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Q.1

1- Introduction

The difference between Deen and Mazhab is central to understanding Islam's true nature. While religion in its common usage refers to a set of beliefs and rituals, Deen encompasses a complete and comprehensive code of life governing individual and collective affairs.

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

(Al-Quran)

Recognizing this distinction is essential for understanding the transformative role of Deen in guiding human purpose, morality, and societal structure.

2- The Concept of Mazhab

Literally, mazhab means a path or road. Terminologically, it refers to a set of beliefs, rituals, and customary practices adopted by individuals or communities. Its

Scope is relatively narrow and generally confined to personal matters such as worship, ceremonies, and moral conduct. As such, a mazhab does not necessarily regulate socio-political, economic, or judicial systems. Thus, Mazhab is narrower and more personal in nature.

3. The Concept of Deen

The term deen holds a broad range of meanings: belief, worship, obedience, judgement, government, the Day of Judgement, and a holistic way of life. In Islamic terminology, Deen refers to Islam, the comprehensive system revealed by Allah SWT. Deen governs both individual and collective matters, offering guidance in all spheres of life. Thus, Deen is complete, practical, and universal.

"Deen is pure
benevolence."

(Al-Hardith)

4- Difference between Deen and Mazhab

The main distinction lies in their scope and comprehensiveness.

Deen is a complete, all-encompassing system covering beliefs, worship, ethics, personal life, economic dealings, political order, judicial matters, and societal structures.

Mazhab mainly, concerns personal religious practices and does not necessarily claim to regulate all dimensions of life.

Thus, while every Deen contains elements of religion, not every religion fulfills the criteria of a comprehensive Deen.

5- Islam: Deen or Mazhab?

In the Quran, Allah has consistently used the word deen for Islam due to its comprehensive nature.

"This day I have perfected your Deen for you, completing my favor upon you, and have chosen Islam for you as your Deen."

(Al-Quran)

Hence, Islam transcends the boundaries of a conventional mazhab and establishes itself as a complete and perfect Deen.

6- Importance of Deen in Human Life

a- Provides Divine Guidance

~~Divine~~ Deen leads humanity toward the right path and protects it from misguidance. It offers divine direction free from human error.

"Surely, this Quran guides to that which is most upright..
..... they shall have
a great reward."

(Al-Quran)

b- Defines the Primary Purpose of Life

Deen clearly states the purpose of human creation.

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

(Al-Quran)

c- Helps Distinguish Between Right and Wrong

Through the Quran and Sunnah, Deen provides objective criteria for morality. If humans were to decide right and wrong on their own, they would remain vulnerable to error due to limited knowledge and biases.

"Stand firm for justice as witnesses for Allah even if it is against yourselves, your parents, or close relatives."

(Al-Quran)

d- Provides a Complete Code of Life

The word deen itself signifies a comprehensive system. It offers principles for personal development, family life, social interaction, financial dealings, and moral conduct, ensuring a balanced and productive life.

Such as regulations on marriage, inheritance, zakat obligations, and fairness in trade.

e- Provides Necessary Systems for Society

Judicial, economic, political, and administrative systems are outlined as foundational elements ensuring justice, welfare, and stability.

The judicial system emphasizes fair evidence and dispute resolution, while the economic system focuses on zakat, prohibition of interest, and prompting charity. The political system highlights the concept of Shura for decision-making, and the administrative system underscores the need for appointing competent officials, exemplified by the story of Yusuf (AS) emphasizing trustworthiness and knowledge.

f- A Spiritual Cure for All Times

Allah describes the Quran as healing. It provides comfort, hope, psychological strength, and spiritual well-being across

all ~~eras~~ eras.

"And We reveal of the
Quran that which is
a healing and a mercy
to the believers..."
(Al-Quran)

g- Source of wisdom and enlightenment

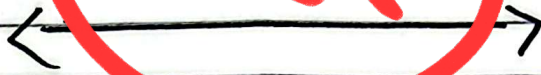
From the prophet's time until today,
the Quran has been interpreted in
new ways, revealing relevance to
scientific, social, and technological
advancements. This continuous unfolding
of wisdom demonstrates its universal
and timeless nature.

"And Allah has revealed
to you the Book and the
wisdom, --- and Allah's
grace on you is very great."
(Al-Quran)

7- Conclusion

In light of Quranic teachings and
prophetic guidance, it is evident that
Deen is far broader than the
restricted concept of Mazhab. Islam,
as a complete Deen, provides guidance for
individual conduct and societal organization,
addressing spiritual, moral, economic, political,
and judicial dimensions of life. It

defines human purpose, distinguishes right from wrong, and offers a comprehensive system for achieving success in both worlds. Thus, Islam stands as a timeless and universal way of life that enables humanity to live with justice, purpose, and fulfillment.



Q.2

Introduction

Fasting is one of the five pillars of Islam and a fundamental act of worship that shapes a Muslim's spiritual and moral character. Literally meaning "to refrain" fasting in Islamic terminology refers to abstaining from food, drink, and marital relations from dawn to sunset in the month of Ramadan. It was made obligatory in the second year of Hijrah. The philosophy of fasting revolves around self-discipline, purification of the soul, moral training, empathy, and strengthening one's relationship with Allah. It is a unique Ibadat that not only elevates a believer spiritually but also transforms society collectively.

1- Importance and Philosophy of Fasting (Sawm)

a- Obligation from Allah

Fasting is a compulsory act for all adult Muslims, commanded by Allah to cultivate obedience and God-consciousness.

Its obligatory nature emphasizes the importance of discipline in worship.

"Fasting is prescribed for you, as it was prescribed for those before you, that you may become righteous."

(Al-Quran)

b- Training for Good Deeds Throughout the Year

Ramadan is not only a month of abstaining from food and drink but also a period to develop good habits such as prayer, charity, honesty, and kindness. These habits are meant to continue throughout the year, making fasting a practical training program for moral and spiritual growth.

c- Self-Assessment and Purification

Fasting provides an opportunity for self-diagnosis, reflection, and inner

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DAY: ___/___/___

purification. Believers examine their character, patience, and behavior, identifying areas for improvement.

2- Spiritual Impacts of Fasting

a- Attaining Taqwa

Fasting develops God-consciousness, making believers mindful of Allah in every action. Controlling desires strengthens obedience and spiritual awareness.

"Fasting is prescribed for you, as it was prescribed for those before you, that you become righteous."

(Al-Quran)

b- Protection from Sins

Fasting acts as a shield against sinful behavior, controlling impulses like anger, lust, and greed. It provides spiritual discipline when worldly temptations arise. The Prophet (SAW) said:

"Whoever among you has the means, let him get married, And whoever cannot, then fasting will be a shield for him."

(Al-Hadith)

c- Means of Gaining Allah's Pleasure

Fasting cultivates sincerity and devotion, as every effort is for Allah alone. Even the physical discomfort of hunger becomes an act of worship.

"And the smell of the mouth of a fasting person is better in Allah's sight... - musk."

(Al-Hadith)

3- Moral Impacts of Fasting

a- Strengthening of Self Control

Fasting trains a Muslim to restrain desires, control anger, and avoid impulsive behavior. By practicing discipline in lawful acts like eating and drinking, one learns to avoid unlawful acts even more.

"Fasting is a shield..."

(Al-Hadith)

b- Purification of Character

When a person avoids lying, backbiting, and quarrels during fasting, their moral character becomes refined. The fast loses its reward if one indulges in immoral speech, reminding Muslims to guard their tongue.

"Whoever does not give up false speech... Allah has no need for him to leave food and drink."
(Al-Hadith)

c- Development of Patience

Enduring hunger, thirst, and fatigue instills patience and calmness in daily life. This ability to remain composed under hardship shapes a morally strong personality.

"Fasting is half of patience."
(Al-Hadith)

4- Social Impacts of Fasting

a- Empathy for the Poor

Feeling hunger develops compassion for those who face hunger daily.

"He is not a believer whose stomach is filled while his neighbor goes hungry."
(Al-Hadith)

b- Helps in Building a Tolerant and Patient Society

Fasting encourages patience. This will reflect in society.

"Fasting is half of patience."

(Al-Hadith)

c- Reduction of Social Conflicts

Since Muslims are commanded to avoid quarrels and fights while fasting, society becomes tolerant and calmer.

"If somebody insults you or tries to fight you, say 'I am fasting.'"

(Al-Hadith)

Conclusion

Fasting in Islam is a deeply meaningful act that goes beyond abstaining from food and drink. Its philosophy centers on achieving taqwa, purifying the heart, developing patience, and strengthening obedience to Allah. Spiritually, it elevates the soul and brings immense rewards. Morally, it shapes character and self-discipline.

Socially, it promotes empathy, unity, generosity, and harmony. Fasting transforms the individual internally and the society externally, fulfilling the purpose of life and earning Allah's pleasure in this world and the Hereafter.



Q.7

Introduction

The period of Khilafat-i-Rashidah (632-662 CE), spanning approximately 30 years, is known as the Rightly-Guided Caliphate because its governance must closely followed the Quran, Sunnah, and the administrative model established by the Prophet (SAW). The four khulafa-e-Rashidin, Abu Bakr (RA), Umar (RA), Usman (RA) and Ali (RA), implemented a political, administrative, judicial, and social system rooted entirely in Islamic principles. The Prophet (SAW)

said:

"Follow my Sunnah and
Sunnah of the Rightly-
Guided Caliphs After Me."

(Al-Hadith)

Features of Governance under Khilafat-i-Rashidah

a- Concept of Caliphate

The Caliph served as the head of state. Despite central authority, they remained servant of the people. Abu

Baker (RA) declared in his inaugural address:

"The weak among you will be strong in my sight until I secure their rights, and the strong among you will be weak until I take the due from them."

b- Institution of Shura (Council)

The Majlis served as the central place for meetings and public decision-making. People freely shared opinions, and although the Caliph had final authority he was obligated to consult the community.

"And consult them in matters."

(Al-Quran)

Umar (RA) ~~can~~ sought the guidance of companions when formulating policies

during the severe famine known as the "Year of Ashes".

c- A Strong Centralized Administrative System

The Caliph was the supreme authority, but responsibilities were delegated through organized departments. Key departments included:

Diwan ul Kharaji - Treasury
 Diwan ul Jund - Military
 Diwan ul Barad - Postal and intelligence network

This structure ensured transparency and specialization, forming the earliest foundations of a systematic bureaucracy in Islam.

d- Establishment of Provinces and Districts

The Islamic State expanded under Umar (RA), including administrative divisions in Arabia (Makkah and Madinah), Iraq (Basra and Kufa), and Persia (Khurasan, Fars, Azerbaijan). Under Usman (RA), the state further expanded to twelve provinces including Makkah, Madinah, Yemen, Syria, Egypt, and North Africa. These administrative divisions were maintained under Ali (RA).

e- Practical Administrative Structure

Key appointments included:

Wali: Governor/Head

Qazi: Judge

Amil: District officer/Administrator

Every official was accountable to the Caliph ensuring transparency.

f- Independent Judiciary

Judiciary remained separate from executive authority. Qazis were appointed for their knowledge and moral integrity. Wealthy or prominent individuals were preferred to avoid influence or bribery.

A powerful example of judicial independence is shown when Caliph Umar (RA) appeared before a judge to settle a dispute. The judge rose in respect, but Umar (RA) dismissed him immediately, saying that a judge cannot treat the head of state like an ordinary citizen. Cannot deliver impartial justice. Highlighting that no one, including the caliph, is above the law in an Islamic judicial system.

g- Police Administration (Ash-Shurta)

The concept of law enforcement established by the Prophet Muhammad (SAW) was exemplified through Muhammad bin Maslamah (RA), the first police officer of Madinah.

This system was later formalized by Umar (RA) following the expansion of the Islamic State, which included the establishment of jails or prisons in each province or district. Notable implementations included facilities set up in Madinah by the Prophet (SAW), in Kufa by Ali (R.A), and in Damascus (Syria) by Mu'awiyah (R.A).

h- Bait-ul-Mal (Public Treasury)

The central treasury collected and distributed revenue based on Islamic principles.

Sources of revenue included: Zakat, Ushr, Sadaqaat, Jizya, Kharaj.

Funds were spent on the needy, soldiers' salaries, infrastructure, and welfare. Umar (RA) initiated stipends for children after consultation with advisors.

i- Postal Offices

Umar (RA) funded the first organized postal service ensuring rapid communication

across the expanding state. Military outposts and stations served as intelligence hubs, enabling effective governance.

j- Town Planning

The Prophet (SAW) migration to Madinah led to an increase in population, prompting guidelines for urban planning. This included specific instructions on street widths to allow for two-way traffic and the spacing between houses.

The Prophet (SAW) discouraged the construction of large buildings to promote equality and ~~construction~~ accommodate the growing population effectively.

k- Census System

The first census of Madinah was conducted by the Prophet (SAW). Umar (RA) later systematized record keeping to determine military strength, stipends, and zakat distribution. This laid foundations for demographic governance in Islam.

Conclusion.

The era of Khilafat-i-Rashidah represents the finest model of Islamic governance, which is characterized by justice, accountability, simplicity, consultation, welfare, and strict

adherence to the Quran and Sunnah.

Their administrative systems, which included judicial independence, organized provinces, diwan departments, postal services, town planning, and treasury management, laid the foundation for a powerful and ethical Islamic state. Owing to its purity and adherence to prophetic principles, the rightly-guided Caliphate continues to serve as the ideal Islamic model for political and administrative governance.



Q.6

Introduction

Human rights protect every individual's inherent dignity, ensure freedom and equality, and promote peace and social prosperity. Islam gives human rights a paramount and divine status, making them binding obligations rather than optional ideals. Unlike modern charters, which emerged centuries later, Islam incorporated these rights fourteen centuries ago in the Quran, Sunnah, and the Prophets (SAW) practical example.

"We have honored
the children of
Adam,..."

(Al-Quran)

Islam establishes a universal framework covering personal, social, economic, political and minority rights, making human rights central to a just and ethical society.

The Paramount Importance of Human Rights in Islam

a- Human Dignity as a Divine Gift

Islam regards human dignity as sacred and inviolable. Every person is honored by Allah, and violation of this dignity is considered a serious sin. Human dignity forms the foundation of justice, equality and ethical conduct in Islamic society.

"We have honored the
children of Adam, ...
and greatly favored them
over many of those we
created."

(Al-Quran)

b- Equality of All Human Beings

Islam rejects racial, social, and economic discrimination. The Prophet (SAW) reinforced this in his Farewell Sermon:

"An Arab has no superiority over a non-Arab... except by piety."
(Al-Hadith)

c- Protection of Life, Property, and Honor

Islam treats life, property, and honor as sacred. During the Hajj, the Prophet (SAW) declared,

"Your blood, your property, and your honor are sacred."

(Al-Hadith)

This forms the ~~basis~~ of crime prevention, justice, ~~privacy~~ and personal security.

d- Economic Justice

Islam promotes economic rights by abolishing riba (interest), mandating zakat, encouraging fair trade, and prohibiting fraud and hoarding.

"Allah has permitted

trade and forbidden
usury."

(Al-Quran)

Thus Islam safeguards the poor, prevents exploitation, and ensures wealth circulation.

e- Women's Rights

Islam significantly altered the status of women in a society that previously denied them fundamental rights, including the right to inheritance, property ownership, consent in marriage, and protection from abuse. The Prophet (SAW) said:

"Treat women well."

(Al-Hadith)

f- Rights of Minorities and Non-Muslims

Islamic governance under the Charter of Madinah offered significant rights to non-Muslims, ensuring their religious freedom, political participation, and protection of property. Non-Muslims, including Jews, could practice their faith and engage in community decisions. During the Prophet's lifetime, Jewish tribes in Madinah coexisted peacefully, maintaining their practices and contributing to the city's defense.

without coercion to convert.

g- Political Rights and Accountability of Leaders

Islam promotes consultation (Shura) and leadership accountability.

"And consult them in matters" (Al-Quran)

The Prophet (SAW) said:

"The leader is a guardian and responsible for his subjects." (Al-Hadith)

Leader is a responsibility to serve, not to dominate.

h- Social Justice and Welfare

Islamic society is fundamentally structured around mechanisms such as Zakat, the waqf system, and support for vulnerable groups, including orphans, widows, travellers, and laborers. These elements, along with the prohibition of exploitation and oppression, foster collective human welfare rather than focusing solely on individual rights.

i- Freedom of Religion

Islam guarantees freedom of belief. Historical evidence from the Prophet's treaties shows that non-Muslims freely practiced their religion.

~~"There is no compulsion in religion."~~
(Al-Baqara)

j- The Farewell Sermon- First Charter of Human Rights

The Prophet's (SAW) Last sermon is recognized as an early universal human rights declaration, summarizing key principles such as equality, dignity, women's rights, economic justice, the sanctity of property, and life, the abolition of racism, and fairness in leadership.

Conclusion

Islam gives human rights a divine and comprehensive foundation, protecting life, property, dignity, economic justice, political participation, religious freedom, and social welfare. These rights are binding obligations, and form the core of a just and ethical society. The Quran, Sunnah, and Prophetic model emphasize dignity, equality, and justice, particularly the

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valuable. Islam's holistic framework demonstrates that human rights are a sacred duty, essential for peace, prosperity, and moral progress in society.



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