

Q No. 5

1. Introduction:

"We have created men in the best design" (Al-Quran) Islam is one of universal religions that treat every individual equal and provides all rights without looking at the social status and appearance of a person. Moreover, it ensures right to life, right to education, gender equality, right to women, right earn, right children, non-exploitation slaves, freedom speech and freedom of religion. Thus, humans have been given the best freedoms to live in the boundary of Islam.

2. Dignity of humans in Islam:

"The biggest sin is to kill humans..."

(Al-Hadith)

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Islam values humans and their lives more than any other religion in the world and protects the humans.

1. Right to life:

"The one who kills a human, it is as if one has killed all mankind, the one who saves a person, it is as if one has saved all mankind"
 (Al-Quran)

"Bloodshed prohibited..."
 (last sermon)

2. Value of men:

"We have created humans in the best design"

3. Islam ensures all human rights:

Islam provides all rights to humans.

1. Gender equality:

"No Arab is superior to non-Arab, no non-Arab is superior to Arab."
 (last sermon)

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2. Educational rights:

Islam provides right both men and woman to get education. There is difference or privilege in the educational activities between men and woman.

"Get education for which if you have to go to China"

(Al-Hadith)

"Education is compulsory for men and women"

(Al-Hadith)

3. Right women:

Islam has provided equal rights to women as like men. Women have been the best status in Islam after reformation of women social, political and culture conditions at the time of ignorance.

"The best among you are those who are good with their wives"

(Al-Hadith)

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"Paradise lies under the feet
of mother"

4.

"men and women are two
equal aspects"
(Al-Hadith)

4. Right to minorities:

"There is no compulsion in
religion"

(Al-Quran)

5. Right to workers and slaves:

Islam also provides right
to slaves and workers to
be ~~for~~ treated well.

"Avoid exploitation of others"

(last sermon)

6. Right to earn or own property:

Islam values balance life
style and values both men
and women to earn and own
property. Hazrat Khadija (R.A) is
the best example in this regard.

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4. Conclusion:

In short, Islam is the complete code of life that protects the rights of every individual on the surface of the earth. Also, ensures the rights of animals and smallest creation of Allah.

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Q. NO. 4

1. Introduction:

"Every soul will test the death" (Al-Quran). The doctrine of Akhrot is one of the believes that ~~use~~ every single human and animal will die. Humans will be asked about their deeds in hereafter.

The doctrine of Akhrot plays the most tremendous roles shaping the humans behaviours in human lives. The doctrine of

Akrot ~~remains~~ the life in hereafter, death, accountability, shapes human behaviours to be good with ~~has~~ others in dealings, relations and play the tremendous roles in the world.

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2. Doctrine of Akhrot:

According to Dr. Hamidullah in his "Introduction to Islam", the Doctrine of Akhrot refers to the concept of life in hereafter where every individual will be asked about the actions of good and bad in this world. Moreover, this is one of the parts of faith to believe about the death as reality and the life as "Journey from Allah to Allah."

3. Importance of the Doctrine of Akhrot in human life:

The Doctrine of Akhrot has the most tremendous importance in the worldly lives of humans. The importance can be seen in the following conducts in human lives.

1. Builds the concept of accountability:

The Doctrine of Akhat builds the concept of accountability among the humans in this world. This makes humans to think about the actions before performing because Allah will ask about the actions in Akhat and humans be made accountable about their actions.

2. Shapes human behaviour:

The ~~the~~ Doctrine of Akhat not only builds the concept of accountability but also shapes human behaviours in this world. The Doctrine of Akhat regulates the behaviours of believers to responsible individual of the society. Moreover, it reduces bad behaviour and criminal thoughts of individuals in the society.

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3. Doctrine of Akrat's importance in social scenarios:

Socially, this tremendous sight of reality helps humans to have gorgeous social dealings such as business, non-exploitation of workers, customers and business partners.

4. Remains death:

undoubtedly, the doctrine of Akrat remains the death to the followers. Consequently, it builds the sense of tolerance, cooperation and care among the believers.

5. Prepare humans in worldly life for Akrat:

The doctrine of Akrat prepares humans and believers for the toughest exam of the hereafter.

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6. Builds the perspective of justice:

The Doctrine of Akrot builds the perspective of justice. Rulers and judges have always influenced by this concept that if they do injustice or violate the meritocracy, they will be asked. Thus, it builds the perspective of justice.

7. Promotes unity among believers:

The Doctrine of Akrot promotes unity among believers. This led believers to assist the needy, oppressed and weakest believers about which Allah will give the strongest of Muslim Ummah.

4. Conclusion:

In short, the doctrine of Akrot plays the most tremendous roles in

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the lives of human. Also, it helps us to follow the right direction because one day we are going to be asked our good and bad deeds.

Q. No. 6

1. Introduction:

Syed Amir Ali describes in one of the most prominent books of him "The Spirit of Islam" The Pious Caliphates (632-661) era was one of the greatest examples of good governance. The system of good governance had enormous features such as accessibility of the Calips to every common man, social services, jobs, roads, health

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foods, education and security were provided to everyone. Also, the principles were Quran and Sunnah. These enable the rulers to run the governments.

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2. System of good governance in the era of Caliphates:

"The world had never experienced the honesty of Abu Baker, the governance of Umar, the tolerance of Usman and the bravery of Ali"

(The Spirit of Islam)

The system of good governance had several features these are given below:

1. Accessibility of the Calips:

Calips were accessible, accountable to every common men. This is one of the tremendous examples of good

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governance as compare to the modern system of governance where rulers have entirely isolated themselves from the public.

2. Security to People:

Security was provided to everyone. The concept of security included security of minorities through Jazya (Defense tax), Physical, economic and social security were given to non-muslims. Also, police station were built in the era of Umar (R.A) to ensure public security with prison houses. Security was given to traders, foreigners, travelers and diplomatic. Thus, these are the basic aspects of good governance.

3. Health, education and food:

Health care services, foods and education were provided to people at the time of

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Caliphs ruled. Hazrat Umar (R.A) built canals to supply clean water to ~~near~~ urban centers, built best houses for travellers. Hazrat Abu Bakr (R.A) vanished the poverty and food insecurity through Zakat and giving the state lands to farmers of the production foods so on and so forth.

3. main principles to run governments:

The main Principles were Quran and the Sunnah of the Prophet of Allah. These both led justice, equality, honesty sense of Amanah among the rulers.

1. Quran and Sunnah:

All the caliphs were running their governmental affairs according to Quran

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and the Sunnah of the holy Prophet. Resultingly, both the sources enabled the Califs to do justice, have sense of Amanah, honesty and justice.

2. Justice as principle:

undoubtedly, justice was one of the most important aspects of the Caliphate era. Justice based decisions were taken in affairs of courts, jobs and social problems. Even, treated the enemies of war and territories after capturing treated justly.

3. Sense of Amanah:

Califs had considered their authority and power as sense of amanah. They were the people rather than exploitation of the public.

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4. Shura body:

All the Califs had followed the advisory body of prophet. The Califs approached Shura in every affairs of the state. It included the followers of prophet, jurists and tribal heads.

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48. Conclusion:

Califs established the example of the good governance in the world. They hence followed the most tremendous principles of Islam so as to achieve the objectives of good governance.

2.

Q. No. 7

1. Introduction:

Islamophobia is one of the most challenging aspects for muslim nation. This is the outcome of religious and political extremism of the world rather than suppression of human rights. The outcome of religious and political extremism includes the studies of political leaders, militant groups and governments to achieve own objectives. Consequently, these aspects have pushed the process of Islamophobia.

2. Islamophobia as the outcome of religious and political extremism:

undoubtedly, Islamophobia is the outcome of religious and

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outcome of different groups,
organization and government.

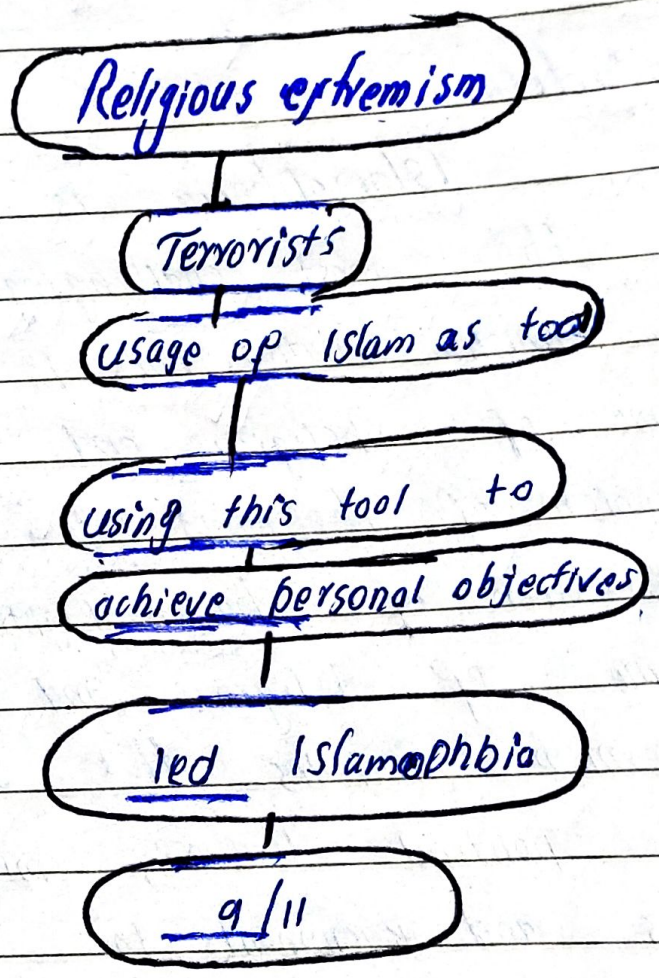


Figure 0.1 Religious extremism

3. Religious extremism as a
outcome of Islamophobia:

Religious extremism
has led the most

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dangerous aspect of Islamophobia.
Terrorist groups such as
ISIS, Boko Haram and TTP
have been using religious
a tool to achieve their
examples. Moreover, one of the
famous case study is
ISIS of Iraq. ISIS in 2013-
2020 according to Global Terror
report killed 80000 individuals by
the name of religion. This
led to the hate and
discrimination of individuals against
Islam in the west.

2. Case study of ISIS Syria:

under the leadership
of Abu Bakr Al Baggdadi, the
group had killed numerous journalists
and foreigners. This pushed wrong
image of Islam in
the west.

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4. Political extremism:

Political extremism is one of the aspects that has pushed Islamophobia.

The most tremendous example is Modi's Hindutava ideology in India and Benjimin Netanyahu's Zionist ideology in Israel.

Consequently, these both are the example of pushing political extremism against muslims for the personal interests and promoted Islamophobia against muslims.

5. Conclusion:

In short, Islamophobia is one of the outcomes of Political and religious extremism rather than suppression of muslim rights.