

Instructions

Name - Tayyab ur Rehman

(→) - Rehmanabad

DATE: _____

M T W T F S

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.

PART II

Question No. 2

INTRODUCTION

The concept of Tawheed is unique feature of Islam. The Oneness of Allah fosters human dignity and perfects human character. Similarly, it instills bravery in human because it teaches that Allah is omnipotent and omnipresent. Similarly, the fear of Allah fosters Taqwa and God-consciousness which in turn, promotes self-discipline. Similarly, the concept of dual accountability and spiritual closeness to Allah doesn't only bring inner satisfaction but overall social justice and rule of law in the society.

The Concept of Tawheed

The word Tawheed is derived Arabic word which means **Oneness**.

In connotation, meaning Tawheed refers to the conviction that Allah is one, in person, attributes, and His commandments.

Shah Waliullah say:

"The concept of Tawheed is to consider Allah one in all of His attributes. Thus, harming someone is tantamount to shirk.

Ibn Tamiyyah says

"Arrogance and pride are the attributes of Allah; hence, for human to be arrogant and prideful is shirk."

In Quran Allah says

إِنَّمَا إِلَهُ الْوَاحِد

"Indeed, your lord is the one who is to be worshipped"

Explanation

From the above concepts, it is clear that accepting the unity of Allah doesn't require to believe it by heart, but it also involves actions to be adopted that depicts that a man considers oneself inferior to the authority of Allah. That is why: **The Prophet S.A.W says:**

"Tawheed is the first chapter of Islam"

Types of Tawheed

① Unity in Person

Unity in person means to consider the existence of Allah as one.

In Quran Allah says:

لَمْ يَلِدْ وَلَمْ يُولَدْ

"Neither He is gotten nor begotten"

This shows that Allah is superior from the company of any person, relations, and He is Awal and Akhir.

② Unity in Attributes

To consider Allah one in all attributes is to consider his actions unmatched.

In Quran Allah says:

الَّذِي أَنْشَأَ كُلَّ شَيْءٍ خَلْقَهُ

And "Allah has created everything in perfect (manner)."

This shows that nobody can create or reciprocate or replicate the attributes of Allah.

Unity in Actions

To consider Allah as omnipotent is to believe in actions.

إِلَهُ الْخَلْقِ وَالْأَمْرِ

And "beware commandment is only from Allah to creatures"

This explains that Allah's

commandment is prerequisite to the creation of anything. Thus, He is alone.

Impacts on Individual Life

② God-consciousness and Inner Satisfaction

Tawheed brings human closer to Allah and instills God-consciousness in them. Thus, God-consciousness promotes soul-satisfaction.

As Quran say:

إِلَّا يَذْكُرُ اللَّهَ تَطْمَئِنُّ الْقُلُوبُ

"Indeed with the remembrance of Allah, there is satisfaction to hearts."

This reveals that spiritual association emancipate humans from the shackles of materialism.

Self-Discipline

God-consciousness in turn promotes the discipline in human character. As Quran says:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

"Indeed, believers practice good deeds."

Such discipline restrains individuals from social evils and immorality.

3 Human dignity

It also fosters and perfects human dignity because human think they shouldn't bow down to any person as they are equally created.

4 Bravery and sacrifice

It also instills the spirit of bravery and sacrifices. Because the ultimate goal is to achieve the blessings of Allah through embracement of shahadah.

Collective lives and Tawheed

1 Social Justice

When human fears Allah and seeks forgiveness, the ultimate goal is to abstain from social evils and they promotes principles of justice.

2 Rule of law

Self-discipline and moral uprightness ensures rule of law in society. Because it ensures equality before law and fear about the question.

3 Dual Accountability.

The person who believes in Tawheed keeps dual accountability

in minds because he won't be asked for his actions in word as well as hereafter.

Socio-economic prosperity

When individuals have the remembrance of sacrifice, they sacrifice their wealth on their fellow members of society. This decreases social disparity.

Conclusion

It can be said that Tawheed is to believe in the unity. However, this belief is not mere theoretical conviction; instead, it is individual and social implications.

Only black and blue colours are allowed.

Question No. 5

INTRODUCTION :

Islam is a complete code of life and thus, it has promulgated the principles regarding every aspect of life. Those principles include justice, consultation with members, trust, rule of law, accountability, and serving citizens to uplift their socio-economic lives. Those principles are pragmatic in nature and adopted during the time of Khilafat-e-Rashidin carrying the administration of states. Thus, social poverty and evil were systematically eradicated through apt measures of Islam.

Public Administration in Islam

In Islam, Public administration has ultimate goal of serving people and protecting their belongings as trust. Thus, the service becomes questionable in the world and hereafter. Hence, those services carry the meaning of Amanah (trust).

Principles of Public Administration

①

Rule of law

Rule of law means equality before law. As Islam considered every human being equal. Thus, there is no superior to law.

Social Justice

Rule of law promotes social justice. As Quran says **ان الله يامركم بالعدل** Indeed Allah commands you to do justice. This is foundational principle in carrying the affairs of administration.

Accountability

Islam provides dual concept of accountability. Thus, the fear of being accountable in the world and here-after makes administrator trustworthy. For example, Hazrat Ali (R.A) and Hazrat Umar (R.A) were made made accountable during prayer gatherings.

Consultation

Islam promotes consensus through consultation. Consensus in terms fosters effective and smooth

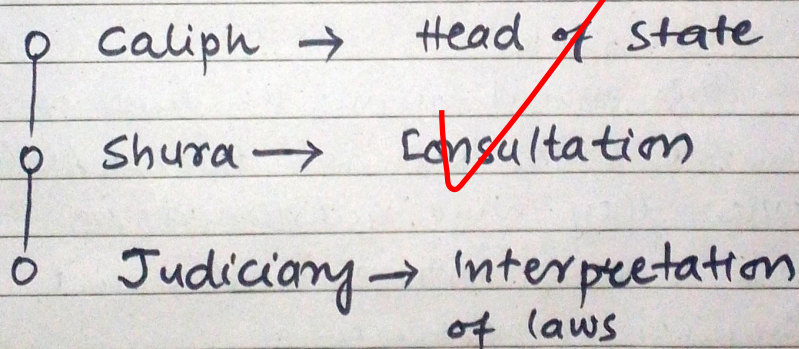
functioning of administration.

As Quran says **وامرهم شورى**, and
 "It is ordained to consult among
 you".

Serving People

The purpose of administration is to serve the community and make their lives better. As Quran says **وليؤثرون على أنفسهم**.
 "And those who prefer other on themselves".
 This manifests the objective is to sacrifice rather than hoarding wealth and being inaccessible to people.

Separation of Powers



Islam has separation of power concept. Since all branches carry their distinctive functions. As a result, the state functions smoothly.

Administration During Khilafat -e- Rashida

Shura

Shura, being a consultative body, was considered a legislature which was composed of eminent scholars. **For example:** Hazrat Umar (R.A) appointed a shura of most prominent scholars to choose caliph.

Accountability

كلكم راع وكلهم مسئول عن رعيته

"Everyone among has flock, and every shephard will be ask about his flock."

This proved during the time of Hazrat Umar R.A and Hazrat Ali (R.A) when they were questioned in prayer congregation and court inquiry respectively.

Social Justice

ولا يجرمنكم شنآن قوم على تقدموا

"And do not surrender justice out of hatred of any nation"

This principle was prominent feature during the era of Khilafat-e- Rashida when Hazrat Ali (R.A)

lost a court inquiry to a few. Such examples earn institutional credibility.

Rule of law

Equality of law for everyone remain dominant characteristics.

For example, Hazrat Umar (R.A) punished his own son for violating social conduct. Such are the examples of rulers who rules through setting examples by their actions.

Serving People

Once people complained against the governor of Syria "Umar bin A's R.A" The caliph Umar R.A called him and instructed that "you shouldn't have gate on door so people can easily access", because the purpose shown was to serve.

Taxation and Revenue

In general there is no concept of taxation; Instead Islam has concept of Zakat which is morally binding. States revenue during the Caliphate times was dependent on:

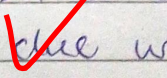
- ① Zakat and charity
- ② Jizya from non-muslims.
- ③ Ushar and kharaj
- ④ Mal-e-Fay'e

Conclusion!

In conclusion, it can be said that the principles of Public administration were practically adopted during the times of caliphate which uplifted the living standard of many people.

Question No. 6

INTRODUCTION

Zakat is economic purification of wealth. Zakat is morally binding phenomena which reduces social disparity and uplift the standards of social prosperity. In current world, taxation is imposed, yet they are creating gap between rich and poor. The gap also creates trust-deficits because the rich are becoming richer and the poor are more poverty-stricken. Thus, the Zakat and charity has an emotional  tie with consensual social and economic well being of fellow member. So, the wealth doesn't rest in hands of few, the circulation of wealth make it accessible to poor segment. Hence, equally accessible wealth promote

egalitarian society

Development of Egalitarian Society:

To clearly understand the development of egalitarian society, it is important to understand the philosophy of Zakat.

Philosophy of Zakat and Sadqat.

Zakat is divine commandment.

As a result, people obey the command out of reverence and conviction. It prepares a class ready to sacrifice their wealth and reduce suffering of their fellow members.

Zakat is Religious Conviction.



Morally Binding



People willingly sacrifice wealth



Reduce social disparity



Wealth re-distribution.



Wealth circulation.

Consumers of Zakat

Zakat should be given according to the instructions of Holy Quran.

- ① Poor
- ② Needy
- ③ Relatives
- ④ New Muslims
- ⑤ Travellers
- ⑥ Collectors
- ⑦ Orphans.

Sadaqat Consumers

Sadaqat should not be given to mosque only and ^{can} given to any person worth-deserving.

Difference between Zakat and Sadaqat

- ① Zakat is annually payable and compulsory while Sadaqat is not compulsory and ^{can} be given at any time.
- ② Zakat is fixed and should be given according to the prescribed amount in any quantity, while Sadaqat has no fixed amount.
- ③ Both can be given in monetary form and other tangible form.

④ Jihad is mandatory against those who refused to pay Zakat while no such commandment for Sadaqah

Implementation of Zakat and Sadaqat

Zakat and Sadaqat both involve accumulation of good amount of wealth by state authority. In modern times, it can be still given to the prescribed consumers; however, states annually deduct such amount in times of crisis while Zakat is deducted from bank.

Egalitarian society

Quran says in clear words:

لَا يَتَنَبَّهْنَ دُولَ الَّذِينَ الْأَغْنِيَاءُ مِنْكُمْ

"So that the wealth may not merely circulate among the poor rich".

Circulation of wealth

This means that circulation of wealth is pre-requisite to the establishment of an egalitarian society.

الصدقة ردّ البلاء

Similarly, the sense of purification and sacrifice prevail social parity in society and uplift the society

Conclusion

In nutshell, it can be said that Zakat and Sadqat have spiritual and tangible benefits. It fosters cooperation and caring in societies. It promotes social equality by redistributing the wealth.

Question No. 7

INTRODUCTION

Islam is a comprehensive guide in every walk of life. Western concepts revolves around one dimension or system such as democracy and capitalism. However, Islam has political, economic, and social system. Political system consists of Caliph, shura, and sharia as the foundation of state system. These principles well aligned with the parliament, executive, and judiciary. Similarly, modern law is based on man-made effort but still vague and Islamic law is divine and flexible and adaptable according to the situations, aligning with different traditions and culture but still does not lose its essence.

Islamic Political System

Islamic political system is based on the principles of Islam. These principles are divine in nature; and drawn from the practices of the Holy Prophets (S.A.W) and commands of Allah through Quranic verses. In the passage of time, it can be amended through Ijma, Ijtihad and Qiyas which shows its flexibility.

Principles and Features of Islamic Political System.

- i) **Khalifa** - Head of State.
- ii) **Shura** - Legislature
- iii) **Judiciary** - Interpretation of law
- iv) **Law - Shariah** - Sources of law.
 - ① Quran and Sunnah
 - ② Ijma
 - ③ Ijtihad
 - ④ Qiyas.

- Rule of law
- Social justice

Concept of Shura

Shura is consultative body of eminent scholars who have the authority to issue verdict on certain principles of Islam. It formulates new principles under the provided framework of Quran and Sunnah.

It can do:

- ① Ijma
- ② Ijtihad

Concept of Khilafat

The Khalifa is head of State. He is chosen representative of people and entitled with the trust of people. This refers to the vicegerent of Allah in Quran.

اقباجعل في الارض خليفة

Authority of Caliph

- ① Accountable to people
- ② Appointments of governors
- ③ Regulate state economy
- ④ Establish new departments.
- ⑤ Declare war and peace
- ⑥ No control over judiciary

Sources of Shariah

Sources of Shariah are the principles of Islam, through which the judiciary interpret law.

①

Evidence of Amending Shariah law

Mu'az bin Jabal R.A was once sent to Yemen. The prophet SAW asked him what method would he apply to resolution of problems. He replied, "he will seek guidance from Quran. If not available in Quran then Sunnah and even if sunnah stays silent on certain matters, He would resort to Ijtihad."

②

Amending law through Ijma

لا تجمع الأمة على الضلالة

"My Ummah will never gather on a strayed path".

This proved that Ijma is mentioned as an authentic source of Shariah. Thus, it requires in modern times on multiple occasions for instance, women in sports and crypto-currencies.

Islamic Political System and Modern Democracy

Parliament as Shura

وامرهم شورى بينهم

"And do consult among you".

وشاورهم في الامر

"And do consult in orders".

Both are to sheer extent same. This both repeal and amend any law, the consultative body desires to.

Khalifah and the President

In modern democracy, the President and in Islamic political system. Hence, both have same function of appointment governors and judges.

Shariah Source of Law

Shariah law can be amended through ijma and ijtehad and so as the modern law. Both can be use as source of law

Judiciary.

Judiciary in both systems is considered as independent and

have the ability to convict any person. However, in modern times, judiciary is proved a bit weaker than Islamic system.

Rule of Law

Both systems promotes rule of law to promote social justice and social equality. However, the system of Islam is more effective.

Conclusion

In mitchell, it can be inferred that both systems of modern democracy and Islamic political system align well. The sources of Islamic political system are divine and the sources of modern law are made-man. The functions of parliament, Caliph and judiciary are same; and aimed at maintaining social and political order of the country.