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Instructions

Paper : Islamic Studies

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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. Give small paragraphs with headings instead.

QUESTION #02

DISTINCTIVE ASPECTS OF ISLAM:

1. 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.

Islam is a complete code of life for humans in the world that encompasses guidance for all affairs of life. It is different from all other religions in the world, and the most deliver one in the sight of Allah. It has many distinctive aspects e.g a universal religion and an eternal religion. Apart from these, Islam is a moderate religion, offers convenience, and promotes peace. The detail of these distinctive aspects is given below.

2. Distinctive Aspects of Islam:

i. A Universal Religion:

Islam is a universal religion that means it is not for a special group of people, community, or society; It is for every single human being despite their race,

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language, or gender. Allah has sent Prophet (PBUH) for all human beings till the Day of Judgement. As Almighty Says in Quran;

"And We have not sent you except to all mankind as a bringer of good things and a warner."

~ (Al-Quran)

ii. Islam is an Eternal Religion:

Islam is an eternal religion which means that Prophet Muhammad (PBUH) is the last messenger of Almighty and similarly, Islam is the last chosen religion till the Day of Judgement. As Allah said in Quran;

"This Day I have perfected your deen on you, completed my favor on you, and have chosen Islam for you as your deen."

~ (Al-Quran)

This Ayah clearly indicates that Islam is the last religion chosen by Almighty for mankind.

iii. Quran: Protected by Allah:

Almighty has blessed Islam with a miracle: Holy Quran. Previous Holy Books were fabricated by people, but Quran could not be

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fabricated as Almighty, Himself, has promised to protect it.

"We ourselves have sent down the Zikr (Quran), and We are there to protect it."

~ (Al-Quran)

iv. Islam is a complete code of life:

Islam has been referred as "deen" instead of "Mazhab" in Quran. The word deen means complete code of life. Islam is not merely a set of beliefs and ritual, but it also provides a complete guidance for life, and it is the true deen in the sight of Allah, as indicated in following Ayah:

"Surely, the true deen in the sight of Allah is Islam."

~ (Al-Quran)

v. Islam is a Moderate and convenient Religion:

Islam is a moderate and convenient religion as it does not impose any compulsions on humans. This Ayah indicates that Allah has made Islam moderate in the similar way, as He made moderate Ummah.

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"In the Same Way
We made you
moderate Ummah."

~(Al-Quran)

Similarly, Islam prefers doing easy things, as Prophet (SAW) said;

"Make things easy and
do not make them
difficult...."

~(Al-Hadith)

vi. Islam Promotes Peace:

Islam is the religion that promotes peace and emphasize to avoid conflict and violence. Prophet (PBUH) was very merciful and of peaceful nature. Almighty says in Quran about Prophet (PBUH) that:

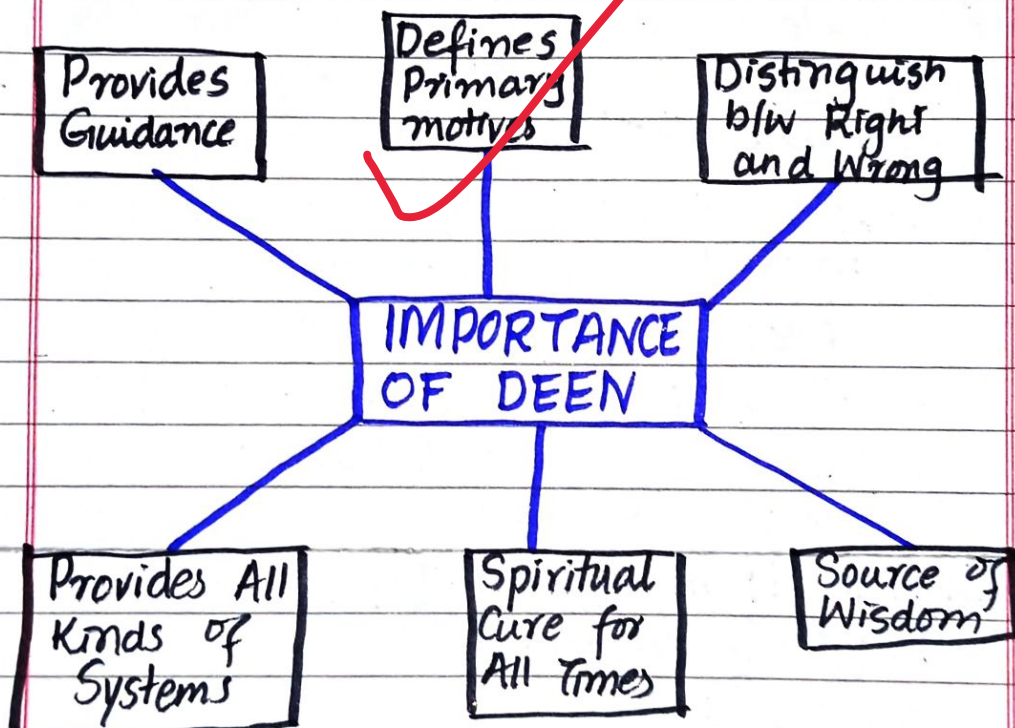
"And We have not sent
you but as mercy for
all worlds."

~(Al-Quran)

It is with no doubt that Allah has blessed humanity with the most effective Deen having distinctive aspects. A religion that is not for a few people or community, chosen by Allah, and above all provides a complete code of life to humans.

3. IMPORTANCE OF DIN IN HUMAN LIFE:

As discussed earlier, Islam (deen) is a complete code of life. It serves as a blueprint for living life. Deen provides guidance, defines primary motive of this life, and helps human to distinguish between right and wrong. Moreover, being complete code of life, it provides detail about all kind of systems in a society.



i. Provides Guidance:

Human needs guidance and through the Holy Quran, Almighty has provided the guidance to them. Through following the instructions of Quran, one can

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can live a life the way Almighty wants. As Allah says in Quran:

"Surely, this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward."

~ (Al-Quran)

ii. Defines the Primary Motive of this Life:

It is the deen that tells man about his purpose that why has Almighty created him. Allah has clearly defined the purpose of human for which he was created;

"I did not create the Jinns and humans except for the purpose that they should Worship Me."

~ (Al-Quran)

iii. Helps Human Distinguish between Right & Wrong:

Allah has clearly differentiated between Right and wrong. Humans are advised to avoid wrong (haram) things. Through Quran and Sunnah, they can distinguish between halal and haram. Prophet (PBUH) once said:

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"What is lawful (Halal) is clear, and what is unlawful (haram) is clear too, between them lies the doubtful matters. —."

~ (Al-Hadith)

iv. Provides Guidance About All Kinds of Systems:

A Society is comprised of different Systems e.g Judicial, Economic, political, and administrative e.t.c. Islam provides details about all of these Systems.

v. A Spiritual Cure For All Times:

Humans may suffer from a lot of mental health issues like Depression, anxiety e.t.c. At those times, Deen provides spiritual cure for these diseases. Allah tells human in Quran;

"Surely, in the remembrance of Allah, do hearts find rest."

~ (Al-Quran)

vi. Source of Wisdom & Enlightenment:

As Islam is an eternal Deen, it provides wisdom to every human since its inception to the final Day of Judgement. Allah said in Quran;

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"And Allah has revealed
to you the Book and wisdom,
and He has taught you
what you did not know..."

~(Al-Quran)

Conclusion heading is missing.

Deen is a guiding light
in human life. It guides
humans in every aspect of
life from their personal life
to social life too. It doesn't
only prepare humans for AAKHIRA,
but also for this world. By
following the principles of Deen, one
can achieve success in both of
the worlds.



(QUESTION #4)

1. INTRODUCTION:

If Islam is the guiding light
of Islam life then Prophet (SAW) is the
torchbearer who illuminated the
path. He is the person who taught
Quran, and without his teachings
humans cannot implement those
teachings.

Hazrat Muhammad (SAW)
is the role model for humans
in every aspect of life. He is the

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role model for a peacemaker because if one look at his life, one will find that how he advocated peace during his life, whether it's the Conquest of Makkah, or Charter of Madinah or Treaty of Hudaibiyah. He has always promoted peace.

2. ROLE MODEL FOR PEACEMAKER:

Almighty Says in Quran;

"And We have not Sent
you except as mercy
for all worlds"

~ (Al-Quran)

Following points explain how he is a role model for peacemakers.

2.1. Remained Patient and Promoted Peace during Makkah Persecution:

Prophet (PBUH) had faced severe harsh and brutal oppression during the initial phases of prophethood. His own people tortured him, but he responded with sabr. This could be followed in contemporary world.

2.2. Established Brotherhood Between Muhajireen and Ansars:

After migration to Madinah, He established brotherhood between Muhajireen and Ansar. He unified the divided community into one

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peaceful brotherhood. Allah said in Quran:

"Indeed, the believers are but brothers. So make peace between your brothers."

~(Al-Quran)

iii. Charter of Madinah-A Social Contract for Peace:

The Prophet (PBUH) drafted Charter of Madinah to ensure peaceful co-existence between Jews, Muslims, and other tribes.

In today's society—having multiple communities—this model can be utilized for peaceful coexistence. Charter of Madinah clearly established rights and responsibilities of every community.

iv. Peace-Oriented Foreign Policy of Madinah:

His foreign policy's main objective was to promote peace and avoid wars. He wrote letters to the rulers of different Kingdoms e.g. Rome and Persia. He addressed them respectfully and invited them peacefully to Islam without aggression.

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v. Treaty of Hudaibbiyah - Choosing Peace Over Immediate Victory:

Despite seemingly unfair terms for Muslims, Prophet (SAW) accepted Treaty of Hudaibbiyah to ensure peace and prevent bloodshed.

Allah has described this as a clear victory in Quran:

"Indeed, We have given you a clear conquest"

- (Al-Quran)

vi. Mercy at Conquest of Makkah:

Conquest of Makkah was a great opportunity to take revenge from people of Quraish, but He forgave all his enemies, setting a historic example of reconciliation. The Prophet (SAW) said;

"Go. There will be no

blame upon you today."

~(Al-Quran)

Half ul Fazool

Installation of Hajr e Aswad

Najran Incident

When one looks at the life of Holy Prophet (SAW), he will find many such incidents that now he advocated peace. Today's leaders can surely follow his guidance to promote peace in the world.

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3. ROLE MODEL FOR A MILITARY STRATEGIST

Hazrat Muhammad (SAW) is a role model for military strategist too. He introduced two new concepts of battlefield: Jihad Fi Sabeel Lillah and emphasized that every win is from Allah. He has always consulted with his companions, encouraged espionage and spy activities, and promoted meritocracy. Apart from these, he encouraged material preparation and praised companions who fought bravely.

3.1. Used to Consult his Companions before every battle:

Hazrat Muhammad (SAW) has always consulted his companions about major decisions during the war. e.g. during Badr, he consulted that whether to fight or not. Similarly, during Uhud, he took advice about whether to fight inside or outside Madinah.

3.2. Encouraged Espionage and Intelligence activities:

He has acted as a spy himself before Badr according to Dr. Hamidullah. He said that Prophet sent Hazrat Huzaiifa (R.A) as a Spy during Khandaq.

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3.3. A Straunch believer in Meritocracy:

He was a firm believer of meritocracy. He always appointed commanders having expertise in military expeditions.

He appointed Usama bin Zaid as a commander of an important battle despite he was 18 only.

3.4. Encouraged and Commanded material preparation of War.

Though, He emphasized that the win is only from Allah, he encouraged material preparation. Trust on Allah does not mean, one should sit and watch. He called for donation before Battle of Tabuk. In Quran, Allah Says:

"Prepare against them
Whatever force you can,
and the trained horses
Whereby you frighten Allah's
enemy and your own
enemy."

~ (Al-Quran)

3.5. Praised his Companions who fought bravely:

Hazrat Muhammad (SAW) has always appreciated and praised his companions who fought bravely to build their morale and encourage them. There is a Hadith that indicates how he used to praise;

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"O Sa'd throw (arrows)!
Let my father and mother
be sacrificed for you."
~ (Al-Quran)

Hazrat Muhammad (SAW)
is a role model for humans in
every walk of life: from an
individual to a military strategist.
Today's military strategist can
follow his tactics and strategies
to ensure plus point over
enemies.



(QUESTION # 08)

CONCEPT OF PUBLIC ADMINISTRATION IN ISLAM:

Public administration is basically
implementation of governments
policies. The Arabic word for
administration is تدبير. As Allah
said in Quran;

يدبر الامر

(He manages all affairs)

According to Dr. Muhammad
Abdullah

"Islamic public administration
is a system that is univer-
sal, holistic, and based on
Tawheed."

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Islamic public administration is based on two fundamental concepts Amaanah and Khilafat. Amaanah means free will. It is actually a trust of Allah SWT on us. On the other hand Khilafat indicates effective public administration depends upon good leadership.

QURANIC GUIDANCE ON GOOD GOVERNANCE.

i. Administration by Consultation:

According to Quran, for good governance there must be consultation in affairs. Power should not reside in the hand of one person. Allah says in Quran:

“and consult with them in the conduct of affairs.”

~ (Al-Quran)

ii. Justice Should be Ensured:

Justice is the core concept of good governance. If a government does not act justly, and is unjust in their affairs, it is not following the orders of Allah as Allah said:

“But if you judge, judge between them equitably. God loves

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the equitable."

~(Al-Quran)

iii. Ensuring Rule of Law:

For good governance, rule of law should be ensured that means no one is above the law. Everyone will be treated in the same manner regardless of their tribe, race, or color. This hadith clearly indicates, how Prophet (PBUH) promoted rule of law.

"... By Allah, if Fatima, daughter of Muhammad, were to steal, I would have her hand cut off."

~Al-Hadith

iv. Promotion of Welfare:

In order to have good governance, there must be promotion of welfare so that evil can be reduced in the society. As mentioned in the Quran;

"You are the best community that ever emerged for humanity; you advocate what is moral, and forbids what is immoral, and believe in God."

~(Al-Quran)

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V. Ensuring Accountability:

To have good governance, accountability must be ensured. Leaders should keep in mind that they are accountable to both the people and Allah. This will reduce corruption and bribery. Holy Prophet (SAW) said.

"Each of you is a shepherd and each of you is responsible for his flock..."

~ (Al-Hadith)

vi. Meritocracy Should be Preferred:

For good governance, right people for the right job should be appointed regardless of their race, color, or language. For example, in Madinah, Zaid bin Thabit (RA) was headed for compilation of Holy Quran. Similarly, Usama bin Zaid (R.A) was appointed as commander of an extremely important battle, despite he was 18 only.

vii. Equality of All Citizens:

Last but not least, for good governance, all citizen should be treated equally as all are equal in the sight of Allah and

there is no justification of favoring one over another. Even a Muslim cannot be favored over another ~~AA~~ non-Muslim.

CONCLUSION:

The Holy Quran provides a complete guidance for effective good governance. By following these principle of consultation, by ensuring justice, accountability, and equality, good governance can be established.



(QUESTION # 09)

1. RESPONSIBILITIES OF A CIVIL SERVANT:

A civil servant is a public official responsible for implementing government policies and delivering service to people. In Islam, a civil servant is not merely a government employee but a trustee of public resources and servant of people. The Quran and Sunnah emphasize justice, honesty, accountability, and service to humanity as core responsibilities. The Quran states;

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"Indeed, Allah commands you to render trust to whom they are due and when you judge between people, judge with justice..."

~ (Al-Quran)

Following are the responsibilities of a Civil Servant;

- i. Civil Servant should join service with clear intentions.
- ii. He/She should ensure justice.
- iii. He/She should establish Rule of Law.
- iv. He/She should ensure transparency.
- v. He/She should avoid nepotism/favoritism etc.
- vi. He/She should engage in promoting welfare.
- vii. He/She should be easily accessible.
- viii. He/She should abstain from discrimination.
- ix. He/She should uphold Islamic values as much as possible.

ii. PROCEDURE OF IJMA AND IJTIHAD:

Ijma and Ijtihad, both are secondary sources of Islamic law. They play a crucial role in deriving rulings about the contemporary issues. Ijma means consensus, which is the unanimous

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agreement of Muslim Scholars around the world known as Mujtahideen. There must be 100% consensus.

The procedure of Ijma is;

Identifying a new issue



Discussion among experts



Unanimous consensus by scholars with sound knowledge of Quran, Sunnah, and jurisprudence.

Once, agreed Ijma becomes binding and cannot be overturned by future generations.

Ijtihad refers to independent legal reasoning by a qualified scholar to derive a ruling that is not explicitly covered in Quran, Sunnah, and Ijma. The procedure of Ijtihad is;

Thorough understanding of Arabic, Quran, Sunnah, Fiqh and Qiyas



Applying principles of deduction on the issue



Mujtahid must avoid personal bias and seek the public good.

Both Ijma and Ijtihad ensures that Islamic laws remain dynamic & adaptable.