

Islamiat (Mock-4)

Qno: 2

Explain the concept of
Tauheed.

Tauheed:

Tauheed which means belief in and worship one God only.

God is one. There is no God except Allah. Islam is strictly a monotheistic religion and is committed to hold that Allah is the only GOD of the whole universe and there is no GOD in any form or manifestation except Allah.

One ← $\text{التوحيد} \leftarrow \text{واحد}$

According to Quran:

It is nobly said that Al-Quran the revealed book of Islam, teaches directly or indirectly in almost every other verse the fundamental principle of oneness of GOD and condemns those who hold or worship more than one GOD or who associate

parallelism with God.

In the following verse Quran promotes on the one hand of the doctrine of Tauheed by all the prophets of God.

• Your God is one God; there is no God save him, the beneficent & the Merciful.
(Al-Quran)

• Allah - there is no deity except Him, the ever-living, the Sustainer of existence.
(Al-Quran)

According to Hadith:

Muhammad (PBUH), the Prophet of Islam, in his following Hadith, has highlighted the importance of Tauheed.

1) Muaz bin Jabal reported that the messenger said:

• Key of the Paradise is to give evidence (or to testify) that there is no God but Allah.

2) Abu Hurairah reported that the messenger said:

• Emaan (belief) has more than seventy branches. The best among them is to say: There is no God but Allah? (Muslim Bukhari)

Kinds of Tauheed.

According to scholars and jurists of Islam, there are three kinds or aspects of Tauheed.

Tauheed ar-Rububiyat	Tauheed A-Ululiyat	Tauheed al-Asma wa-sifat
→ It means belief in oneness of Lordship of Allah → In other words it means to believe and accept that Allah is the only and one Lord of universe. → He is the creator and Sustainer of the heavens	→ It means belief in Oneness of worship of Allah → In other words, it means to believe that Allah is the only God of the whole universe and of all the creatures → There is no God in the universe except Allah. He is the only one capable of	→ It means belief in oneness of Names and the attributes of Allah. → In other words, it means to believe and accept that all the good names and all the best attributes are reserved for Allah.

and the earth
and of everything
in them.

or eligible
for worship.

→ None of the
created beings
should be
named after
Allah's name

Effect of Tauheed on individual life

1. Enlarged vision:

A believer of Tauheed can never be narrow in outlook. He believes in GOD, who is the creator of Heavens and the Earth, the Master of East and the West.

After this belief he does not regard anything in the world as a stranger to himself.

2. It creates happiness and soothes anxiety:

Believers tend to be happier than non-believers. A research has been conducted in December 2010 in journal of American Sociological Review.

- Getting close with Mosque/Church/Temple allows people

to build social networks,
close ties and which
ultimately leads to
more life satisfaction.

3. Highest degree of self-esteem:

The believer knows that Allah alone is the possessor of all powers. This conviction makes him indifferent to, and independent and fearless of, all powers other than those of GOD. This belief produces in man the highest degree of self-respect and self-esteem.

4. Creates sense of accountability:

The sense of accountability to God for all his acts and policies in the world creates in him the sense of responsibility and makes him vigilant and cautious against all kinds of evils.

5. Unity of Mankind:

Another great impact of Islam has on individual is that it makes mankind unit into a single body. The initiation took place after prophet (PBUH)

migrated to Madina where he established the system of 'brotherhood'.

From there onwards Tauheed leads man to be united into a single Ummah and that attack on one Muslim is an attack on the whole Muslim community.

Effects of Tauheed on Society:

1. Equality of Mankind:

When believers know that there is only one God who knows that it is the same God who created every single living and dead being in this Universe; that everything in this universe belongs to him.

Tauheed propels a believer to believe that every human being is equal before the eye of God.

2. Social Solidarity as followers of God.

Tauheed prompts its followers to follow one true God. It makes its followers to unite into a single social unit. It makes society to live in harmony and

unity In one of the sayings
of prophet Muhammad (PBUH)
we were told that God
is more merciful to his creation
than a mother to her child.

3. Development of Ideology of Oneness:

Tauheed imbibes within a society
an ideology of oneness. It
makes every person in the society
to follow one God and to
obey his commands. This
Ideology is then transferred
from one society to another,
therefore, knowing that God
sees and hears everything we
do, this ideology keeps mankind
from breaching the Islamic
code of conduct.

4. Peace and Tranquility by following his orders:

A society that believes God
to be one knows that they
all are responsible of God and
that God alone is worthy of
worship. Believers in society
therefore try to live their
life as per the orders of the
Allah. They know that they
will face death and that

they will be accounted for
whatever they did in this life

5. Unity of mankind:
Tauheed makes mankind
into a single body. Tauheed
has led man to be united
single Ummah and that
on one Muslim individual
attach on the whole community is an
attach.

Conclusion:

This is not only a metaphysical
concept, it is dynamic belief and
a revolutionary doctrine. It defines
the position of man in the universe.
Realizing that God alone is the
ultimate goal of man is a revolution
against the popular trends in human
thoughts and religious doctrines.

Qno: 3

Human rights in Islam:

'Islam has laid down
some fundamental rights for
humanity as a whole, which
are to be observed and
respected under all circumstances
whether such a person is

resident within territory of the Islamic State or outside it.
When we speak of human rights in Islam, we really mean that these rights have been granted by God and they have not been granted by any kind of legislative assembly. and No one has right to abrogate them or withdraw them.

Allah Almighty says:-

- Certainly we sent our messengers with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity. (Al-Guran)

Holy Prophet (PBUH) said that

- The Arabs are not superior to the Ajamis (non-Arab) and whites are not superior to blacks, but those who are pious.

Basic human rights,

1- Right to life

The first and foremost basic right is the right to live and respect human's life.

The holy Quran lays down:

- Whosoever kills a human being for other than manslaughter or mischief in the earth, it shall be as if he has killed all mankind.

(Al-Quran)

Therefore it is incumbent on every human being that under no circumstances should he be guilty of taking of human life.

2. Equality of Human:

Islam not only recognizes absolute equality between men irrespective of any distinction of color, race or nationality, but it makes it an important and significant principle a reality.

Quran States that:-

- "O mankind! we have created you from a male and female."

In other words, all human beings are brothers to one another. They all are the descendants from one father and one mother.

3. Security of life and property:

In the address which the Holy prophet (PBUH) delivered on the occasion of farewell Hajj.

He said:-

- Your blood and your property are as sacred as are this Day and this month (9th Zil-Hajja)

He also stated that:-

- Your lives and properties are forbidden to one another till you meet your Lord on the day of Resurrection.

4. The Security of personal freedom:

Islam has laid down the principle that no citizen can be imprisoned unless his

guilt has been proven in an open court. To arrest a man only on the basis of suspicion and to keep him in prison without proceeding to produce him in court is not permissible to Islam.

5. Religious freedom and pluralism:

In Islamic approach towards religious freedom and tolerance is founded on its concern for plurality. Islam begins with normative human rights approach that religious freedom is human right.

According to Quran:

“There is no compulsion in Din. The right direction is henceforth distinct from error.”

6. Right to basic necessities of life:

Islam has recognized the right of needy people for help and assistance to be provided to them.

Quran states that:-

“And in their wealth there was the right of the beggars and unfortunate.”

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Therefore Islam has made it compulsory for Muslims to pay Zakat so that the poor may be headed and not ignored.

7- Right to Justice:

The Shariah establishes standards of justice of that are applicable not only among Muslims but also between them and non-Muslims

Allah Almighty Says:

• "And let not hatred of a people incite you not to act equitably; act equitably."

(Al-Quran)

Comparison with Modern International Human Rights.

When compared with modern international humanitarian rights, particularly those outlines in the Universal Declaration of Human Rights (UDHR) in 1948; it becomes evident that many principles introduced by Islam centuries ago

clearly resemble today's global standards. Islam emphasizes on the right to life and dignity, aligns with Article 3 of the UDHR, which guarantees every individual's right to life, liberty and security. Similarly, both systems uphold human equality, though their foundations differ; the UDHR bases equality on universal citizenship, whereas Islam links it to piety and moral conduct, as emphasized in Quran.

In essence, both Islam and the modern human rights framework share the same moral vision of protecting human dignity; promoting justice and ensuring equality, though Islam's approach remains rooted in divine accountability and moral duty rather than purely secular legislation.

Qno: 4

Critically examine the causes of extremism in the Muslim world.

Extremism:

Extremism within the context of Islam has become a significant global concern, giving rise to questions about its origins, manifestation and impact.

As a religion founded on principles of peace, compassion and moderation, the emergence of extremist ideologies and actions within the Muslim community has raised the important discussions about the factors contributing to this phenomenon.

Factors / cause of rise of extremism

The rise of extremism within Islam is influenced by a multifaceted interplay of factors that have shaped the religious, social and political landscapes.

A. Political factors

1- Colonial legacy:

Historical colonization left a legacy of political instability, shattered economies and weakened institutions in Muslim-majority regions, creating fertile ground for radicalization.

2. Authoritarian Regimes:

Repressive governments and lack of political freedoms can push dissent underground, sometimes leading to radicalization as an outlet for opposition.

B. Socioeconomic factors.

1- poverty and lack of opportunity:

Socio-economic disparities, unemployment and lack of access to education and basic services can create an environment conducive to extremist recruitment.

2. Youth frustration:

A disproportionately young population facing limited prospects may be susceptible to extremist ideologies promising a sense

purpose and empowerment.

C- Ideological factors

1- Misinterpretation of Religious Texts:

Extremist groups often selectively interpret religious texts to legitimize their actions, manipulating verses to justify violence and intolerance.

2- Radical Ideologies:

Extremist interpretations, such as Jihadism, advocate for the use of violence as a means of enforcing religious ideals and establishing a particular vision of society.

d. Geopolitical Factors:

1- Conflicts and Instability:
Ongoing conflicts, particularly in the Middle East, have created a power vacuum exploited by extremist groups to establish themselves.

2- Foreign Interventions:

Foreign military interventions

in Muslim - majority regions can be seen as incursions against Islam, fueling anti-western sentiments and radicalization.

Understanding these interconnected factors is crucial in addressing the root causes of extremism.

Applying Islamic Teachings to Promote Peace and Tolerance.

a) Reasserting Islam's core Message of Peace.

The word Islam itself means peace through submission to Allah. The Quran's repeatedly calls for compassion, patience, and coexistence.

“And if they incline to peace, then incline to it also.”

(Al-Quran)

b) Promoting Moderation

Islam advocates balance in all affairs.

“Thus we made you a just and balanced nation.”

(Al-Quran)

Educational and religious institutions must promote moderate thinking and discourage extremism.

C. Reviving the concept of Tolerance:

The Prophet Muhammad (PBUH) treated people of all faiths with respect and justice, evident in the Charter of Madinah, which established religious freedom and peaceful coexistence.

Extremism in the Muslim world is not inherently religious, but largely political and socio-economic, later justified in religious terms. A return to the Quranic principles of justice, equality and mercy is essential for sustainable peace. True reform requires collaboration between religious leadership, governments, and civil society.

Q no. 5

Public Administration

The concept of Public administration in Islam is more generic than the implementation of law and order as it is in the current western world.

The public administration is to deal with all affairs of the public and to deal them with just, equity, and unbiased decisions.

Islamic principles in administration provides a more comprehensive system as they incorporate both moral and spiritual dimensions.

Principles of Public Administration Derived from Quran and Sunnah:

1) Sovereignty of Allah:

The Quran declare that ultimate authority belongs to Allah:

‘The command is for none but Allah’

(Al Quran)

public officials acts as trustees (Ameen) of God's law, ensuring justice and moral integrity.

b) Justice (Adl) and equality:

Justice is the cornerstone of Islamic Governance.

“Indeed, Allah commands justice and good conduct,
(Al-Quran)

Administration must treat all citizens equally, without discrimination based on race, tribe or status:

c) Consultation (Shura):

Decision-making must be based on mutual consultation

“and those who have responded to their lord and whose affairs are [determined] by consultation among themselves”
(Al-Quran)

This ensures participatory governance and accountability.

d) Accountability and Transparency:-

The prophet Muhammad (PBUH) emphasized that leaders are accountable to the people

and to Allah.

'Every one of you is a shepherd, and every one of you will be asked about his flock.'

(Hadith Bukhari)

Guidelines followed during the Khilafat-e-Rashida.

a) Hazrat Abu Bakr (R.A):

After the passing of Hazrat Muhammad (PBUH), Hazrat Abu Bakr (R.A), the first caliph continued the practice of consultation. He sought advice from senior companions on important matters, including the decision to wage war against those who refused to pay Zakat.

b) Hazrat Umar (R.A)

Caliph Umar ibn-al Khattab was known for his strong emphasis on Shura.

He sought counsel from various individuals and established councils to address administrative matters. He also implemented systematic governance, census and record keeping.

c) Hazrat Usman (R.A)

Hazrat Usman continued the tradition of consultation, seeking the opinions of prominent companions in matters like governance and administrative decisions.

d) Hazrat Ali (R.A)

He upheld the imperial justice even against his supporters. He prioritized moral uprightness and social equality. Advocated for consultation and fair governance in letters to his governors.

The Khilafat-e-Rashida established an ideal model of Islamic administration combining justice, accountability and simplicity. While modern bureaucracies rely on ~~cod~~ codified procedures, the early Islamic model relied on moral integrity & public trust. Its principles remain relevant today for developing ethical governance system in Muslim society.