

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.

class, race, tribe, tax bracket, social circle we might belong to, we mortals are simply human beings. We are unfathomably insignificant to discriminate over anything.

- It frees man from the shackles of superstition and enables us to not be swayed by false prophets and those who prey on our gullibility.
- It puts the weight of the judgement of God on the shoulders of evildoers who might even escape judgement in this world.

- Tauheed's influence on individuals.
- Tauheed enables man to hold his own being accountable under the watchful eye of Allah. It enables man to protect himself from harmful temptations and not fall a victim to his own desires.

- Tauheed instills hope in individuals, shielding them from the creeping darkness of nihilism and enabling them to keep on struggling even in the darkest of times when everything is bleak, ~~but~~ because Allah is still there, and his warm embrace heals all.
- Tauheed makes individuals more considerate towards their fellow human beings creating pleasant individuals who are considerate and are not governed by selfish whims.

Do not use bullets. Give headings.

(24)

- Extremism in the Muslim world is not a consequence of Islam or any of its religious teachings but is directly a cause of centuries of colonialism & neo colonialism. The prevalence of violence, terrorism and guerrilla warfare by non state actors like ISIS, Al Qaeda & boko haram is a direct consequence of military action by the Western world in perfectly functioning Muslim nations, who might have had autocratic dictators, but there was still order which collapsed into utter mayhem and chaos under the ~~big~~ military might of the "civilised" west.
- Palestinians do not wage a Jihad against Jews, they militarily resist against an occupying settler colonial state which itself makes a mockery out of international law.
- Prior to the fall of the autocratic dictator Gaddafi in Libya, there was ~~an~~ an ~~is~~ "Islamic socialism" called "Jamahiriya" which governed the state, the west propped up militias and created a civil war, over throwing the dictator, as a consequence, open slave markets ~~were~~ ^{became} a norm in a country which was relatively prosperous.
- Prior to the radicalization by the United States and CIA, under the authority of the Islamist dictator

General Zia ul haq, the youth in Afghanistan and Pakistan were fairly moderate. Then to combat the Soviet Union, muslim youths were molded into human weapons through institutional radicalization by distorting the teachings of Islam to fit a specific narrative. These human weapons destroyed the Soviet Union but they were decommissioned or deradicalized which led to the creation of the Taliban and other non state actors like the TTP.

- only in the last fifty years do we see these elements cause terrorism, whereas Islam has existed for about 1400 years and has never had a problem with extremism & terrorism.
- stating Islam has an extremist or terrorism problem is like saying Christianity has an apartheid problem or a settler colonial & genocide problem. ~~Islam doesn't have~~
- While Islam doesn't have an Extremism problem, the muslim world clearly does. In order to combat this problem, Islamic teaching can prove to be incredibly fruitful, for example:
 - 1) While the Taliban have put a halt to Women education, Islam actively encourages it. Prophet (SAWW) says the following in a hadith:

"It is obligatory upon all muslim men & women to get educated"

The prophet (saww) clearly puts the necessity of women education on par with education of men.

- Jihad has always meant "to struggle against for justice, self-improvement". Even when jihad was waged in terms of war, in the times of the Islamic Golden age, it was waged by the state or the Islamic empire itself and never by non-state actors or a rag tag group of vigilantes. The authority to wage war rests in the hand of the ruler of the state under the sovereignty of Allah Almighty.
- Prophet (saww) spared women, children and the elderly in every ghazwa and after the conquest of Makkah, there was not a single act of vengeance taken by the Mominen. This directly contrasts with the so called "jihadists" who target women & children as a means of war.
- Charter of Medina itself was a brilliant document consisting of 47 clauses which formalized peaceful coexistence amongst muslims, Pagans and the Jews. Contemporary muslim societies can take it as a shining example to peacefully coexist with other communities and tolerate minorities.

(Q8)

- The most common and widely applauded system of governance in the world is Capitalism. The entire global economic system is governed by it as transnational companies decide the fate of geopolitics based on profit at the behest of their investors. Capitalism has one inherent flaw, it creates an uncrossable wall between the rich and the poor by decimating the middle class and privatizing every social service. Even in the US, the paragon of western civilizations, the richest are worth hundreds of billions of dollars whilst poor people are homeless and can't afford basic health care. The billionaires "donate" to their own foundations in order to avoid taxes, while they still control their capital through these foundations. This system has amounted to human deprivation & suffering.
- The very clear antidote to this Greed based dystopia is the system of Zakat & Sadqa, which essentially puts a lid on human exploitation. Zakat is a mandatory payment of 2.5 percent of one's capital/assets that has not been put to use for an entire year, by an ^{muslim} individual who meets a certain threshold of wealth. (Though the Agricultural produce has a rate of 5% & 10% based on whether the land is rain fed or irrigated).

- Sadqa is not obligatory upon any muslim, but is paid through his own volition, the amount of which depends on his own free will, & he makes this donation to the poor & underprivileged class, in the way of Allah or Fearsabilah.

- Human Greed knows no bounds & when left unchecked, they savage society and oppress the underclass. There is a certain filth attached to this greed, the global climate itself is affected adversely by this filth which is propagated by fracking and exploitation of natural resources. Zakat is a form of Tazkiya which purifies the wealth of individuals. Zakat and Sadqa check the uncontrolled wealth of individuals whilst simultaneously empowering the emaciated and poor masses.

- The flow of wealth back to the grassroots caused by Zakat & Sadqa also helps maintain social order as it curbs the feeling of resentment between the classes.

- whilst capitalism smothers ^{social} welfare institutions, Zakat & Sadqa help blossom them, cleaning the rot of unchecked wealth and the influence it buys.

(Q8)

- A) Amir bil Ma'ruf wa Nahy'anil Munkar.
- "Enjoining good & forbidding evil" is an incredibly potent example of how the sharia law operates. It is in stark contrast to western liberal values which can be attributed to the preservation of liberty. It can be best understood by John Stuart Mill's distinction between two categories of social evils, one which impacts only one's own being and not other people or society at large and the ~~one~~ second evil which not only impacts the individual himself but society itself. John Stuart allows the first evil but forbids the second one, arguing that if an individual engages in self destructive behaviour and this behaviour does not impact any other person or society, he should be allowed to engage in it, for the sake of liberty which is what western liberalism bases its society upon.
 - But in stark contrast to this, Islam makes no such distinction between evils and forbids all kinds of it according to "Nahy'anil Munkar". Whether the impact is limited to the perpetrator or not, it is irrelevant, evil is to be forcibly suppressed.
 - In addition to this "Amir bil Ma'ruf" is ~~not~~ the preaching of good or spreading good values but

there isn't an enforcement of the good values or practices, unlike evil which is forcibly forbidden & policed. Nahy 'anil Munkar basically means that there cannot be indifference to evil.

- (A Fuw) Forgiveness:

- Islam is a religion of balance & justice. It punishes crime & evil with an iron fist, while maintaining the principle of "an eye for an eye". This maintains the social order, but there exists a superceding virtue of 'A Fuw' or forgiveness which is preferred over punishments.

- Forgiveness itself is a divine attribute because Allah knows that human beings err ~~because~~ as making mistakes of varying degrees is central to human nature (and being the "Ashraf al makhlooq" they always have a capacity to repent and ~~the~~ change their ways.

- Forgiveness is a human prerogative, the divine doesn't force or bind individuals to forgive, but those who do forgive are considered to be of higher grade & status in the court of Allah.

- Even in the modern penal system, in the 21st century, reformation is preferred over punishment, which is why prisons and jails are now referred to as penitentiaries.