries and schools play tremendous role in the formation of a society. The administrations should make Islamic history subject as compulsory. Teaching Islamic system under prophet of Allah and pious kalifs can change the perspective of youths. Thus, these individuals in the future will contribute in the formation of good governance in Pakistan.

2.3 Supremacy of Quran and Sunnah:

Constitution of 1973 has given profound status to the supremacy of Quran and Sunnah. Sadly, in education system there is no system to teach Quran

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Tafseer and the biography of prophet of Allah and Sunnah. The Government of Pakistan must make Tafseer of Quran and Sunnah in the higher level of education compulsory. Keeping this policy before can help the near future politicians, and officers to keep the supremacy of Quran before every act. Thus, the system of governance in Pakistan can be improved.

2-4 Elimination of inequality:

Social evils like discrimination, prostitution, crime, injustice, rape, fraud and looting should be scolded according to holy teachings of Islam. Political leaders should give up their interests for the betterment of people. There must be strong stance of change in the punishment of criminals law. In

criminal justice system the supremacy of Quran must be the first document of guidance for justice and punishment. Thus, good governance in Pakistan can be achieved.

3. Conclusions:

Thus, Islamic teachings in Pakistan has the capability to change the structure of governance. This is hard to implement in quick scenarios although can be implemented with passage of time.
