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Introduction (Tawheed):

The concept of Tawheed, which means the oneness of Allah, deeply instills the love of God in the heart of a believer. It is the first part of Kalima. The core principle is the absolute oneness and uniqueness of God, with no partners or equal. "Say, O Prophet, He is Allah - one and indivisible; Allah - the sustainer needed by all. He has never had offspring, nor was He born and there is none comparable to Him." (Surah Ikhlas, 1-4)

Allama Shibli said in his book Seerat-un-Nabi, he quoted the hadees "Islam is like a fort and the gate of that fort is tawheed". Furthermore, tawheed has a positive influence on an individual's morality and ethical decision making by forming new cognitive and behavioral patterns that point one in the direction of a morally upright and pious existence. Therefore, it encourages moral behaviour and acts as a preventative against immoral behaviour. "Bring your wisdom, you cannot even make a fly". (22:73). In fact, human intellect and reason acknowledge the existence of one creator and originator, even nature's harmony and unity serve as evidence of God's oneness. As

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stated, "For those with understanding, there are signs in the creation of Earth and heavens, as well as in the alternating pattern of day & night." (3:190)

(A) Influence on individual life of a believer:

(1) Instilling the love of God:

Undoubtedly, it cultivates love for God because Allah is merciful and forgiving, having faith in Him causes believer to feel both love and fear for Allah simultaneously. "If you truly love Allah, then follow me and Allah will love you and forgive your sins" (3:31). Therefore, a person who loves the creator is morally upright because he/she loves Allah too much to do anything that might jeopardize their relationship with Him.

(2) Creating spiritual resilience and inner peace:

Furthermore, Tauheed bestows kindness and mercy that create spiritual resilience and inner peace. When people believe in Allah, they endeavour to take up all of his virtues and put them into practice in their daily lives. "Those who do not show mercy to mankind will not receive mercy from Allah." (Hadees).

③ Reforming the character of humans:

Believers in the idea that Allah is all encompassing experience their actions as a means of forming human character. Furthermore, tawheed completely transforms a person by radically altering their moral and ethical worldview. "Who am I, a devout Muslim? One who refrains from injuring Muslims with his tongue and hands" (Hadees). He restored. A believer who practices tawheed refrains from hurting others.

④ Creating a sense of self purification and accountability:

The idea of tawheed holds someone responsible for their actions. A person fully believes that Allah is all-knowing and all-seeing when they embrace faith in the unity of Allah, His existence, and His attributes. This belief influence every aspect of life. One becomes accountable for their actions. "God is incredibly patient and forgiving." (2:225). Being accountable for one's action not only causes one to modify their ethical philosophy, but it also stops them from passing judgment on or thinking about things that are needlessly harmful.

⑤ Pulling out humanity from the swamp of despair and sin:

Similarly, tawheed influences someone to do righteousness.

A believer chooses right over wrong because they have strong moral convictions and ethical standards.

Therefore, by affirming Allah's mercy and forgiveness, tawheed rescues individuals from hopelessness and moral decay. It replaces despair with repentance and sin with righteousness. "Do not despair of the mercy of Allah. Indeed, Allah forgives all sins" (39:53)

⑥ Influence on collective life of believers:

① Creating a sense of brotherhood and responsibility:

Social responsibility and harmony depend on the proper distribution of rights and obligations.

Believers foster harmony in collective life by upholding other people's rights and performing good deeds. "Each of you is a shepherd and is responsible for his flock" (Hadeeth). Through acknowledging and honouring the rights of others, believers establish a community based on compassion, fairness, and tolerance. They perform their duties fairly and honestly.

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② Strengthening social unity and cohesion:

The idea of *tawheed* reinforces social unity & cohesiveness. Without a doubt, society as a whole will change when people live in harmony with their Lord. Islam is a religion of peace and equality, thus, ^{all} of its teachings support collective life stability, well being, and harmony. "Make peace among your brothers, for we believers are brothers. And be afraid of Allah so that you might find mercy" (49:10).

③ Inculcating the concept of *Amr bil Ma'roof Wa Nahi Anil Munkir*:

In fact, a practical application of *tawheed* is instilling the principles of *Amr bil Ma'roof Wa Nahi Anil Munkir*, which entails promoting what is good and prohibiting what is evil. In order to strengthen Allah's unity and sovereignty in all facets of life, it places a strong emphasis on actively participating in the community's efforts to encourage moral behaviour and discourage wrongdoings. "Let a group of people emerge from you who are forbidding *Al-Munkir* and inviting to all that is good. And they are the ones who have achieved success" (3:104).

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④ Strengthening social justice and equality:

Islam's concept of Tawheed upholds social justice and equality by advancing the notion that all people are equal creations of the one God. This belief promotes inclusivity and respect for all people, making a just society where everyone is entitled to dignity and rights. "O believers! Stand firm for justice as witnesses for Allah even if it is against yourselves, your parents, or close relatives. Be they rich or poor, Allah is best to ensure their interests. So do not let your desires cause you to deviate from justice" (4:135)

Conclusion:

In conclusion, the Islamic concept of Tawheed has a strong influence on people's social and personal lives and act as a deterrent to wrongdoing. This belief supports moral behaviour and fosters social harmony by encouraging empathy, accountability & a love of Allah. Therefore, having a strong belief in Tawheed prevents human from acting immorally and contributes to developing a peaceful society by instilling in him strong moral and social values.

Q3/

Introduction:

Islam stands as the earliest and most comprehensive system ensuring the dignity, equality, and welfare of mankind. 14 centuries before the adoption of the UDHR in 1948, Islam laid down principles guaranteeing justice, equality, and respect for human life. The Quran and Sunnah serves as the primary sources of these rights. Islam recognizes the human being as *Ahraf-ul-Makhluqat* and places human dignity at the core of its moral and legal system. "And indeed we have honored the children of Adam" (17:70). This divine concept makes Islam the pioneer of human rights, centuries ahead of Western political thought.

① Right of life and security:

The preservation of human life among the foremost objectives of Islamic law. Islam forbids murder, suicide, oppression, and violence, emphasizing that life belongs to Allah. "Whoever kills a soul unjustly - it is as if he has killed all mankind and whoever saves one - it is as if he has saved all mankind." (5:32). Even in warfare, Islam prohibits harming civilians, women, children & the environment.

Modern comparison:

The UDHR (article 3) states that everyone has a right to "life, liberty, and security of person". However, Islam's concept surpasses modern law, as it links life's sanctity to divine accountability, not state legislation.

② Right to equality and non-discrimination:

Islam abolished all forms of social, racial, and gender based discrimination. In his farewell sermon, the Prophet declared, "No arab has superiority over a non-arab, nor a white over a black except by piety". Islam thus introduced a revolutionary idea of egalitarianism, erasing class hierarchies long before the west.

Modern Comparison:

UDHR (article 1 & 2) affirms that all are equal in dignity & rights, regardless of race or color. Yet, modern systems often struggle with institutional racism, inequality, and social exclusion.

③ Right to freedom of religion:

Islam upholds religious freedom. "There is no compulsion in religion." (2:256). Non-Muslim under Islamic governance were guaranteed protection of life, property, & faith. The Charter of Madinah guaranteed

Jews and Christians full religious autonomy

Modern comparison:

UDHR (article 18) also recognizes religion freedom.

The modern system, while allowing free expression sometimes leads to religious intolerance and hate speech under the banner of freedom.

④ Right of justice:

Justice is the central pillar of Islamic governance. "The most beloved of people to Allah is the one who upholds justice" (Hadith). Islamic law guarantees impartiality, the presumption of innocence, and the right to defence. Even rulers are subject to law. Caliphs were held accountable before the public.

Modern comparison:

UDHR (article 10), provides a fair hearing before an impartial tribunal. Yet, Islamic justice is both legal and ethical, judges are accountable to Allah, not just the constitution.

⑤ Right to property

Islam safeguards private ownership but restricts exploitation. "Do not consume one another's wealth unjustly." (2:188). Through Zakat, prohibition of riba and inheritance law, Islam ensures wealth

circulation and social balance. It recognizes property rights.

Modern comparison:

UDHR (Article 17) recognizes property ownership, but capitalism often leads to wealth concentration and class disparity.

⑥ Rights of women and family:

Islam uplifted women from pre-Islamic oppression, granting rights to inheritance, marital consent, education, and economic independence. "For men is a share of what they have earned and for women is a share of what they have earned." (4:32) - It protected their dignity and made them spiritual equals of men.

Modern comparison:

While modern feminism emphasizes equality, Islam emphasizes equity, acknowledging biological and social differences. Modern rights often separate gender from family structures, whereas Islam maintains balance between rights & responsibilities.

⑦ Right to privacy and protection of honor:

The Quran commands believers to respect personal privacy. "Do not spy, nor backbite each other." (49:12) Islam protects individual dignity

and condemns slander, gossip and intrusion into private life. Islam provides protection of honor. "Say, O Allah! owner of honor whom you will and you will humble whom you will..." (Al-e-Imran, 26).

Modern comparison:

UDHR (Article 12) protects privacy and reputation, but Islam links this protection with spiritual accountability. Privacy in Islam is sacred not only in law but in faith.

⑧ Right of freedom of expression:

Islam allows expression of opinion, provided it is truthful and within ethical bounds. The prophet encouraged consultation and constructive criticism. However, speech leading to fitnah or blasphemy is prohibited.

Modern comparison:

The UDHR (Article 19) provides unrestricted freedom of expression, often leading to abuse in the form of hate speech or religious disrespect.

Conclusion:

Islam, as a divine system, laid down a holistic charter of human rights centuries before modern democracies recognized them. Its rights are not

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subject to political change or human will, they are permanent, moral, and universal. While the modern humanitarian framework (UDHR) emphasizes liberty and individualism, Islam emphasizes dignity, justice, and social harmony. Thus, Islam is not only a pioneer but also a protector of human dignity.

Q4,

Introduction:

The Muslim world today faces a troubling rise in extremism and radical tendencies, which distort the peaceful essence of Islam. Despite Islam's universal message of mercy, compassion, and co-existence, extremist ideologies have emerged, driven by political oppression, socio-economic disparities and ~~mis~~misinterpretations of religious doctrines. These trends have not only tarnished Islam's global image but also undermined internal stability within Muslim societies. However, the solution to extremism lies within Islam itself. Hence, the revival of true Islamic teachings can counter extremism and restore balance and harmony in Muslim communities.

Major causes of extremism:

① Political and governance related causes:

Weak governance, authoritarian regimes, and absence of political participation have fueled frustration among Muslim populations. The suppression of dissent and political Islam in many states has marginalized groups towards radicalization. The lack of justice and accountability erodes public trust and opens space for extremist narratives.

② Socio-economic inequalities:

High unemployment, poor education, and poverty make youth vulnerable to extremist recruitment.

Extremist groups often exploit economic despair, and social alienation, presenting violence as a means to dignity or justice. The absence of equitable development and social welfare creates fertile ground for radical thought.

③ Foreign interventions and global injustices:

Western interventions in Muslim regions have caused deep resentment and humiliation, often portrayed as attacks on Islam itself. The double standards of global powers, Islamophobia and the Israeli occupation of Palestine further strengthen extremist narratives.

④ Misinterpretation of Islamic teachings:

Radical groups deliberately distort Quranic verses

and hadees to justify violence, ignoring the broader context and spirit of mercy. Verses related for self-defence are used to promote aggression. This selective interpretation contradicts Islam's true message of justice and compassion.

⑤ Weak religious education and rise of sectarianism:

In many Muslim countries, religious education lacks depth and balance. Madrasas often emphasize ritualism over understanding, while some promote sectarian intolerance. This intellectual stagnation prevents youth from developing critical thought and make them susceptible to extremist ideologies.

⑥ Role of media and digital radicalization:

Social media platforms are used to spread propaganda, recruit followers and glorify violence, creating transnational extremist networks that manipulate religious sentiments.

Islamic teachings promoting peace, tolerance, and moderation:

① Principle of peace and sanctity of life:

Islam literally means peace. The Quran commands believers to uphold peace and forbids aggression.

"If they incline to peace, they incline to it also (8:61)

② Concept of moderation:

Islam advocates a balanced approach in all aspects of life. "And thus we made you a justly balanced nation." (2:143). Moderation ensures harmony, prevents fanaticism and promotes co-existence.

③ Quranic emphasis on justice and compassion:

Justice is a cornerstone of peace. Islam instructs believers to uphold justice even against personal or communal bias. "Do not let hatred of a people prevent you from being just" (5:8). Justice coupled with compassion, forms the moral basis of an Islamic society.

④ Education and intellectual reform:

Islam encourages the pursuit of knowledge, reasoning, and reflection. A well informed Muslim is less likely to fall into extremist traps. Promoting religious literacy, critical thinking, and interfaith dialogues align with Quranic principles of wisdom and understanding.

⑤ Promotion of dialogue and pluralism:

Islam recognizes diversity as divine will. "O mankind! we created you from a single pair... and made you into nations and tribes so that you may know one another." (49:13). True Islamic societies

embrace diversity through dialogue, not division.

Conclusion:

Extremism in the Muslim world is not a product of Islam, but of political injustices, ignorances, and misinterpretation of faith. Islam, at its core, calls for peace, justice & balance. To defeat extremism, Muslims must return to the true essence of Tawheed, justice, and moderation, reviving the intellectual, moral, and spiritual spirit that once made Islamic civilization a beacon of peace.

Q5//

Introduction:

Public administration in Islam is not merely a system of governance, it is a trust and a form of worship based on serving the people in accordance with divine guidance. Unlike secular administrative systems that separate religion from state, Islam integrates spiritual, moral, and political dimensions to ensure justice, equality and welfare.

Principles derived from Quran and Sunnah:

① Sovereignty of Allah.

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The foremost principle of Islamic administrations is that sovereignty belongs solely to Allah. "The Commands belongs to none but Allah" (12:40). This ensures that rulers cannot legislate against divine injunctions or misuse authority.

②

Justice and equity:

Justice is the cornerstone of governance in Islam. "O, you who believe! Stand out firmly for justice, even if it be against yourselves or your kin" (14:35).

Justice ensures harmony, fair distribution of resources, and impartiality in law.

③

Accountability:

Every administrator is accountable before Allah and the people. "Each of you is a shepherd, and each of you is responsible for his flock" (Hadees). This creates a culture of moral responsibility, transparency, and humility in leadership.

④

Consultation:

Decision making through mutual consultation is an essential Islamic principle. "And those who conduct their affairs by mutual consultation" (42:38). It promotes participatory governance, avoiding autocracy and ensuring collective wisdom.

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⑤ Rule of law:

The Quran and Sunnah are the supreme laws guiding administrative and judicial matters. No one, including the ruler, is above the law. This ensures the supremacy of divine justice over personal or political preferences.

⑥ Merit based appointment and competence:

Administrative posts are a trust that must be given to the most capable individual. This rejects nepotism and promotes efficiency in governance. "When authority is given to those who do not deserve it, wait for the Hour." (Hadees).

⑦ Welfare of people:

The ultimate goal of administration in Islam is welfare. This includes protection of life, property, faith, intellect, and lineage - the 5 essentials. "The best of people are those who are most beneficial to others" (Hadees).

Administrative guidelines during Khilafate-Rashida:

① Caliph Abu Bakr: Simplicity and accountability:

→ Set the tone for transparent governance, declaring in his inaugural address: "Obey me as long as I obey Allah & his messenger."

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→ Upheld justice and ensured equal distribution of state revenues.

② Caliph Umar: Institutional reforms and justice:

→ Introduced diwan system for salaries and administrations.

→ Established Bayt-ul-Maal and a network of Qadis.

→ Personally monitored governors, dismissing those showing arrogance or corruption.

→ Ensured rule of law, declaring even himself answerable before the people.

③ Caliph Uthman: Expansion and documentation:

→ Oversaw administrative expansion due to territorial growth.

→ Standardized the Quran compilation to preserve religious unity.

→ Strengthened the financial system and introduced proper record keeping.

→ Delegated authority while emphasizing consultation and accountability.

④ Caliph Ali: Ethical governance and equality:

→ Focused on moral integrity, justice, and equality in administration.

→ Dismissed corrupt governors and reestablished public trust.

→ Advocated compassion and equity, as reflected in his

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Famous letter of Malik-al-ashtar.

Conclusion:

The Islamic model is rooted in divine sovereignty, justice, accountability, and public welfare, principles timeless and universally relevant.

The Khulafat-e-Rashida exemplified these ideas through transparent governance, moral leadership, and citizen centered policies. "Indeed Allah commands justice, benevolence, and giving to relatives (16:90).

Modern Muslim states can restore administrative excellence by reviving Quranic ethics and prophetic values, ensuring justice, equality, and trust as the pillars of governance.