

Instructions to Get Good Marks in Islamiyat Paper

SANA BATool

Batool - 460

Islamic Studies

1- Try adding at least 2-3 Arabic version of ayah

2- Go for diversification of resources e.g. From Hadith, Quran, Books, Islamic Philosophers etc.

3- Add Surah name for the Relatable Question e.g. you can add name of Surah Al-Zab and Nisa in women related question.

Answers:-

⇒ **Qur'anic Guidance on Good Governance and Its Implementation:-**

4- The sermon of Prophet PBUH can be added in any of the question as a reference as it encompassing points of all aspects

Introduction:-
Good governance is a fundamental pillar of just and stable society. In the

5- Use the verdicts or incidents and case studies of Khilafat Era in Political Economic and Social system of Islam

6- Balance all parts, if the question has 2 or 3 parts give equal weightage
Introduction
Qur'anic guidance on governance emphasises justice, consultation, accountability, and the

5- Add flowcharts or Graph where you can

Qur'anic Foundations of Good Governance:-

1. **Justice as the Core Principle:-**

7- Focus more the asked part than to write irrelevant material.... read question 2-3 times so that you cannot deviated

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice...” (4:58)

8- Write 10-11 headings for each question

9- Go for 7-8 sides answer

10- Contemporary relevant question must be attempted by giving the examples and case studies of past to make it Islamiyat paper

accountability in leadership. A ruler or leader is seen as a trustee, obligated to act in the best interest of the community.

2. Shura (Consultation in Decision Making) :-

Consultative decision making is strongly emphasized in Islamic governance.

"...and consult with them in affairs. Then when you have taken a decision, put your trust in Allah..." (3:159)

Shura encourages participatory governance, reflecting democratic principles. It implies that rulers should engage with scholars, citizens, and advisors before making decisions - promoting transparency and inclusiveness.

3. Accountability and Moral Responsibility:-

leaders are accountable to both God and the people.

"Every soul is held in pledge for what it earns." (74:38)

This implies political accountability where rulers must answer for their actions.

The Quranic ideal is of a leader who governs with *taqwa* (God consciousness), ensuring ethical leadership.

4. Rule of law and Equality Before the law :-

The Quran establishes the principle of equality before the law.

“O you who believe! stand firmly for justice as if witnesses to Allah, even though it be against yourselves or your parents and relatives —”
(4:135)

This highlights the impartiality of the legal system, where no one is above the law, not even the rulers.

5. Protection of Human Dignity and Welfare :- (Maqasid-al-Shariah)

The broader Islamic framework derived from the Quran promotes the Maqasid-al-Shariah (Objectives of Islamic law) which includes

- Protection of life
- Protection of religion
- Protection of intellect
- Protection of wealth
- Protection of lineage

These objectives guide policies that promote human development, education, social welfare, and economic justice.

Achieving Good Governance Through Quranic Principles :-

1. Institutionalizing Shura in Governance Structures :-

To operationalize Shura consultation, governments must strengthen parliament, councils and civil society platforms. This allows for inclusive policy making and a voice for marginalized groups.

e.g

Malaysia and Indonesia have

adapted consultative mechanisms influenced by Islamic values while upholding democratic frameworks.

2. Legal Reforms Based on Justice and Equity:

Governments should align national laws with the Quranic mandate for justice. This includes:

- Judicial independence
- Anti-corruption measures
- Access to justice for all

e.g

According to Transparency International (2024), countries with strong rule of law and judicial integrity tend to score higher in governance indices.

3. Leadership Accountability and Ethical Governance :-

Mechanisms such as audits, ombudsmen offices, public declaration of assets, and freedom of information laws,

promote transparency and accountability.

2.1

The concept of Umar-ibn-al-khatab's leadership, where he allowed citizens to question his actions publicly, reflects Quranic accountability.

4. Promoting Social Justice and Economic Equity:-

Policies inspired by the Quranic emphasis on Zakat, fair trade, and prohibition of exploitation can reduce inequality.

2.1

Islamic microfinance initiatives have shown success in countries like Bangladesh and Sudan, improving livelihoods and financial inclusion.

5. Moral and Civic Education:-

Instilling ethical values based on Quranic teachings in public administration, education, and media can create a culture of integrity and civic responsibility.

Conclusion:-

The Quran offers a comprehensive vision for good governance based on justice, consultation, accountability and the welfare of society. These principles are not merely spiritual ideals but practical guidelines that, when institutionalized

effectively can lead to transparent, inclusive and just governance. Achieving this requires a synthesis of Quranic values with contemporary political mechanisms, ensuring that leadership serves the people in both form and spirit.

Question #8

Short notes on

i) Benevolence in Islam

ii) Secondary sources of shariah

Answer :-

i) Benevolence in Islam

Definition and Concept :-

Benevolence in Islam refers to doing good with sincerity and excellence, going beyond justice to show kindness, compassion and generosity. It reflects the moral and spiritual excellence expected from a believer.

“Indeed, Allah commands justice, benevolence, and giving to relatives—”
(16:90)

Theological Basis :-

Ihsan is one of the three levels of religion as described in the Hadith of Jibril: Islam (Submission), Iman (Faith), and Ihsan (Excellence). It is defined in hadith as:

Provide proper headings

"That you worship Allah as though you see Him, for even if you do not see Him, He surely sees you."

(Bukhari, Muslim)

Forms of Benevolence :-

1. **Spiritual** - Sincerity in worship and personal conduct.
2. **Social** - Acts of kindness, charity, helping neighbours, forgiving others.
3. **Economic** - Supporting the poor, fair treatment of workers, ethical business practices.
4. **Environmental** - Caring for animals and nature, (as per hadith on water given to a thirsty dog being rewarded).

Examples from Prophet Muhammad PBUH :-

The Prophet's life embodied Ihsan. He showed kindness to children, animals, enemies (e.g. forgiveness at the conquest of Makkah), and upheld the rights of minorities.

Moral Implication :-

Benevolence is seen as a reflection of one's taqwa, and is essential for building a compassionate and just society.

ii) Secondary Sources of Shariah :-

Definition :-

Secondary sources of Shariah refer to those sources that derive rulings based on interpretation and reasoning, supplementing the two primary sources: the Quran and Sunnah.

Main Secondary Sources :-

1. Ijma (Consensus) :-

Ijma is the agreement of qualified scholars on a legal issue after the Prophet's time.

"My Ummah will never agree upon an error." (Tirmidhi)

e.g.

The consensus on the obligation of the five daily prayers.

2. Qiyas (Analogical Reasoning) :-

Analogical reasoning is application of a ruling from a known case (with clear evidence) to a new case due to a shared cause. It is used by scholars like Abu Hanifa in the Hanafi school.

e.g.

Prohibition of modern intoxicants based on the prohibition of wine in the Quran.

3. ~~Fiqh~~ Istisnā (Juristic Preference) :-

It is defined as a jurist's departure from strict analogy to a more equitable ruling for public interest or necessity.

e.g

Allowing temporary contracts during emergencies e.g. hire contracts during disasters.

4. Maslahah Mursalah (Public Interest) :-

Maslahah Mursalah is the legal rulings made to achieve the welfare of community when no direct texts exists.

e.g

Used in legal reforms like traffic laws, healthcare policies.

⇒ Practised in "Maliki schools".

5. Urf (Custom) :-

It is a recognised local customs that don't contradict Islamic principles.

e.g

⇒ Acceptance of dowry customs, provided they are just and not extravagant.

⇒ Prophet Muhammad PBUH respected positive cultural norms of the Arab (e.g. guests hospitality).

Importance of Secondary Sources :-

- ⇒ Allow flexibility and adaptation of Shariah in changing content.
- ⇒ Ensure that Islamic law remains relevant in new situations while staying rooted in divine guidance.

Conclusion :-

Both benevolence in Islam and the use of secondary sources in Shariah highlight the depth and dynamism of Islamic teachings. While benevolence reflects Islam's moral spirit, the secondary source demonstrates its legal adaptability, ensuring justice and welfare in all aspects of life.

Question # 5

Islam greatly emphasizes minority rights. Discuss

Answer:-

Emphasis on Minority Rights in Islam :-

Introduction :-

Islam as a comprehensive ethical, legal and spiritual system, places strong emphasis on justice, human dignity and the protection of all individuals, including those belonging to minority groups. From the Quranic injunctions to the Prophet Muhammad

PBUH practice and the policies of early Islamic states, the rights of religious, ethnic and social minorities were recognised and safeguarded.

⇒ Foundational Quranic Principles Supporting Minority Rights:-

1. Justice and Equality for All:-

The Quran commands justice without discrimination based on faith or identity.

“O you who believe! Stand out firmly for Allah as bearers of witness with justice, and let not the hatred of a people prevent you from being just. Be just: that is nearer to piety.”
(5:8)

This verse establishes that justice must transcend religious or ethnic boundaries, implying a divine obligation to treat minorities fairly.

2. Freedom of Religion:-

The Quran explicitly upholds freedom of belief:

“There is no compulsion in religion...”
(2:256)

This verse laid the foundation for religious tolerance in Islamic societies. It recognises that belief must come from inner conviction, not coercion.

⇒ Prophetic Practice Regarding Minorities :-

1. The Constitution of Madinah (622 CE) :-

One of the earliest written political documents in history, the Mithaq-al-Madinah, established a pluralistic society.

⇒ Jewish tribes were recognised as part of the same ummah (community).

⇒ All citizens had equal political and legal rights and obligations.

⇒ Religious freedom and protection were guaranteed to non-Muslims.

"To the Jews their religion, and to the Muslims their religion."

This constitution serves as an early model of a multi-faith social contract.

2. The Prophet's Treatment of the People of the Book :-

⇒ The Prophet PBUH engaged with in treaties with Jews, Christians and Sabians, ensuring their protection and religious freedom.

⇒ He visited non-Muslim individuals, accepted gifts from Christians, and upheld justice for non-Muslims in legal matters.

Not the academic way

⇒ Legal Recognition of Minority Rights in Islamic Jurisprudence :-

1. The Dhimnah System :-

The dhimnah contract was a legal framework under which non-Muslims were granted protection and autonomy under Muslim rule in exchange for a small tax (jizyah).

⇒ Rights granted :- protection of life, property, freedom of religion, autonomous legal systems for internal affairs.

⇒ Restrictions :- military service exemption, symbolic acknowledgment of Muslim authority.

While some modern scholars critique the dhimnah as outdated, in its time, it offered greater protection than many contemporary legal systems.

2. Equal Legal Protection :-

Many classical jurists, including Imam Abu Hanifah, ruled that

⇒ Non-Muslims are equal to Muslims in the protection of life and property.

⇒ A Muslim who kills a non-Muslim unlawfully is subjected to qisas (retributive justice).

3. Prohibition of Harm :-

A hadith recorded in Sunan Abu Dawood quotes the Prophet PBUH as saying :

"who ever harms a dhimmi, I shall be his opponent on the Day of Judgment."

This hadith reinforces the sacredness of minority protection in Islamic thoughts.

⇒ Historical Examples of Minority Rights in Islamic Civilisation :-

1. Islamic Spain (Al-Andalus)

- Flourished as a centre of interfaith harmony for Muslims, Jews and Christians during the Umayyad and later periods.
- Jewish scholars such as Maimonides thrived in Islamic Spain under Muslim patronage.

2. Ottoman Empire :-

- Implemented the millet system, allowing religious minorities (e.g. Orthodox Christians, Jews) to govern their own legal and religious affairs.
- These communities operated their own courts, schools and religious institutions.

⇒ Critical Perspectives and Challenges:-

While Islamic teachings on minority rights are clear and historically evident, modern political and social realities present contradictions.

⇒ Misuse of blasphemy laws in countries like Pakistan to target minorities.

⇒ Political marginalisation of certain ethnic groups in conflict zones.

These issues reflect political, not theological failures and represent a departure from Islamic principles, not their fulfilment.

Conclusion:-

Islam strongly emphasizes the dignity, rights and protection of minorities. Through Quranic injunctions, the Prophet's pluralistic leadership, and centuries of legal and administrative practices, Islamic civilization has historically upheld minority rights.

However, contemporary challenges require a return to authentic Islamic values to restore justice and social harmony.

Far from being a marginal concern, the protection of minorities lies at the heart of Islam's ethical and legal vision.

Question #6

Vital Elements of the Political System of Islam and Its Role in the Development of Modern Statecraft :-

Introduction :-

Islamic political thought offers a comprehensive framework for governance, justice and public administration based on divine guidance. The political system of Islam is not merely a theocratic model but a balanced combination of moral authority, justice, consultation and welfare-oriented governance. Rooted in Quran and Sunnah, and the practices of the Rightly Guided Caliphs, Islamic political principles contributed significantly to the evolution of governance, legal administration, and institutions that influenced both classical Islamic empires and modern statecraft. This essay explores the vital elements of the Islamic political system and analyses how these principles shaped contemporary governance models.

I. Vital Elements of the Islamic Political System: 2

1. Sovereignty of Allah :-

In the Islamic world view, sovereignty belongs to Allah alone. The Quran declares:

"The command is for none but Allah." (12:40)

This means all laws and policies must be aligned with divine guidance. Human rulers are trustees, not absolute sovereigns.

Implication :- limits the power of rulers; accountability is both to the people and to God.

2. Khalifah (Vicegerency / Caliphate) :-

Humans are seen as vicegerents on Earth (Quran 2:30). In political terms, this translates into leadership being a trust (amanah) to serve the people and uphold justice.

⇒ The Caliph is not a prophet but a political leader responsible for implementing Shariah, maintaining peace, and ensuring welfare.

⇒ The Rashidun Caliphs (632-661 CE) are models of consultative, accountable, and ethical governance.

3. Shura (Consultation) :-

Islam mandates consultative decision-making in governance.

"... and consult with them in affairs..." (3:159)

Shura reflects early democratic values and requires that leaders do not rule autocratically. It led to the formation of councils and advisory bodies in early Islamic history.

4. Rule of law and Justice:-

Justice is a cornerstone of Islamic political thought:

"Indeed Allah commands justice..." (16:90)

Islamic governance ensures equality before law, judicial independence, and the protection of rights regardless of faith or social class. Even rulers could be held accountable in courts.

e.g. Caliph Umar Ibn-al-Khattab once appeared in court against a Jewish citizen.

Work on your headings

5. Accountability:-

Leadership in Islam is a moral and political responsibility, not a privilege.

"Each of you is a shepherd, and each of you is responsible for his flock." (Bukhari)

Accountability is to God, the people and one's conscience.

Early Islamic practices included public

questioning of leaders, transparency in governance, and anti-corruption measures.

6. Protection of Human Rights and Welfare :- (Maqasid al Shar'iah)

The objectives of Islamic law emphasize safe guarding

- i) Religion
- ii) Life
- iii) Intellect
- iv) Property
- v) Lineage

These priorities ensure that governance supports education, health, security, economic justice, and social inclusion.

7. Equality and Citizenship :-

The political system of Islam upholds non-discrimination. Non-muslims under Islamic rules were protected citizens (dhimmis) with rights to life, religion and property.

“To you your religion, and to me mine.” (109:6)

This principle informed the Constitution of Madinah, a pluralistic document that laid the groundwork for inclusive citizenship.

II. Role in the Development of Modern Statecraft:-

1. Institutional Development:-

⇒ Bait-ul-Mal :-

Early Islamic states developed institutions to manage welfare, public finances and infrastructure - similar to modern ministries of finance.

⇒ Qadi Courts (Judiciary) :-

Independent judicial bodies were formed, inspiring ideas of separation of powers.

⇒ Shura Councils :-

Influenced consultative and parliamentary models.

2. Rule of Law and Constitutionalism:-

The Constitution of Madinah (622 CE) is considered one of the first written constitutions in history. It ensured:

⇒ Rights of minorities

⇒ Equality under the law.

⇒ Defined powers of leadership

⇒ Principles of mutual defense.

Many modern constitutional frameworks have drawn inspiration from these principles of equality, protection, and codified rights.

3. Welfare Governance :-

Islamic states historically prioritized public welfare e.g hospitals, free education, orphan care, and pensions - long before the concept of welfare state emerged in Europe.

e.g

During Umar's caliphate, food and shelter were provided for all, including non-Muslims, out of the state treasury.

4. Tolerance and Pluralism :-

Islamic governance introduced early models of religious pluralism and civil rights that predate Enlightenment era liberal thought.

⇒ Ottoman Empire's Millet system :-

Allowed different religious groups to govern themselves internally.

⇒ Andalusian Spain : Fostered interfaith harmony among Muslims, Jews, and Christians.

5. International Law and Diplomacy :-

Islamic political thinkers like Imam-al-Mawardi and ibn-Khaldun wrote extensively on

⇒ Treaty making

⇒ Foreign relations

⇒ War ethics.

These principles influenced the development of modern diplomatic protocols and

Islamic international law.

6. Influence on Islamic Reform Movements :-

In the modern era, Islamic political principles have inspired various reformist and nationalist movements.

⇒ Jamal al-Din al-Afghani and Muhammad Abduh promoted modern constitutionalism within an Islamic framework.

⇒ Pakistan's formation (1947) was based on the vision of a state built on Islamic political ideals of justice, equality and democracy.

⇒ Indonesia and Malaysia have incorporated Islamic consultation and welfare into their democratic systems.

Conclusion :-

The political system of Islam presents a holistic and ethically grounded vision of governance. Its core principles, justice, accountability, consultation, and the welfare of all citizens - laid the groundwork for many elements of modern statecraft, including constitutionalism, rule of law, inclusive citizenship and public welfare. Far from being static, Islamic political thought has historically adapted to changing times and continues to offer valuable insights for

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contemporary political governance that
aspires to moral legitimacy and
social justice.

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