

FEDERAL PUBLIC SERVICE COMMISSION

COMPETITIVE EXAMINATION – 2017
FOR RECRUITMENT TO POSTS IN BS-17 UNDER THE FEDERAL GOVERNMENT

COMPARATIVE STUDY OF MAJOR RELIGIONS (FOR NON-MUSLIMS)

FULLY SOLVED PAST PAPER WITH COMPREHENSIVE ANSWERS

Time Allowed: Three Hours

Part-I (MCQs): Maximum Marks = 20

Part-I (MCQs): Maximum 30 Minutes

Part-II: Maximum Marks = 80

NOTE:

- (1) Attempt **FOUR** questions from PART-II. ALL questions carry EQUAL marks.
- (2) All parts of a question must be attempted at one place instead of at different places.
- (3) Candidates must write the Question Number in the Answer Book according to the Q. Paper.
- (4) No page/space should be left blank between answers.
- (5) Extra attempts of any question or part will not be considered.

Note: This document contains only Part-II (subjective questions) as present in the source paper; no Part-I MCQs were included in the original scanned paper for this subject/year.

Q. No. 2. (20 Marks)

Write a comprehensive note on Hindu Puranas, types and numbers. Explain its importance in Hindu literature.

ANSWER

The Puranas are a vast body of post-Vedic Hindu religious literature composed largely in Sanskrit verse. The word *Purana* literally means "of ancient times" or "belonging to olden days." They are traditionally regarded as encyclopedic texts that narrate the history of the universe from creation to destruction, genealogies of kings, sages and gods, cosmology, and moral and devotional teachings presented through stories, legends and dialogues rather than abstract philosophy.

Origin and Nature

The Puranas developed over several centuries, roughly between 300 CE and 1500 CE, though their oral roots are believed to go back much earlier, possibly to the Vedic period itself. Unlike the Vedas, which are considered *Shruti* (directly revealed), the Puranas belong to the category of *Smriti* (remembered/traditional literature), making them more accessible to the common people, including women and lower castes who were traditionally barred from direct study of the Vedas.

The Pancha-Lakshana (Five Characteristics)

Traditionally, a text is classified as a Purana if it deals with five recurring themes:

- **Sarga** – the primary creation of the universe.
- **Pratisarga** – secondary creation and periodic dissolution and recreation.
- **Vamsa** – genealogies of gods and sages.
- **Manvantara** – the cosmic time cycles presided over by each Manu.
- **Vamsanucharita** – the dynastic histories of solar and lunar royal lines.

Types and Number of Puranas

Hindu tradition recognizes **eighteen Maha Puranas (Great Puranas)** and an equal or greater number of **Upa Puranas (subsidiary Puranas)**. The eighteen Maha Puranas are conventionally grouped into three categories of six each, according to the predominant deity glorified — Brahma, Vishnu, and Shiva:

- **Brahma Puranas (Rajasic group):** Brahma Purana, Brahmanda Purana, Brahmavaivarta Purana, Markandeya Purana, Bhavishya Purana, Vamana Purana.
- **Vishnu Puranas (Sattvic group):** Vishnu Purana, Bhagavata Purana, Naradiya Purana, Garuda Purana, Padma Purana, Varaha Purana.
- **Shiva Puranas (Tamasic group):** Shiva Purana, Linga Purana, Skanda Purana, Agni Purana, Matsya Purana, Kurma Purana.

Among these, the **Bhagavata Purana** is the most revered, as it narrates in great devotional detail the life and teachings of Lord Krishna and forms the scriptural foundation of the Bhakti (devotional) movement. The **Vishnu Purana** is considered the most complete in structure, closely following the five-fold classical scheme. Besides the eighteen Maha Puranas, there exist numerous **Upa Puranas** such as the Ganesha Purana, Devi Bhagavata Purana and Kalki Purana, which supplement the main texts with regional and sectarian material.

Importance in Hindu Literature and Life

- **Popularization of religion:** The Puranas translated the abstract philosophy of the Vedas and Upanishads into accessible stories, myths and parables that ordinary devotees could understand and relate to.
- **Basis of worship and festivals:** Most Hindu festivals, temple rituals, pilgrimages (tirtha) and vows (vrata) observed today trace their sanction to Puranic narratives.
- **Preservation of history and genealogy:** They preserve dynastic king-lists which, despite legendary embellishment, are used by historians as one source for reconstructing ancient Indian chronology.
- **Ethical and moral instruction:** Through stories of gods, demons and sages, the Puranas teach dharma (duty), karma (action and consequence), and the paths of devotion, knowledge and action.
- **Foundation of Bhakti movement:** Puranic theology, especially of the Vishnu group, provided the scriptural basis for the medieval Bhakti movements that reshaped popular Hinduism.
- **Cosmology and cyclical time:** They articulate the Hindu concept of cyclical time — creation, preservation and dissolution (Srishti, Sthiti, Pralaya) — and the doctrine of the four Yugas.

In conclusion, the Puranas occupy a central place in Hindu religious literature as the bridge between elite Vedic philosophy and popular devotional practice. Their stories continue to shape ritual life, festivals, temple architecture, and moral education across the Hindu world to this day.

Q. No. 3. (20 Marks)

Write a comprehensive note on basic teachings of Judaism in the light of basic principles of Jewish Philosopher Memonides.

ANSWER

Moses Maimonides (Hebrew: Rambam, 1138–1204 CE), a physician, philosopher and the most influential codifier of Jewish law, formulated the **"Thirteen Principles of Faith" (Shloshah Asar Ikkarim)** in his commentary on the Mishnah (Perek Cheilek, tractate Sanhedrin). These principles remain the most widely accepted summary of core Jewish belief and are recited in synagogues in the form of the hymn *Yigdal* and the prose declaration *Ani Ma'amin* ("I believe").

The Thirteen Principles of Maimonides

- **1. Existence of God:** God exists, is the Creator and sustainer of all things, and is the source of all existence.
- **2. Unity of God:** God is absolutely One, an indivisible unity unlike any other unity.
- **3. Incorporeality of God:** God has no body or physical form; anthropomorphic descriptions in scripture are metaphorical.
- **4. Eternity of God:** God is the first and the last; He alone is eternal and uncreated.
- **5. God alone is to be worshipped:** Prayer and worship must be directed to God alone, with no intermediary.
- **6. Prophecy:** God communicates with mankind through prophets.
- **7. Primacy of Moses:** Moses was the greatest of all prophets, and his prophecy is superior to that of any other.
- **8. Torah is Divine:** The entire Torah now in the possession of the Jewish people was given to Moses.
- **9. Immutability of the Torah:** The Torah will not be changed, and no other law will be given by God.
- **10. God's Omniscience:** God knows all the deeds and thoughts of human beings.
- **11. Reward and Punishment:** God rewards those who obey His commandments and punishes those who transgress them.
- **12. The Coming of the Messiah:** The Messiah will come, and although he may tarry, one must wait for his arrival daily.
- **13. Resurrection of the Dead:** There will be a resurrection of the dead at a time willed by God.

Basic Teachings of Judaism Reflected in These Principles

- **Strict Monotheism (Principles 1–4):** Judaism's central teaching, the *Shema* ("Hear, O Israel, the Lord our God, the Lord is One"), is philosophically elaborated by Maimonides into a rejection of both polytheism and corporeal conceptions of God.
- **Covenant and Law (Principles 8–9):** Judaism is a covenantal religion — God's revelation of the Torah at Sinai and the 613 commandments (Mitzvot) form the eternal, unalterable framework of Jewish life and ethics.
- **Prophecy and Revelation (Principles 6–7):** Judaism affirms an ongoing chain of prophetic guidance, with Moses occupying the unique station of receiving the Torah directly.

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- **Moral Accountability (Principles 10–11):** Judaism teaches that human free will operates within divine omniscience, and that ethical conduct has real consequences — a strong incentive for the moral life and social justice (Tzedakah).
 - **Messianic Hope and Afterlife (Principles 12–13):** Judaism looks forward to national and universal redemption through the Messiah and affirms life after death, giving history a purposeful, redemptive direction rather than being cyclical or meaningless.

In sum, Maimonides' Thirteen Principles distil the sprawling legal and narrative material of the Hebrew Bible and Talmud into a coherent creed centered on the absolute oneness of God, the binding and eternal authority of the Torah, and moral accountability leading to ultimate redemption. They remain the closest thing Judaism has to an official catechism and continue to define orthodox Jewish belief today.

Q. No. 4. (20 Marks)

Islam educates tolerance for other religions. Explain in the light of Quran and Sunnah and biography of Prophet Muhammad (PBUH).

ANSWER

Religious tolerance — respect for the beliefs, practices and rights of people of other faiths — is a foundational value of Islam, rooted directly in the Quran, the Sunnah (practice) of Prophet Muhammad (PBUH), and the constitutional and social arrangements he established in Madinah.

Quranic Teachings on Tolerance

- **No compulsion in religion:** The Quran (2:256) unequivocally states that faith cannot be imposed by force — belief must arise from conviction, not coercion.
- **Freedom to differ:** The Quran (18:29, 10:99) tells the Prophet that had God willed, everyone would have believed; the choice to believe or disbelieve is left to the individual conscience.
- **Respect for previous scriptures and prophets:** The Quran instructs Muslims to believe in all the earlier prophets — Abraham, Moses, Jesus and others — without discrimination (2:136), and refers to Jews and Christians as "People of the Book" (Ahl al-Kitab), deserving of a special protected status.
- **Just dealings with non-Muslims:** Surah Al-Mumtahina (60:8) instructs Muslims to deal with kindness and justice with those who do not fight them over religion or expel them from their homes.
- **Diversity as divine design:** The Quran (49:13, 5:48) presents the plurality of nations, tribes and religious communities as intentional, meant for people to know one another, and states that each community was given its own law and way.

Tolerance in the Sunnah and Seerah of the Prophet (PBUH)

- **The Charter/Constitution of Madinah:** After migrating to Madinah, the Prophet (PBUH) drafted a written charter binding Muslims, Jews and other tribes into a single political community, guaranteeing the Jewish tribes freedom of religion, autonomy in their internal affairs, and equal citizenship — widely regarded as one of history's earliest pluralistic constitutions.
- **Treatment of the Christian delegation of Najran:** The Prophet (PBUH) received a Christian delegation in his own mosque, allowed them to perform their prayers there, and granted them a covenant protecting their churches, property and religious practice.
- **Covenant with the Monks of Sinai (Ashtiname):** Tradition records a covenant granted to the monks of St. Catherine's Monastery guaranteeing protection of their monastery, exemption from unjust taxation, and freedom of worship.
- **Conduct at the Conquest of Makkah:** Despite years of persecution by the Makkans, the Prophet (PBUH) declared a general amnesty upon conquering the city, forgiving even his bitterest enemies rather than exacting revenge.
- **Protection of non-Muslim places of worship:** Early Islamic practice, following the Prophet's guidance, consistently protected churches, synagogues and monasteries under Muslim rule, a policy continued by his rightly-guided successors.
- **Personal conduct:** Authentic hadith report the Prophet (PBUH) standing up out of respect as a Jewish funeral procession passed, visiting sick non-Muslim neighbours, and dealing honestly in trade and agreements with people of other faiths.

Taken together, the Quran's theological affirmation of freedom of conscience and the Prophet's practical record of pluralistic governance and personal magnanimity demonstrate that tolerance toward other

religions is not a peripheral concession in Islam but a foundational principle embedded in its scripture, law and lived example.

Q. No. 5. (20 Marks)

Which ethical system presented Buddha to his followers? Write a comprehensive contemporary situation of Buddhism.

ANSWER

Siddhartha Gautama, the Buddha ("the Awakened One", c. 563–483 BCE), presented an ethical and psychological system aimed at ending human suffering (Dukkha) through self-discipline, wisdom and compassion, rather than through ritual, caste or metaphysical speculation about God.

The Four Noble Truths (Chattari Ariyasaccani)

- **Dukkha:** Life is inherently marked by suffering, dissatisfaction and impermanence.
- **Samudaya:** Suffering arises from craving/attachment (Tanha) — for pleasure, existence and non-existence.
- **Nirodha:** Suffering can be ended by eliminating craving.
- **Magga:** The path to end suffering is the Noble Eightfold Path.

The Noble Eightfold Path

This is Buddha's core ethical system, traditionally grouped under three trainings — wisdom (*Prajna*), ethical conduct (*Sila*) and mental discipline (*Samadhi*):

- **Wisdom:** Right View, Right Intention.
- **Ethical Conduct:** Right Speech, Right Action, Right Livelihood.
- **Mental Discipline:** Right Effort, Right Mindfulness, Right Concentration.

Alongside the Eightfold Path, Buddha prescribed the **Five Precepts (Pancasila)** for lay followers — abstention from killing, stealing, sexual misconduct, false speech, and intoxicants — as a basic ethical code for everyday moral living, complemented by the cultivation of the "Four Divine Abodes" (Brahmavihara): loving-kindness, compassion, sympathetic joy and equanimity.

Contemporary Situation of Buddhism

- **Global following:** Buddhism today has roughly 500 million adherents worldwide, making it one of the major world religions, with its heartland stretching across East and Southeast Asia — Sri Lanka, Myanmar, Thailand, Cambodia, Laos, China, Japan, South Korea, Vietnam, Bhutan, Tibet and Mongolia.
- **Major traditions:** Three broad schools survive and flourish — **Theravada** ("Way of the Elders", dominant in Sri Lanka and mainland Southeast Asia), **Mahayana** ("Great Vehicle", dominant in China, Japan, Korea and Vietnam), and **Vajrayana** ("Diamond Vehicle", dominant in Tibet, Bhutan and Mongolia).
- **Spread to the West:** Since the twentieth century, Buddhism — particularly Zen and Tibetan traditions — has gained substantial followings in Europe, North America and Australia, often appealing through meditation and mindfulness practices adapted for secular contexts (e.g., Mindfulness-Based Stress Reduction in psychology and medicine).
- **Institutional leadership:** The Dalai Lama remains the most globally recognized Buddhist figure, continuing to advocate for Tibetan cultural and religious autonomy from exile in India while promoting Buddhist ethics on the world stage.
- **Political and social challenges:** Buddhism today intersects with several contentious issues — the Rohingya crisis in Myanmar (where Buddhist-nationalist sentiment has been linked to violence

against the Muslim minority), the unresolved status of Tibet under Chinese administration, and debates within Buddhist communities over the ordination of women (Bhikkhuni lineage revival).

- **Engaged Buddhism:** A modern movement, associated with figures like Thich Nhat Hanh, applies Buddhist ethics to social and political activism — human rights, environmentalism and peace-building.

- **Cultural and soft-power role:** Buddhist heritage sites (Bodh Gaya, Lumbini, Borobudur, Angkor) remain major pilgrimage and tourism destinations, and Buddhist-majority states such as Bhutan have built national policy frameworks (e.g., "Gross National Happiness") explicitly around Buddhist ethical principles.

In essence, Buddha's ethical system — the Four Noble Truths, the Eightfold Path and the Five Precepts — remains a practical, non-theistic framework for moral and psychological discipline. In the contemporary world, Buddhism survives as a living, diverse tradition that is simultaneously a source of Asian cultural identity, a growing global spiritual movement, and, in some regions, entangled in complex political tensions.

Q. No. 6. (20 Marks)

Why Zoinism movement came into being? Write a brief note on its history and explain the concepts of Jewish sect "Reform Judaism".

ANSWER

(Note: "Zoinism" in the question refers to "Zionism", the Jewish national movement.)

Why Zionism Came Into Being

- **Centuries of exile and persecution:** After the destruction of the Second Temple (70 CE) and the Bar Kokhba revolt (135 CE), Jews were dispersed across the world (the Diaspora) and repeatedly subjected to discrimination, expulsion and violence in medieval and modern Europe.
- **Rise of European anti-Semitism:** Nineteenth-century Europe saw recurring pogroms in Russia and Eastern Europe, and the widely publicized **Dreyfus Affair** (1894) in France — where a Jewish army officer was falsely convicted of treason amid open anti-Jewish sentiment — convinced many, notably journalist **Theodor Herzl**, that Jews could never achieve full security or equality as minorities in European nations.
- **Religious and cultural yearning for Zion:** Jewish liturgy and tradition had for centuries carried a yearning to return to the ancestral land of Zion/Israel, giving the modern political movement deep religious and emotional resonance among Jewish communities.
- **Rise of European nationalism:** The nineteenth-century wave of nationalist movements across Europe, each demanding a nation-state for its people, provided the political model and inspiration that Herzl and others adapted into a specifically Jewish national project.

Brief History of the Zionist Movement

- **1896:** Theodor Herzl published *Der Judenstaat* ("The Jewish State"), arguing that the only solution to European anti-Semitism was the establishment of an independent Jewish homeland.
- **1897:** The First Zionist Congress convened in Basel, Switzerland, founding the World Zionist Organization and formally launching the political Zionist movement.
- **1917:** The British government issued the **Balfour Declaration**, expressing support for the establishment of a "national home for the Jewish people" in Palestine, then under Ottoman and later British Mandate control.
- **1920s–1940s:** Waves of Jewish immigration (Aliyah) to Palestine increased, especially after the rise of Nazism in Germany and the Holocaust, which lent the movement urgent moral force in the eyes of the international community.
- **1947–48:** The United Nations approved a partition plan for Palestine; the State of Israel was declared in May 1948, marking the political culmination of the Zionist movement.

It should be noted that Zionism remains a historically and politically contested subject, and its consequences for the Palestinian population continue to be a major, unresolved dimension of Middle Eastern politics.

Reform Judaism: Concepts and Principles

Reform Judaism emerged in early nineteenth-century Germany as a modernizing response to the Enlightenment and Jewish emancipation in Europe, seeking to adapt Jewish religious life to the modern world. Its central concepts include:

- **Progressive revelation:** Reform Judaism holds that Jewish law (Halakha) is not fixed for all time but evolved historically and can continue to be reinterpreted in light of contemporary ethical and

scientific understanding, rather than being treated as literally and eternally binding.

- **Emphasis on ethical monotheism:** The movement prioritizes the moral and prophetic teachings of Judaism — justice, compassion, universal ethics — over strict ritual observance.
- **Modernized worship:** Reform synagogues introduced vernacular language alongside Hebrew, organ/instrumental music, mixed seating for men and women, and shortened liturgies, breaking from traditional Orthodox practice.
- **Gender egalitarianism:** Reform Judaism was the first Jewish movement to ordain women as rabbis and cantors and to fully embrace egalitarian participation of women in religious leadership and ritual.
- **Individual autonomy in observance:** Reform theology emphasizes the individual conscience of the worshipper in deciding which traditional commandments (Mitzvot) remain personally and spiritually meaningful, rather than mandating uniform observance.
- **Universalism and social justice (Tikkun Olam):** The movement places strong emphasis on "repairing the world" — active engagement in social justice, civil rights and interfaith cooperation.

In short, Zionism arose from the historical experience of persecution and the search for a secure national home, while Reform Judaism arose from the parallel nineteenth-century pressure to reconcile traditional Jewish faith with modern rational and ethical sensibilities — together illustrating the two major axes, national and religious, along which modern Judaism transformed itself.

Q. No. 7. (20 Marks)

Write an introductory note on Catholic and Protestant. Also compare their concepts and beliefs.

ANSWER

Catholicism and Protestantism are the two largest branches of Western Christianity, separated by the sixteenth-century Reformation, though both trace their origins back to the early Christian Church founded on the teachings of Jesus Christ.

Roman Catholicism

The Roman Catholic Church is the largest single Christian denomination in the world, headed by the **Pope** in Rome as the successor of St. Peter and the earthly head of the Church. It traces an unbroken institutional lineage to the apostolic era and holds that Church tradition, alongside the Bible, carries binding religious authority.

Protestantism

Protestantism emerged from the **Reformation**, begun in 1517 when the German monk **Martin Luther** published his Ninety-Five Theses criticizing Catholic practices, especially the sale of indulgences. Reformers such as Luther, John Calvin and Huldrych Zwingli rejected papal authority and sought a return to what they considered the pure, scripture-based faith of early Christianity. Protestantism today encompasses numerous denominations — Lutheran, Anglican, Presbyterian, Baptist, Methodist, Pentecostal and others.

Comparative Table of Beliefs

Aspect	Catholicism	Protestantism
Authority	Scripture and Sacred Tradition, interpreted through the Church's Magisterium and the Pope.	<i>Sola Scriptura</i> — the Bible alone is the final authority.
Salvation	Faith combined with good works and participation in the sacraments.	<i>Sola Fide</i> — salvation through faith alone, by God's grace.
Priesthood/Clergy	Hierarchical clergy (Pope, bishops, priests); celibate priesthood; sacramental mediation required.	"Priesthood of all believers"; clergy generally may marry; less hierarchical structure.
Sacraments	Seven sacraments (Baptism, Eucharist, Confirmation, Reconciliation, Anointing of the Sick, Holy Orders, Matrimony).	Typically two ordinances recognized (Baptism and the Lord's Supper/Communion), viewed largely as symbolic.
Eucharist	Transubstantiation — bread and wine literally become the body and blood of Christ.	Symbolic or spiritual presence of Christ (views vary by denomination).
Mary and Saints	Veneration of Mary and the saints; intercessory prayer through them is encouraged.	Generally rejects veneration of saints and Mary; prayer directed to God alone.

Church Leadership	Centralized under the Pope in Rome.	Decentralized; independent national and denominational churches.
Purgatory	Affirms Purgatory as a state of purification after death.	Generally rejects the doctrine of Purgatory.

In summary, both traditions share belief in the Trinity, the divinity of Christ, and the authority of the Bible, but differ sharply on the source of religious authority, the nature of salvation, sacramental theology, and ecclesiastical structure — differences that trace directly back to the doctrinal disputes of the sixteenth-century Reformation.

Q. No. 8. (20 Marks)

Write a detailed note on golden age of Hazrat Umar (R.A) and also explain how reforms of Hazrat Umar (R.A) can be beneficial in current age?

ANSWER

Hazrat Umar ibn al-Khattab (R.A) (ruled 634–644 CE), the second Rightly-Guided Caliph, presided over a period widely regarded by Muslims as a golden age of just, efficient and expansive Islamic governance. His ten-year caliphate transformed a regional Arabian polity into a vast, well-administered empire while establishing enduring principles of justice, welfare and accountable government.

Territorial Expansion

Under Hazrat Umar's leadership, Muslim armies achieved decisive victories against both the Byzantine and Sasanid Persian empires, conquering Syria, Iraq, Egypt, and Persia. Jerusalem was taken peacefully, and Hazrat Umar personally traveled there to accept its surrender, granting the inhabitants a covenant of protection for their lives, property and churches.

Administrative and Institutional Reforms

- **Introduction of the Islamic calendar:** Hazrat Umar established the Hijri calendar, dated from the Prophet's migration to Madinah, standardizing timekeeping across the growing empire.
- **Bait-ul-Mal (Public Treasury):** He institutionalized a formal state treasury with organized record-keeping (Diwan) to manage state revenue and distribute stipends systematically.
- **Diwan system:** He created registers to record citizens, soldiers and their entitled stipends, an early form of structured public administration and payroll.
- **Provincial administration:** The empire was divided into provinces, each governed by an appointed governor (Wali) who was held strictly accountable and regularly audited; Hazrat Umar was known to personally investigate the conduct of his officials and dismiss those found abusing power.
- **Judicial reform:** He separated the judiciary from the executive by appointing independent judges (Qadis), laying an early foundation for the separation of powers.
- **Police and market oversight:** He is credited with establishing early forms of policing and a market-inspection office (Hisbah) to prevent fraud, hoarding and exploitation of consumers.
- **Land and taxation policy:** Rather than distributing conquered agricultural land among soldiers, he kept it as state land subject to Kharaj (land tax), ensuring continuous state revenue and preventing the rise of a landed aristocracy.
- **Social welfare:** He instituted regular stipends for the poor, orphans, widows, and even non-Muslim elderly and disabled citizens from the public treasury — an early welfare state.
- **Accessibility and accountability of the ruler:** Hazrat Umar was famous for personally patrolling the streets of Madinah at night to check on the welfare of citizens and for holding himself to the same legal standards as ordinary citizens, famously declaring that if a mule stumbled on the banks of the Euphrates, he feared he would be questioned by God for not having built the road.

Relevance of Hazrat Umar's Reforms to the Present Age

- **Rule of law and equality before the law:** His insistence that rulers and the ruled are equally subject to the law offers a timeless model for constitutionalism and anti-corruption governance today.
- **Transparent public administration:** The Diwan record-keeping system anticipates modern principles of public financial management, auditing and accountability that remain central to good governance.

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- **Independent judiciary:** His separation of judicial from executive authority mirrors the modern constitutional principle of separation of powers, essential for preventing authoritarian abuse.
 - **Social safety nets:** His systematic welfare stipends for the vulnerable — regardless of religion — parallel modern social-security and welfare-state policies aimed at reducing poverty and inequality.
 - **Consumer protection and market regulation:** The Hisbah system anticipates modern regulatory bodies that oversee fair trade practices, pricing and consumer rights.
 - **Accessible and accountable leadership:** His practice of direct engagement with ordinary citizens and self-accountability is a model for participatory governance and leadership free of elitism and corruption.
 - **Religious and minority rights:** His covenant guaranteeing protection to the people of Jerusalem offers a historical precedent for the protection of religious minorities and pluralism within a single political order.

In conclusion, the caliphate of Hazrat Umar (R.A) is remembered as a golden age not merely because of its remarkable territorial expansion, but because it combined that expansion with institution-building, social justice, and personal accountability of the ruler — principles of transparent, welfare-oriented and law-bound governance that remain directly instructive for modern states striving against corruption, inequality and weak institutions.

— End of Solved Paper —