



CSS 2024 · SOLVED PAST PAPER

Islamic Studies

CSS Competitive Examination 2024 — Complete Solved Guide

EXAMINATION	Federal Public Service Commission — CSS 2024
SUBJECT	Islamic Studies
TOTAL MARKS	100 (Part-I: 20, Part-II: 80)
CONTENT SOLVED	All 20 MCQs (Part-I) + All Part-II Questions (Q.2 – Q.8)
FORMAT	MCQ Answer Key + Complete Model Answers

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Note on this paper: This guide reproduces the complete original CSS Islamic Studies 2024 paper — Part-I (20 compulsory MCQs) and Part-II (7 subjective questions, of which candidates attempt any four) — exactly as issued, with correct MCQ options ticked and highlighted, followed by complete, exam-ready model answers to all seven Part-II questions.

Federal Public Service Commission
Competitive Examination 2024 — Islamic Studies
For Recruitment to Posts in BS-17 Under the Federal Government

Part-I (MCQs): 20 Marks | Part-II: 80 Marks | No Negative Marking | Attempt ONLY FOUR questions from Part-II

PART-I — MCQs (Solved & Answer Key)

Correct answers are highlighted in green and marked with a tick (✓). All original question text and options are reproduced unchanged.

1. To which Clan of Quraish Hazrat Umer (RA) belongs?

- (A) Banu Umia (B) Banu Taim (C) Banu Adi ✓ (D) Banu Sahm

2. Author of the book Al-Hisbah fil Islam is:

- (A) Ibn e Rushd (B) Ibn Abdul Bar (C) Ibn e Temia ✓ (D) Ibn e Qayyam

3. How many heads of Zakat are mentioned in Quran?

- (A) 5 (B) 6 (C) 7 (D) 8 ✓

4. Hadith which is directly narrated by Tabi to the Holy Prophet (ﷺ), without mentioning the Companion, is called:

- (A) Marfoo (B) Maqtoo (C) Muquf (D) Mursal ✓

5. Do not raise your voice above the voice of the Prophet (ﷺ). This order is in Surah?

- (A) Al-Ahzab (B) Al-Maidah (C) Al-Hujurat ✓ (D) Al-Najam

6. Original name of the host of Holy Prophet (ﷺ), Abu Ayub Ansari (RA), is:

- (A) Zaid bin Sabit (B) Khalid bin Zaid ✓ (C) Qais bin Saad (D) Hanzla bin Aamir

7. How many jews were killed in the Ghazwa Khayber?

- (A) 91 (B) 93 ✓ (C) 96 (D) 98

8. Tarjman Al-Qur'an is the title of Companion:

- (A) Abdullah bin Abbas ✓ (B) Muaz bin Jabl (C) Abdullah bin Masood (D) Usman bin Affan

9. Istishab is the term of:

- (A) Science of Tassawuf (B) Science of Hadith (C) Science of Tafseer (D) Science of Fiqh ✓

10. For how many years were the Muslims imprisoned in Sha'b Abi Talib in Makkah?

- (A) 2 (B) 3 ✓ (C) 4 (D) 5

11. Sahifa-e-Hammam bin Manbah is contained in their entirety in which book?

- (A) Sahih Bukhari (B) Sahih Muslim (C) Musnad Ahmad ✓ (D) Sunan Tirmazi

12. The name of Hazrat Zaid bin Haritha is mentioned in which Surah?

- (A) Al-Saf (B) Al-Ahzab ✓ (C) Bani Israel (D) Yaseen

13. How many Surahs are there on the name of the Prophets:

- (A) 3 (B) 4 (C) 5 (D) 6 ✓

14. The order of Tayammum is given in which Surah?

- (A) Surah Al-Nisa (B) Surah Al-Maidah ✓ (C) Surah Al-e-Imran (D) None of these

15. Who was founder of Dar-ul-Hikmah?

- | | | | |
|---------------------|-------------------------------|-----------------------|---------------------------------|
| (A) Jabir bin Hayan | (B) Mamun-ur-Rasheed ✓ | (C) Abo Jafar Mansoor | (D) Khalifa Umar bin Abdul Aziz |
|---------------------|-------------------------------|-----------------------|---------------------------------|

16. Which Caliph was the first to set the prescribed punishment of drinking at eighty lashes?

- | | | | |
|----------------|------------------|--------------------------|---------------------|
| (A) Hazrat Ali | (B) Hazrat Usman | (C) Hazrat Umar ✓ | (D) Hazrat Abu Bakr |
|----------------|------------------|--------------------------|---------------------|

17. Imam Muslim Bin Hijaj Qusheri died in:

- | | | | |
|------------|---------------------|------------|------------|
| (A) 260 AH | (B) 261 AH ✓ | (C) 262 AH | (D) 263 AH |
|------------|---------------------|------------|------------|

18. Which Imam has been more extensive in the use of Masal-e-Mursala?

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|----------------|---------------------|-------------------------|--------------------------|
| (A) Imam Shafi | (B) Imam Abu Hanifa | (C) Imam Malik ✓ | (D) Imam Ahmad bin Hanbl |
|----------------|---------------------|-------------------------|--------------------------|

19. "Mujadid-Alf-Thani" is the title of:

- | | | | |
|---------------------|--------------------------------|------------------------------------|--------------------------------|
| (A) Shah Wali Ullah | (B) Abdul Haq Muhadith Dehlvai | (C) Sheikh Ahmad Sarhandi ✓ | (D) Sheikh Mohayudin ibn Arabi |
|---------------------|--------------------------------|------------------------------------|--------------------------------|

20. The Quranic term "Gharmin" means:

- | | | | |
|--------------------------|--------------|-------------|-----------------|
| (A) An Indebted ✓ | (B) A Friend | (C) A Slave | (D) A Neighbour |
|--------------------------|--------------|-------------|-----------------|

Self-purification is an essential element for the evolution of society. Explain.

INTRODUCTION

Self-purification (Tazkiyah-e-Nafs) refers to the continuous inner process of cleansing the soul from spiritual and moral impurities — arrogance, greed, envy, hypocrisy, and base desires — while cultivating virtues such as sincerity, humility, patience, and God-consciousness. Islam regards individual self-purification not as a private, isolated pursuit but as the very foundation upon which a sound, just, and progressive society is built.

QUR'ANIC AND PROPHETIC BASIS

The Qur'an declares that success ultimately belongs to the one who purifies his own soul, and failure to the one who corrupts it, placing self-purification at the center of human destiny. The Prophet (ﷺ) himself was sent, according to the Qur'an, among other purposes, to purify the believers and teach them the Book and wisdom — indicating that moral purification was as central to his mission as instruction in law and belief.

WHY SELF-PURIFICATION IS ESSENTIAL FOR SOCIAL EVOLUTION

- The Individual as the Building Block of Society:** A society is simply the aggregate of its individuals; when individuals are inwardly corrupted by greed, dishonesty, or cruelty, these vices inevitably manifest as social corruption, exploitation, and injustice.
- Foundation of Trust:** A purified individual is honest in dealings, keeps promises, and does not exploit others — qualities on which functioning economies, institutions, and social bonds depend.
- Reduction of Conflict:** Envy, arrogance, and vengefulness are root causes of social conflict; self-purification suppresses these traits, fostering cooperation and reconciliation.
- Cultivation of Responsible Leadership:** A society's evolution depends on the quality of its leaders; self-purified individuals lead with humility and accountability rather than self-interest and tyranny.
- Moral Progress Preceding Material Progress:** Genuine civilizational advancement requires an ethical foundation; without inner discipline, material and technological progress can be misused for exploitation and destruction.
- Strengthening of Family and Community Bonds:** A self-purified person treats family members, neighbors, and community with kindness and justice, strengthening the basic social unit from which larger society grows.

MEANS OF SELF-PURIFICATION IN ISLAM

Regular prayer (Salah) as a discipline against arrogance and heedlessness; fasting as training in self-restraint; Zakat as purification from greed and attachment to wealth; remembrance of Allah (Zikr) as a means of maintaining constant self-awareness; and sincere repentance (Tawbah) as a mechanism for continual moral correction.

HISTORICAL ILLUSTRATION

The transformation of Arabian society under the Prophet's (ﷺ) guidance illustrates this principle vividly: tribes previously locked in blood feuds, tribalism, and moral corruption were transformed, through personal self-purification, into a disciplined, just, and cohesive community capable of building one of history's most influential civilizations within a single generation.

CONCLUSION

Self-purification is not a peripheral spiritual exercise but the structural foundation of social evolution in the Islamic worldview. A society composed of morally purified individuals naturally develops trust, justice, cooperation, and responsible leadership — the essential ingredients for sustainable social and civilizational progress.

The main purpose of Ghazwat-e-Nabawi (ﷺ) was to establish peace. Explain.

INTRODUCTION

Though the military expeditions (Ghazwat) of the Holy Prophet (ﷺ) are often viewed through the narrow lens of warfare, a closer examination of their causes, conduct, and outcomes reveals that their overriding objective was the establishment and preservation of peace, security, and justice — not conquest, plunder, or forced conversion.

EVIDENCE THAT PEACE WAS THE CENTRAL OBJECTIVE

- Defensive Origin of Major Battles:** The Battle of Badr arose from a direct threat to the survival of the Muslim community; the Battle of Uhud was fought against an invading Makkan army; and the Battle of the Trench was a defense against a coalition seeking to annihilate Madina — none were initiated as aggressive conquests.
- Preference for Treaties Over Combat:** The Treaty of Hudaibiyyah demonstrates the Prophet's (ﷺ) clear preference for a negotiated peace, even one involving significant concessions, over continued conflict — prioritizing long-term stability over short-term military advantage.
- Restraint in Warfare:** Strict prohibitions against harming non-combatants, destroying property unnecessarily, or mistreating prisoners reflect an ethic aimed at minimizing harm rather than maximizing destruction.
- Peaceful Conquest of Makkah:** Despite years of persecution, the conquest of Makkah was achieved with minimal bloodshed and culminated in a general amnesty, reflecting reconciliation rather than retribution as the ultimate objective.
- Charter of Madina as Framework for Coexistence:** Even before major battles, the Prophet (ﷺ) established the Charter of Madina to secure peaceful coexistence among diverse tribes and religious communities — underscoring that peace, not conflict, was the default aspiration.
- Post-Battle Reconciliation:** Following most engagements, the Prophet (ﷺ) sought reconciliation with defeated tribes rather than prolonged subjugation, integrating them into the emerging political order.

The Qur'an describes fighting as permitted only in response to aggression and persecution, explicitly linking the permission to fight with the restoration of security, not domination.

PEACE AS THE ULTIMATE OUTCOME

Each major military engagement, when examined for its aftermath, resulted in expanded security for the Muslim community, reduced tribal warfare across Arabia, and eventually near-total pacification of a region previously defined by endemic conflict — supporting the view that these campaigns functioned as instruments for establishing lasting peace rather than perpetuating violence.

CONCLUSION

Examined in their historical and ethical context, the Ghazawat of the Holy Prophet (ﷺ) were fundamentally defensive and stabilizing in nature, aimed at securing the nascent Muslim community, deterring aggression, and ultimately establishing a durable regional peace — validating the view that peace, not warfare for its own sake, was their central purpose.

Explain the doctrine of Prophethood and its importance in human life.

DEFINITION OF THE DOCTRINE OF PROPHETHOOD (NUBUWWAH)

The doctrine of Prophethood (Risalat/Nubuwwah) is a core Islamic belief holding that Allah, out of His mercy, selects certain individuals — Prophets and Messengers — to receive divine revelation and convey guidance to humanity regarding correct belief, worship, and moral conduct. This chain of Prophets, beginning with Adam and culminating in Muhammad (ﷺ) as the final Prophet, forms an unbroken continuity of divine guidance throughout human history.

KEY ELEMENTS OF THE DOCTRINE

- **Divine Selection:** Prophethood is not attained through personal effort or spiritual advancement alone; it is a divine appointment bestowed upon chosen individuals of exceptional moral integrity.
- **Continuity of Message:** All Prophets, despite differing laws suited to their times, conveyed the same fundamental message: the oneness of Allah (Tawhid) and submission to His will.
- **Finality of Prophethood:** Muhammad (ﷺ) is believed to be the last and final Prophet, after whom no new Prophet will be sent, and whose message remains valid and complete until the Day of Judgment.
- **Infallibility in Conveying the Message:** Prophets are protected from error in matters of revelation and religious instruction, ensuring the integrity of the guidance delivered to humanity.

IMPORTANCE OF PROPHETHOOD IN HUMAN LIFE

1. **Source of Authentic Guidance:** Human reason alone, though valuable, is prone to error and bias; Prophethood provides a reliable, divinely sanctioned source of moral and spiritual guidance beyond human speculation.
2. **Living Exemplification of Divine Teaching:** Prophets do not merely convey abstract principles but demonstrate their practical application through personal conduct, providing humanity with a concrete model to emulate.
3. **Resolution of Metaphysical Uncertainty:** Prophethood addresses fundamental questions — the nature of God, the purpose of life, and the reality of the afterlife — that lie beyond the reach of empirical or purely rational inquiry.
4. **Establishment of Comprehensive Moral and Legal Systems:** Through Prophets, detailed systems of worship, law, ethics, and social organization were established, addressing both spiritual and worldly dimensions of human life.
5. **Accountability and Purpose:** By linking present conduct to ultimate accountability before Allah, Prophethood provides a framework of meaning and responsibility that shapes individual and collective behavior.
6. **Preservation of Continuity and Correction:** As earlier communities deviated from the original message, subsequent Prophets were sent to renew and correct religious understanding, ensuring humanity was never left entirely without guidance.

SIGNIFICANCE OF FINALITY

With the completion of Prophethood in Muhammad (ﷺ), Muslims believe the process of divine guidance has reached its perfection and completion, with the Qur'an and Sunnah serving as sufficient and permanent sources of guidance for all future generations.

CONCLUSION

Prophethood constitutes the primary channel through which humanity receives authentic, comprehensive, and practically demonstrated divine guidance. Its importance lies not merely in conveying abstract belief but in shaping law, ethics, and purpose across every dimension of individual and collective human life.

How does Islam highlight human dignity and greatness? Discuss.

INTRODUCTION

Islam places human beings at the center of creation, endowing them with an inherent, inalienable dignity (Karamah) that precedes and transcends distinctions of race, status, wealth, or belief. This dignity is not conditional upon worldly achievement but is rooted in humanity's unique creation and relationship with Allah.

QUR'ANIC FOUNDATIONS OF HUMAN DIGNITY

1. **Honored Creation:** The Qur'an explicitly declares that Allah has honored the children of Adam above much of creation, establishing dignity as a birthright of every human being, not an earned privilege.
2. **Viceregency (Khilafah) on Earth:** Humanity is entrusted with the role of steward or vicegerent of the earth, a position of trust and responsibility that reflects a unique elevated status among created beings.
3. **Divine Breath and Spirit:** The human being's creation is described as involving Allah's own breathing of spirit into him, symbolizing a profound spiritual dignity beyond mere biological existence.
4. **Angels Commanded to Prostrate:** The command for angels to prostrate before Adam reflects humanity's exalted position in the divine order of creation.
5. **Bestowal of Intellect and Free Will:** Unlike other creation, humans are granted reason, moral discernment, and free will, enabling them to consciously choose righteousness — a mark of unique dignity and responsibility.

PRACTICAL MANIFESTATIONS OF HUMAN DIGNITY IN ISLAMIC TEACHING

- **Sanctity of Life:** The Qur'an equates the unjust killing of a single human being with the killing of all humanity, reflecting the immense value placed on every individual life.
- **Equality Regardless of Race or Status:** The Farewell Sermon explicitly rejects racial and tribal superiority, affirming that righteousness alone distinguishes individuals, not lineage or color.
- **Protection of Basic Rights:** Islamic law safeguards life, property, honor, and belief as inviolable rights belonging to every individual, Muslim or non-Muslim.
- **Dignified Treatment of the Vulnerable:** Special emphasis is placed on the dignified treatment of orphans, the poor, the disabled, and slaves (historically), rejecting the notion that dignity is contingent on social status.
- **Respect for the Human Body:** Even after death, Islamic teaching mandates respectful treatment and burial of the human body, reflecting dignity that persists beyond life itself.
- **Freedom of Belief and Conscience:** While inviting people to faith, Islam explicitly prohibits compulsion in religion, respecting the dignity of individual conscience and choice.

CONCLUSION

Islam constructs an elevated, comprehensive vision of human dignity rooted in humanity's unique creation, spiritual status, and moral agency. This dignity is unconditional, universal, and manifest in concrete legal and ethical protections — establishing every human being's inherent greatness as a central pillar of the Islamic worldview.

How can the system of accountability in Pakistan be idealized in the teachings of the Holy Prophet (ﷺ)? Explain.

INTRODUCTION

Accountability (Ihtisab) was a defining feature of governance under the Holy Prophet (ﷺ) and the early Caliphate, characterized by transparency, equal application of law, and rulers' willingness to answer to the community they served. Pakistan's persistent struggle with institutional corruption, weak enforcement, and selective accountability can draw substantial lessons from this prophetic model.

PROPHETIC PRINCIPLES OF ACCOUNTABILITY

- Equality Before the Law:** The Prophet (ﷺ) declared that even if his own daughter Fatimah (RA) committed theft, the prescribed punishment would apply to her as to anyone else — establishing that no individual, regardless of status or relationship to authority, is exempt from accountability.
- Authority as a Trust (Amanah):** Governance and public office were treated as a sacred trust for which rulers would be answerable to Allah, discouraging the treatment of power as personal privilege.
- Transparency in Public Affairs:** The Prophet (ﷺ) modeled openness in decision-making, consulting companions (Shura) rather than ruling unilaterally, embedding accountability into the very process of governance.
- Accessibility of Leadership:** As head of state, the Prophet (ﷺ) remained personally accessible to ordinary citizens for grievances, ensuring that accountability mechanisms were not distant or inaccessible to common people.
- Continuation Under the Caliphate:** Caliph Umar's famous statement inviting any citizen to correct him if he strayed from the right path, and his practice of public financial disclosure, exemplify institutionalized accountability at the highest level of the state.

APPLICATION TO PAKISTAN'S ACCOUNTABILITY SYSTEM

- Uniform Application of Law:** Anti-corruption and accountability institutions should apply consistently across political affiliations, avoiding the selective accountability often criticized in Pakistan's current framework.
- Strengthening Institutional Independence:** Accountability bodies (such as NAB) require genuine independence from political influence, mirroring the impartiality demonstrated in the Prophet's (ﷺ) example.
- Public Access and Transparency:** Government financial dealings, especially of public officeholders, should be transparent and open to scrutiny, following the precedent of early Islamic governance.
- Speedy and Consistent Justice:** Delayed and inconsistent accountability proceedings undermine public trust; prophetic practice emphasized prompt and consistent application of justice.
- Cultivating a Culture of Self-Accountability:** Beyond institutional mechanisms, instilling personal accountability (as emphasized in Islamic ethics) among public servants can reduce reliance on punitive measures alone.

CONCLUSION

The Prophetic model of accountability — rooted in equality before law, transparency, and treating authority as a trust rather than a privilege — offers Pakistan a coherent and time-tested framework. Genuine reform of the country's accountability system requires the consistent, impartial, and transparent application of these very principles rather than their selective or symbolic invocation.

How is it possible to eliminate the religious and political extremism in Pakistan in the light of the teachings of the Holy Prophet (ﷺ)? Explain.

INTRODUCTION

Religious and political extremism in Pakistan manifests through sectarian violence, intolerance of dissent, and the misuse of religion for political mobilization. The Prophet's (ﷺ) own teachings and practice offer a comprehensive corrective framework grounded in moderation, justice, pluralism, and reasoned dialogue.

PROPHETIC TEACHINGS COUNTERING EXTREMISM

- Condemnation of Religious Extremism (Ghuluw):** The Prophet (ﷺ) explicitly warned against excess in religion, cautioning his followers three times against going to extremes, establishing moderation (Wasatiyyah) as the authentic Islamic disposition.
- Charter of Madina as a Model of Political Pluralism:** By incorporating diverse tribes and religious communities into a single political framework with guaranteed rights, the Prophet (ﷺ) demonstrated that political unity does not require religious or ideological uniformity.
- Rejection of Coercion in Belief:** The Qur'anic principle that there is no compulsion in religion directly opposes the coercive imposition of religious views that characterizes extremist movements.
- Emphasis on Knowledge Over Blind Following:** The Prophet (ﷺ) encouraged seeking authentic knowledge and understanding rather than uncritical adherence to self-styled religious authorities, a key vulnerability exploited by extremist recruiters.
- Amnesty and Reconciliation Over Vengeance:** The general pardon granted at the conquest of Makkah exemplifies a political model of reconciliation, offering a stark contrast to extremist ideologies rooted in vengeance and perpetual conflict.
- Respect for Legitimate Political Authority:** While permitting constructive criticism of rulers, the Prophet (ﷺ) discouraged rebellion and chaos as means of political change, favoring lawful and gradual reform.

PRACTICAL STRATEGY FOR PAKISTAN

- Reform of Religious Education:** Standardizing madrassa curricula to incorporate critical thinking and authentic scholarly tradition can reduce vulnerability to extremist indoctrination.
- Promotion of Wasatiyyah in Public Discourse:** State-backed religious scholarship should actively promote the Prophetic model of moderation as the authentic mainstream position, rather than ceding ideological space to extremist narratives.
- Inter-Sectarian and Interfaith Dialogue:** Structured dialogue modeled on the inclusive spirit of the Charter of Madina can reduce sectarian tension and build mutual recognition among different groups.
- Political Accommodation Over Suppression:** Addressing genuine political grievances through legitimate democratic channels, rather than through suppression alone, reduces the space in which extremist political narratives thrive.
- Socio-Economic Interventions:** Since poverty and marginalization often provide fertile ground for radicalization, addressing underlying economic grievances complements ideological counter-measures.

CONCLUSION

The Prophet's (ﷺ) teachings provide a robust, time-tested antidote to both religious and political extremism — rooted in moderation, pluralism, reconciliation, and respect for legitimate authority. Translating these principles into Pakistan's educational, religious, and political institutions offers a durable path toward countering extremism at its roots.

Write notes on the following: (a) Ijtihad (b) The importance of epistles of Hazrat Ali (RA).

(A) IJTIHAD

Ijtihad literally means "striving" or "exertion," and in Islamic legal terminology refers to the independent reasoning exercised by a qualified jurist (Mujtahid) to derive a legal ruling on a matter not explicitly addressed by the Qur'an, Sunnah, or established consensus (Ijma').

- **Sources and Methods:** Ijtihad typically employs tools such as Qiyas (analogical reasoning), Istihsan (juristic preference), Maslaha (public interest), and Istishab (presumption of continuity) to arrive at reasoned conclusions consistent with the spirit of Shariah.
- **Conditions for a Valid Mujtahid:** A person exercising Ijtihad must possess deep knowledge of the Qur'an, Hadith, Arabic language, principles of jurisprudence (Usul al-Fiqh), and the objectives of Islamic law (Maqasid al-Shariah).
- **Historical Development:** Ijtihad was actively practiced by the Companions and early jurists, giving rise to the major schools of Islamic law (Hanafi, Shafi'i, Maliki, Hanbali), each reflecting different methodological approaches to independent reasoning.
- **Contemporary Relevance:** Modern issues — from bioethics to digital finance — require renewed Ijtihad to address matters unforeseen by classical jurists, provided such reasoning remains firmly grounded in the foundational sources and objectives of Shariah.
- **Importance:** Ijtihad ensures that Islamic law remains a living, adaptable framework capable of responding to evolving circumstances, rather than a static body of rules disconnected from changing human needs.

(B) THE IMPORTANCE OF THE EPISTLES (LETTERS) OF HAZRAT ALI (RA)

The letters and instructions of Hazrat Ali (RA), most notably his instructions to Malik al-Ashtar upon appointing him governor of Egypt, are regarded as among the most profound documents in Islamic political and administrative thought.

- **Comprehensive Guidance on Governance:** The letter to Malik al-Ashtar addresses taxation, treatment of subjects, judicial appointments, military organization, and the ruler's personal conduct — constituting an early and remarkably detailed manual of statecraft.
- **Emphasis on Justice and Compassion:** Hazrat Ali (RA) repeatedly instructs that rulers must treat their subjects — including non-Muslims — with justice, mercy, and humility, reflecting Islam's broader ethical vision of governance as service rather than domination.
- **Accountability of Officials:** The letters stress careful selection and continuous oversight of subordinate officials, anticipating modern principles of administrative accountability and anti-corruption governance.
- **Economic and Social Welfare:** Specific instructions address fair taxation and care for the poor, farmers, and the vulnerable, reflecting a governance philosophy centered on the welfare of the general population rather than the enrichment of the ruling class.
- **Enduring Influence:** These epistles have been studied by scholars of comparative political thought as an early articulation of ethical governance principles, and continue to be referenced in discussions of Islamic political philosophy today.

CONCLUSION

Ijtihad preserves the dynamism and adaptability of Islamic law across changing times, while Hazrat Ali's (RA) epistles provide an enduring model of just, accountable, and compassionate governance — together illustrating the intellectual and ethical depth of the early Islamic tradition.