

Instructions

①

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.

DOCTRINE OF TAUHIDEED

(ONENESS OF ALLAH)

5. Start new question from fresh page.

INTRODUCTION

6. Give around 15 headings for 20 marks question.

Islam is the divine deen, the

7. Every question should have introduction and conclusion paragraphs.

religion which is not a created with any person, period or place. With foundation of principle embedded in

8. Add Quran/Hadith references wherever possible.

Tauheed (oneness of Allah) and belief in Prophethood, Islam emerges

9. Narrate incidents from the life of Holy Prophet (SAWW) and Khulafa-e-Rashideen.

as comprehensive and distinctive

10. Add one quotation of famous religious scholar in each question.

world view. The oneness of Allah is the cornerstone of Islam,

11. Change colour scheme for references to give them more visibility.

the defining pillar upon which entire religion rests - Tauheed

12. Manage time

is the bedrock of Islam.

13. Wide page borders are discouraged. Should be reasonable.

human life as love of Creator

14. Avoid writing wrong references.

(Allah) emerges in the heart of individual; moreover, it endues self

15. Give more weightage to expressly asked part/s of the question.

respect, prosperity and patience in individual.

16. Avoid writing wrong Quran/Hadith references. It puts extremely negative impression.

MEANING OF TAUHEED IN THE LIGHT OF QURAN

Tauheed, (Oneness of Allah) is not merely a belief; it's a constant reminder of connection to Divine Oneness.

Quran the central text of Islam, repeatedly and emphatically proclaims Tauheed - From opening verse

"In the name of Allah, the most Gracious, the most Merciful"
to declaration in Surah Ikhlas the Oneness of Allah is constantly emphasized

قُلْ هُوَ اللَّهُ أَحَدٌ
اللَّهُ صَمَدٌ

Say : He is Allah, the One

Allah is eternal and Absolute

(Surah- Ikhlas)

Moreover, Tauheed is articulated in numerous verses of Holy Quran unequivocally affirms uniqueness of Allah

rejecting any notion of partnership

والله واحد لا اله الا
هو الرحمن الرحيم

"And your God is one God,
there is no deity except
Him, the entirely Merciful
and especially Merciful"
(Surah Al-Baqarah)

The verse leaves no room for
ambiguity - The concept permeate
in every aspect of Muslim life
His worships also acknowledge
the Wahadnyat (oneness)

اياك نعبد و اياك نستعين

"It is You we worship
and You we seek help"
(Surah Al-Fateha)

So the worship is another
manifestation of believe in oneness
of Allah.

PROPHET'S TEACHING ON ONENESS OF ALLAH

Allah has sent numerous Prophets with Holy Books (Divine Mission) from Prophet Adam to last Prophet Muhammad (SAW) to teach and guide their people how to believe in Allah and worship and help Him by teachings of those Holy books obtained by them for their success in both worlds, this and Hereafter.

It is narrated in Holy Quran

لَقَدْ اَرْسَلْنَا نُوحًا اِلَى قَوْمِهِ فَقَالَ
لِقَوْمِهِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِنْ اِلٰهٍ غَيْرِهِ

“Indeed, we sent Nuh (AS) to his people, and he said:

“On my people worship Allah You have no other God but Him”

2

Moreover in another verse of Holy Quran it is explained:

ولقد بعثنا في كل امة رسولا
ان اعبد الله واجتنبوا الطغوت

“ And We have sent among every Ummah a Messenger: (proclaiming) : Worship Allah and avoid all false deities”

(An-Nahl)

From plethora of repeated verses of Quran to the teachings of Prophets it is evident oneness is core pillar of edifice of Islam.

Summarily, the words of Allah in Surah Taha of Quran authenticate the absolute concept of Wahadhiyat.

اننى انا الله لا اله الا انا فاعبدنى

“ Verily! I am Allah! Lah illah illah Ana (None has right to be worshiped but I

IMPORTANCE OF TAUHED (ONENESS) IN HUMAN LIFE

The belief of Tauheed changed the human life at individual as well as collective level. - The teaching of Prophet (SAW) left profound impact on life of people that they forget every thing except Allah. - The belief is very significant in human life owing to following aspects - It endues:

- 1- Love for Allah
- 2- Broad vision and prospicence
- 3- Self respect
- 4- Rebuttal of false expectations
- 5- Patience and trust in Allah
- 6- Bravery
- 7 Reformation in morality-

1- LOVE OF ALLAH

The Tauheed established the love of Allah in human heart.

Allah is creator of Earth and Heaven - Those (Believers) have immense love for the Allah and their love is beyond all worldly love

وَالَّذِينَ آمَنُوا شَدِيدًا بِاللَّهِ

“And People who believe have extreme love for Allah”
(Al-Baqarah)

2- BROAD VISION OR PROSPICIENCE

One of important effect of belief in Allah is that it provides farsightedness - Hence, he does not see universe with view of his own connection to it rather he sees it with the eye of connection of creator

3- SELF-RESPECT

The belief in Oneness of Allah raises man from abysmal nadir of degradation and mortification to zenith of dignity and self-respect

4- REBUTTAL OF FALSE

EXPECTATIONS

The true belief in Allah confers the benefit that all hopes and expectations hinges on false gods including one's own self and other false beliefs are eliminated and annihilated

اريت من اتخذ الهه هواه

"Have you seen the one who takes as his god and his desire"

Pure and flawless belief in oneness of Allah guards man against pinning such false hopes.

5- PATIENCE AND TRUST IN ALLAH

True belief in Allah inculcates in man the patience and trust in Allah - He faces all hardships and tumult of life with extreme courage and becomes indifferent to all these temporary obstacles.

4

وعلى الله تليتوك المومنين ٥

“ And believers (Muslims) should put their full trust in Allah”

CONCLUSION

Lastly, the purpose of this creation was that man and jinns should be granted the sublime ability to achieve realization of God in highest degree. Islam spurned all these false concepts and introduced a pure and clear concept of oneness which is free of flaw or lacuna.

Question (8)

IJMAH (CONSENSUS)

LITERAL MEANING:

"Agreement upon religious matters"

ACCORDING TO IMAM GHAZALI

"The consensus and following of Prophet (SAW) in religious matters"

Ijma is one of source of Shariah. Ijma is conducted only in Muslims.

BASIS OF IJMAH

1- ISLAM IS UNIVERSAL DEEN

Islam is the universal Deen - It provides guidance in every aspect of life - So to tackle with modern challenges, Islam has provided the path of Ijma.

In Surah - Al - Imran Allah

Says:

واعتصموا

تفرقوا

واعتصموا بحبل الله جميعا ولا تفرقوا

And hold fast, all together by rope of Allah and be not divided among yourselves"

According to One of Aadees

"If you don't find any ruling in Quran and sunnah then develop Consensus, My followers will never agree on what is wrong"

TYPES OF IJMAH

- Explicit Ijma (showing will by action or words)
- Tactic Ijma (Ijma-e-Sakuti)
- Ijma-ul-Ulema
- Ijma-ul-Ummah
(consensus among whole Ummah
e.g. Qadyanis are non-Muslim)
- Ijma-e-Medina

WHO CAN CONDUCT IJMAH:

realme

Shot on realme C21

According to Allama Iqbal:

“Shura can conduct Ijmah”

Moreover an organization can also conduct Ijmah.

According To Dr. Hamid-ul-lah

“An Organization or Council at world level must be established to conduct Ijmah”

QIYAS (ANALOGY)

LITERAL MEANING:

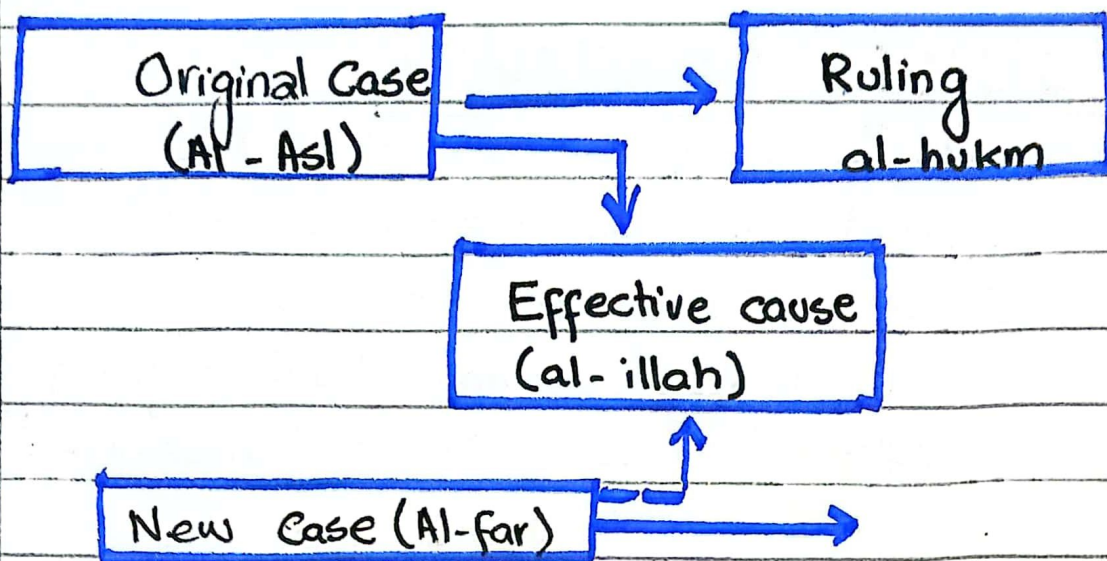
“Comparing or making two things equal”

TECHNICAL MEANING

“The extension of Shariah rule from original case (al-asl) to new case (Al-far) because the latter has same effective cause (illah) as the former”

The quality of case whose hukm is not explicitly mentioned in text, with a case whose hukm is mentioned.

3



HOW QIYAS IS MADE

- 1- The original case is ruled by text whether from Al-Quran or Sunnah
- 2- Al-Qiyas extends same ruling to new case based on shared illah (effective cause)
- 3- Being an extension of existing law, al-Qiyas discovers and develops the existing law but does not create new law.
- 4- Al-Qiyas is subordinate of Quran and sunnah - The original sources of Islamic law remain with scripture

BASIS OF QIYAS

“Oh You believer obey Allah and obey the messenger and those in authority from among you then if you quarrel about anything refer it to Allah and Messenger”
(Al-Nisa)

Too long for 10 marks part.

THE PILLARS OF QIYAS:

THE ORIGINAL CASE (AL ASL)

On which ruling is given in the text and analogy seeks to extend it to a new case

THE NEW CASE (FURU)

On which a ruling is needed and it is extension of same ruling which is applied in original case

THE EFFECTIVE CAUSE (ILLAH)

Which is an attribute of original case and it is found to be in common between the original and new case

THE RULE (HUKUM) governing original case which is extended to be new case.

ii. RESPONSIBILITIES OF CIVIL SERVANTS IN ISLAM

Islam is indeed a complete code of life - It has provided the guidance in every aspect of life. - It has set principles for Governance and detailed the responsibilities of administrator as well.

Some of responsibilities of civil servants (administrator) as follow:

- Protection of basic rights
- Transparency in matters
- Abide by rule of law
- Work for public welfare
- Quality Assurance.

PROTECTION OF BASIC RIGHTS

A civil servant broadly administrator must factor in the fundamental rights of its people. The fundamental right

must be protected on his/her behalf

2- TRANSPARENCY

He/she must ensure the transparency in affairs. The lucid and clear conduct must be made.

3 - ABIDE BY RULE OF LAW

He/she must adhere to the rule and law. Also rule and law must be promoted on his behalf.

4 - WORK FOR PUBLIC WELFARE

Public welfare is one of responsibility of civil servant. He/she must work for public welfare and their prosperity. Their rights must be prioritized by him. So that trust deficit can be annihilated.

Question : 7

RELIGIOUS AND POLITICAL EXTREMISM IN WORLD :

A RAMIFICATION OF SUPPRESSION AND ISLAMOPHOBIA

The relationship between religious and political extremism and Islamophobia is complex and multifaceted. The extremism is not merely owing to suppression of human right or Islamophobia; rather plethora of factors contribute in it.

SUPPRESSION OF HUMAN RIGHT

Extremism often thrives in environments where basic human rights are suppressed - when individuals are denied freedoms such as freedom of speech, assembly or religion they may become disillusioned with system and turn to extremism

as means of expressing their grievances or seeking change. However, while human rights abuses can create fertile ground for extremism, they are not the sole cause - Many factors, including economic inequality, political instability and historical grievances also contribute to radicalization.

2- ISLAMOPHOBIA

Islamophobia, fear or prejudice against Islam or Muslims, can exacerbate tensions and contribute to sense of alienation among Muslim communities - When Muslims are unfairly targeted or discriminated against, it can fuel tension, feeling of marginalization and resentment potentially pushing some individuals towards extremist ideologies as way to assert their identity or seek revenge against perceived injustices.

TALIBAN AND WESTERN ISLAMOPHOBIC STANCE

The creation of Taliban is one of the precipitate of Islamophobic ideas. They perceived all Muslim terrorism thus the increase in number take place owing to fulfil the blame that west has inflicted.

THEORETICAL BASIS.

LABELLING THEORY IN PSYCHO

-LOGY buttresses the stance that those who are labelled thus try to attain self-fulfilling prophecy. Thus by labelling Muslims as terrorist thus made them as they are perceived.

POLITICAL EXTREMISM

Political extremism can stem from a variety of ideological motivations, including religious, nationalist or revolutionary beliefs. While religion can certainly be

motivating factor for some
extremist others may be driven
primarily by political grievances
such as perceived injustices,
marginalization and discrimination.

6