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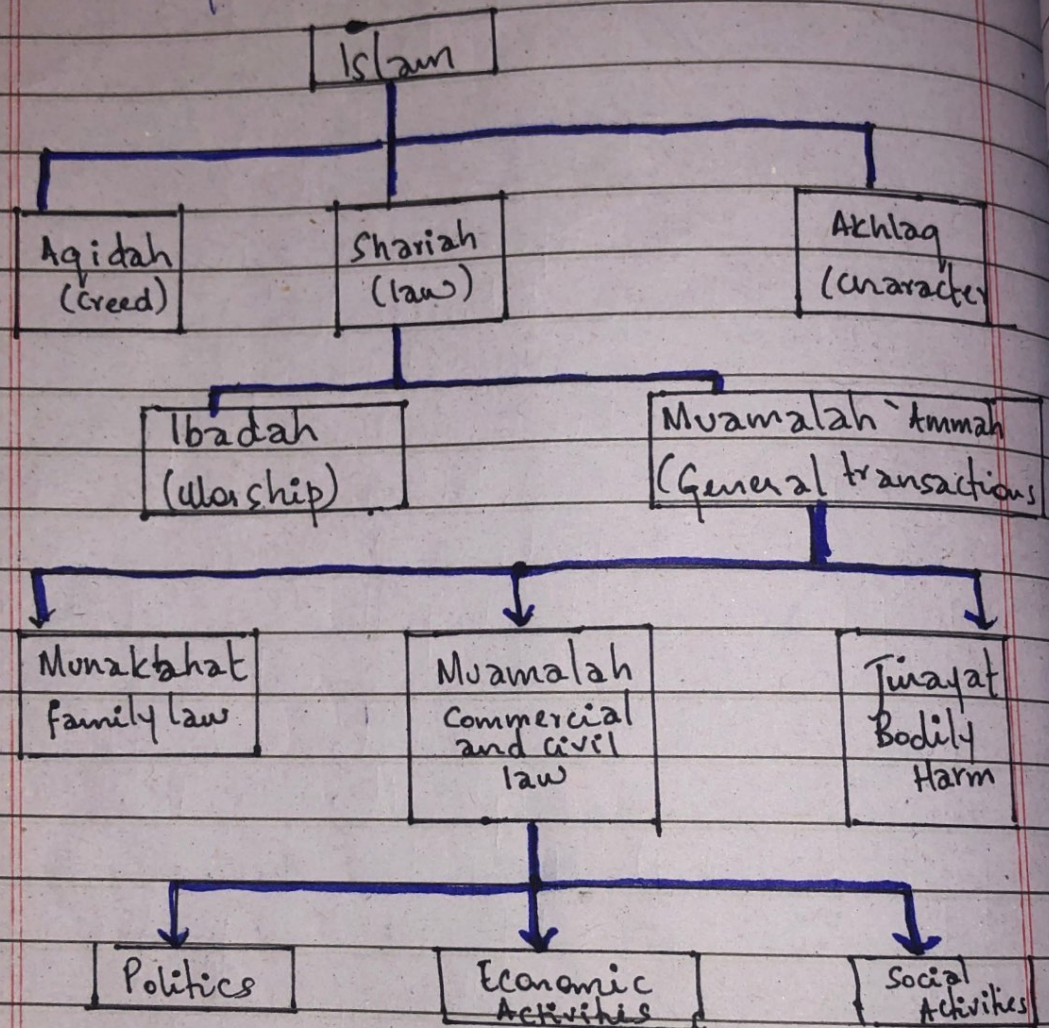
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Q5 Public Administration.

Introduction:

The concept of public administration refers to the planning, management, implementing, administering, arranging, navigating and handling all affairs of life. Public administration is the bridge between the civilians and the administrators to maintain justice and equality in society. However Islamic teachings of the Prophet (SAW) guide man to follow and obey the rule of the divine God, ensure social justice, and catch the culprits who misguide humanity. Moreover the prophet (SAW) played a tremendous role in his life as a public administrator and performed landmark achievements, such as reformation of Medinah (Message-Medina); the Union of Aws and Khazraj; the treaty of Hudaibiya, and promoted communication with chieftains, Arabian kings and foreign leaders. To sum up, the Islamic principles of public administration system is a universally accepted mechanism which is given to

man-kind to promote equality,
justice, harmony for the betterment
of the Muslim Ummah and
a peaceful society.



Elucidating the Concept of Public Administration:

The concept of public administration involves planning, organising, leading, and controlling all the affairs of life, whether public or private. Public administration

Public administration is the systemic execution of public laws, and every particular application of law is an act of administration. Public administration plays a crucial role in the functioning of the state and in delivering services to the people for their welfare.

As the Holy Prophet (SAW) says in a hadith:

• Each of you is a shepherd and each of you is responsible for his flock "

This hadith narrates that every person has responsibilities in life, just like a ruler is responsible for the people and a father is responsible for his family. So, act accordingly, as the supreme authority is watching.

Principles of Public Administration derived from Quran and Sunnah:

1. Foundation of Islamic Public Administration:

Public Administration in Islam is based on the principles of

justice, accountability, and service to humanity. It draws its foundations from the Quran and Sunnah of Prophet Muhammad (SAW) which provide guidance on governance, leadership, and responsibility.

The Quran declares,

"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people, judge with justice"

(Surah An-Nisa)

This verse establishes that governing authority is a trust (Amanah), not a personal privilege, and must be exercised with fairness and responsibility.

2. Principles of Governance from the Quran and Sunnah:

The Islamic system promotes Shura (consultation) as a fundamental element of administration. The Quran commands

"And those who have responded to their Lord, and whose affairs are decided by

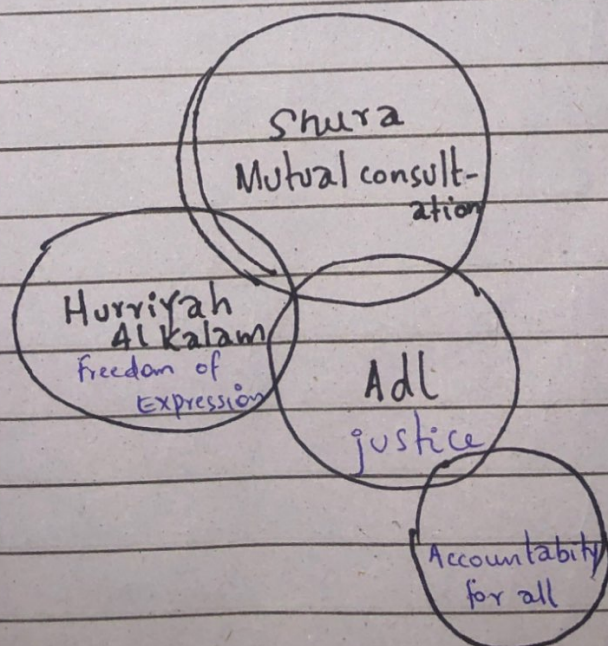
mutual consultation

- Ash-Shura

This principle ensures participatory decision making and discourages autocracy. Other principles include justice (Adl), accountability (Muhāsabah), and merit based appointments. The Prophet (SAW) said

When a person is appointed to a position without being fit for it, expect the hour
Bukhari

highlighting the importance of competence in administration



3. Administrative Practices in the Prophetic and Caliphate Era:

The Prophet (SAW) established the earliest model of Islamic civilization administration in Medina, organizing departments of Zakat collection, record keeping, and judicial affairs. He appointed governors and judges based on integrity and capability, setting clear instructions that officials must not exploit public office for personal gains. The rightly guided Caliphs (Khulfa-e-Rashideen) continued this model, emphasizing welfare, consultation, and accountability.

The 4 Caliphs also known as the Khulfa-e-Rashideen, and their era known as the golden period, established a government based on the principles of Islam. They were just and set up systems for public finance, military registers, and welfare distribution embodying administrative discipline rooted in moral responsibility. The ultimate

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goal of Islamic administration is to ensure justice, welfare (masalah), and social harmony. It aligns state functions with moral and spiritual accountability as can be seen in the prophetic and Caliphate era.

Principles of Islamic Public Administration by Khulfa-e-Rashideen:

Administration of Hazrat Abu Bakar (RA)

Hazrat Abu Bakar (RA) was the Chief Executive of the Young Islamic Caliphate. He laid the foundation of a well organized, integrated Islamic state which worked in the light of Holy Quran, Sunnah and mutual consultation of the Companions.

He (RA) administratively divided the Islamic state into provinces under the administrative heads known as Wali (Governors); and the judicial heads known as Qazi (Judges).

He (RA) gave the first lesson to the whole mankind of 'government' by the people, when nobody knew about it.

Administration of Hazrat Umar (RA)

Hazrat Umar (RA) introduced a series of administrative reforms. He divided the state into provinces each under governor.

Provinces were further divided into districts; they were placed under a Revenue Collector and a Judge. Thus, every move and act of theirs was strictly monitored and they were advised to lead a simple Islamic life.

He formed new laws, rules and regulations in accordance with the Holy Quran and Sunnah. His state was based on democracy and fair judicial system. He set up Majlis-e-shura, the advisory council to advise him. He set up departments for jail, education and police.

He established a financial department called, Diwan (Register) to organize the Public Treasury (Bait-ul-Maal), maintained a well disciplined army. He was much concerned about the welfare of his subjects (people). He used to walk around at night to find out the sufferings of his people, introduced Muslim Calendars and initiated census of the population of the state. Allowances were paid to the poor and needy in his regime.

He protected the rights of his non-Muslims. They were given full religious freedom. Their places of worship were protected. Poor non-Muslims were exempted from paying taxes.

Administration The golden principle of excellent of Hazrat Umar (R.A) was justice and fair dealing.

Administration of Hazrat Uthman (RA):

- Hazrat Uthman (RA) was lenient by nature but had a very sharp eye on the entire administrative machinery. Due to the aspiration of the second Caliph, he did not shuffle anything in the executive administration set up by Hazrat Umar (RA)

Hazrat Uthman (RA) appointed his four relatives as governors of provinces, Egypt, Syria, Basra and Kufa to avoid any revolt against the Caliphate. Hazrat Uthman divided the entire Islamic empire into 12 provinces

Madinah	Makkah	Yemen
Kufa	Basra	Tazirah
Iran	Azerbaijan	Kharasan
Syria	Egypt	North Africa

These 12 provinces were divided into 100 provinces.

Administration of Hazrat Ali (RA):

Hazrat Ali (RA) was elected as the Caliph in the most confused situation when anarchy and tragic circumstances prevailed all over the Islamic state but he is still known as an exemplary administrator known for his justice, wisdom and humility. He emphasized equality before law, declaring that even a ruler is not above justice. His letters to governors, especially Malik-al-Ashjar, outlined principles of

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compassion, honesty, and public welfare. Hazrat Ali promoted merit based appointments and discouraged corruption in all forms. His governance reflected moral strength and deep concern for the rights and dignity of every citizen.

Conclusion: In conclusion, the principles of public administration in Islam are grounded in justice, accountability, consultation and service to people and the period of Khulfa-e-Rashidun is called a golden period because they established their government on these principles.

Q2. Concept of Tawheed

Introduction:

Tawheed is the first core belief of Islam. It declares that Allah is the Originator and the sole Creator of the Universe. Firstly, this develops the faith that everything is under the Lordship and Authority of Allah. So, Muslims should always look towards Allah for all their needs and for the fulfillment of prayers. Secondly, Muslims also learn that Allah knows everything about the universe. Our actions, words and thoughts are not hidden from Him. Hence, we should always be careful of our deeds. The Holy Quran reminds Muslims repeatedly:

And He is with you
wherever you are
(27:4)

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Mainly, the ~~passage~~ concept of Tawhid categorically negates the false belief that God has a wife or children.

Thus Muslims develop a more precise concept of Tawhid and understand that Shirk is the only unpardonable sin in the sight of Allah.

(i) Belief in One God and the Testimony of Faith (Tauheed)

• Allahu! There is no god but He, the Living, the Self-subsisting, Eternal. No slumber can seize Him nor Sleep. His are all things in the Heavens and on earth. Who is there that can intercede in His presence except as he permitteth? He

knoweth: what (appeareth) to His creatures As) before or after or Behind them. No shall they compass aught of His knowledge except as He wills. His throne doth extend over the heavens and on earth, and He feels no fatigue in guarding and preserving them, For He is the Most High, the Supreme (in glory).

- Ayat ul Kursi

The above ayah gives a very clear and comprehensive concept of Tawheed. The Arabic word "Tawhid" describes the "distinctive conviction in God's Unity". This belief in God is the cornerstone of the entire religion and its teachings. The Ayah above explains that Allah is the only creator and sustainer of this whole universe and we as muslims put faith in it.

Individual Impacts:

Generating the Love of God:

The core of an Islamic believer's faith is their love for God. This love is fostered by realizing that Allah is the most exquisite, flawless, and precious entity. Since nothing should be regarded as being on par with Allah in their hearts. Furthermore, Islamic doctrine engenders feelings of love for Allah. Among Muslims Allah says in the Quran:

Say, O Prophet, ~~if~~

Ya

Say, O Prophet, "If you sincerely love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-forgiving, Most Merciful"

Creating a sense of Self-purification:

Self-purification often referred to as Tazkiya or al-Ehsan in

Arabic, is a key idea in Islam that describes purifying one's soul of moral sins and spiritual impurities. By Islamic principles, this practice seeks to attain moral and spiritual excellence. Purification of the self (tazkiya nafs), however, is the foundation of Islamic faith.

Allah says

He who purifies it
will indeed be
successful

- 91: 9

This means that people must maintain the cleanliness of their bodies and spirits because they are related. A religious individual does not keep himself unclean and untidy, oblivious to his environment, attire, and physical necessities.

• Instilling moral buildup:

Moreover, Muslims are morally strengthened by Islamic Principles. The fundamental tenets of Islam

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helps Muslim develop their character as they become closer to their Lord. Islamic beliefs profoundly influence moral ideas by highlighting virtues like kindness, charity, honesty, justice, patience and respect for parents and elders.

Pursuing Allah's will is a primary goal in a Muslim's life since the belief in a single God as the Creator emphasizes these moral principles. Recite what has been revealed to you of the Book and establish prayer. Indeed, genuine prayer should deter one from indecency and wickedness. The remembrance of Allah is an even greater deterrent. And Allah fully knows what you all do.

This framework fosters an ethical community by guiding Muslims in their interpersonal relationships and personal behaviour.

Impacts of Tawheed on Collective Behaviour:

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 society by upholding other people's rights and performing good deeds. Through acknowledging and honoring the rights of others, believers establish a community based on compassion, fairness and tolerance. This equilibrium promotes responsibility, brotherhood, empathy, and communal unity, resulting in a thriving, fairer community. Additionally, they perform their duties fairly and

honestly, which discourages moral evils.

2. Strengthening Social Unity and Cohesion.

Going down to the ladder, the idea of Lauheed reinforces social cohesiveness and unity.

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 precepts and teachings support societal stability, well being, and harmony.

Make~~ing~~ peace among you brothers, for we believers are brothers. And be afraid of Allah so that you might find mercy.

(Al-Hujarat)

3. Promoting Amr-Bil-Maruf wa Nahi Anil Munkar

Amr bil maruf wa nahi anil Munkar, meaning enjoining what is good and prohibiting what is bad, is one of the greatest duties of the Muslim Ummah and is specifically stated in the Quran. Humans are imperfect beings who make mistakes. He or she should pursue their hearts desires regardless of whether Allah (SWT) forbids them, according to their Nafs (souls), and the devil stokes the flames by luring people to sin. Allah (SWT) has instructed us in the Quran to prohibit that which is bad (Al-Munkar) and enjoin that which is beneficial (Al-Maruf) in order to shield a person's heart from contracting such diseases. Allah says in the Quran:

(- Al-Imran)
104

Let there be a group among you who calls others to goodness, encourage what is good, and forbid what is evil - it is they who will be successful

4. Strengthening Social Justice and Equality:

Islam's concept of Tawhid 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. It also creates a feeling of unity among people, pushing them to see past differences.

According to the Quran

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.

An-Nisa - 135

Critical Analysis

Although the idea of tawheed refines human morality and ethics

and acts as a disincentive to crime and immorality, its efficacy is contingent upon personal beliefs and values. Adhering to Allah's will in life is possible for an individual who firmly believes in the unity of Allah. Additionally, this idea affects a man's social and spiritual life. Tawheed's deterrent effect can only be fully realized with a sophisticated grasp of human psychology and societal dynamics.

Conclusion.

In conclusion, Tawheed has a strong influence of people's social and personal lives and acts as a deterrent to wrong doing. This belief supports moral behaviour and fosters social harmony by encouraging empathy, accountability, and a love of Allah. Overall, the fundamental ideas of Islam have always inspired people to overcome their transgressions and moral risks by emphasizing the love of God and taking responsibility for their actions. Therefore, having a strong belief in Tawheed prevents man from acting immorally and contributes

Q 8.

Afw (Forgiveness)

Forgiveness in Islam is a noble virtue deeply rooted in the Quran and the teachings of the Prophet Muhammad (SAW). Allah repeatedly commands believers to pardon others just as they seek their mercy. The Quran says,

Let them pardon and overlook.
Do you not wish Allah should
forgive you.

... former ... saying

"Go, for You are
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Such examples show that

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Imagine living in a society that acknowledges Allah's creation, eradicates poverty via Sadagah and Zakat, practices justice and fairness in all of its transactions, and outlaws immorality, corruption and obscenity. This is not going to help people personally in terms of their mental and spiritual well-being, but it is also going to help people personally in terms of their mental and spiritual well-being, but it is also going to help society as a whole.

Critical Analysis:

An old saying states that one should "cooperate" in righteousness and piety, but do not cooperate in sin and aggression." Islam, however, unquestionably represents this and has shown itself to be a religion of charity, harmony, and peace in society. Nonetheless, Allah makes it abundantly evident how important Amr bil Maruf is. Unfortunately, our society is in such a miserable state that the concept of Amr-bil-Maruf is

Unfortunately, our society is in such a miserable state that the concept of *Amor bil Madruf* is restricted to the idea of that sin is a sin. We must accept Islamic civilization in its purest form if we are to rescue modern society from the maze of thievery, corruption, injustice, and many other moral maladies.

rights. These rights seek to
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provide supreme rights to men
and women more than all
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exploitation, oppression and

to your Lord, who created
you from a single soul
and created its mate,
and from the two created
and spread many men
and women."
- (4:2)

To summarize, Islam
represents a person's true
moral greatness, and it is the
only religion that grants men
and women more rights

The right to work and an education, and many more. All people, without distinction, are entitled to these rights. For instance,

Remember when your Lord said to the Angels, "I am going place a successive human authority on earth." They asked Allah, "Will you place in it someone who will spread corruption there and shed blood while we glorify."

men and women greater rights than all other religions

Islamic Concept of Human Rights According to the Last Sermon of Holy Prophet (PBUH):

The final sermon delivered by Prophet (PBUH) is a significant and memorable piece of prose in the history of humanity from the perspective of human rights. ^{It holds a great significance because the content is not specified in the Holy Quran.} The speech delivered by the Holy Prophet (SAW) is outstanding for its intensity and stimulating the message for the whole of humanity. Its tenets of ethics and morals remain the best the world has managed to build. Its entire content emits a sense of fate and society regardless of the differences in their racial, ethnic and geographic backgrounds. It also outlines a social structure free from oppression and injustice that ensures freedom human rights.

and dignity:

The sermon's title was humanistic and an example of eloquence and conciseness. In his (PBUH) final talk, the Prophet (PBUH) emphasized the need for human rights, specifically equality, fairness and honour in all sectors of life. For instance, the Holy Prophet (SAW) said:

All mankind is from Adam and Eve, and Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over an Arab or a Black nor, a Black has any superiority

• Thus the final sermon of the Prophet Muhammad (SAW) exceptionally promotes human equality and dignity.

• The Prophet's farewell sermon
promotes the right to life,
respect and justice for
women

Islam elevates women's standing and dignity within the Muslim community. Islam, in particular, grants women

his permission. If they abide by your rights, then the right to be fed and clothed in kindness belongs to them; they are your partners and committed helpers. And it is your right that they do not allow anyone to enter your house whom you do not approve of and never to be unchaste.

Therefore, the sermon of the beloved Prophet (SAW) provides women's rights, dignity, and justice rigorously.

• The Sermon is an excellent route to protect rights of minorities:

The preservation of rights of minorities are emphasized

He emphasized that no one is superior to another because of their colour, ethnicity, or religion and promoted justice, fairness, and respect for all people. The speech serves as a timeless reminder that legitimate Islamic teachings endorse the safety and peaceful coexistence of all communities, emphasizing the importance of respecting the rights of minorities. According to al-Mawri bin Suwaid,

~~"I asked Abu Dhar, who ~~was~~ was wearing a cloak with his slave, why he was doing so."~~

~~He replied,~~

"I met Abu Dhar who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, 'I abused a person by calling his mother with bad names.' The Prophet said to me

O' Abu Dhar, did you abuse him by calling his mother with bad names."

whoever has a brother
under his command should
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great way to defend the
rights of minorities.

Islam is the religion of solidarity in that it not only commands you to abstain from harming others but also, as a matter of faith and law, to stop others from harming one another and to make every ~~one~~ effort to help those in need, preserve.

Islam respects women as wives, mothers, and daughters and accords them with the specific rights of property ownership, education and involvement in public life. Islam also respects women's contributions to society and their right to political freedom.

Allah says in Surah Al-Baqarah Verse 187 of the Quran.

It is their clothing for

and 127-130.

• Islam safeguards the rights of minorities.

Islam is the religion of prosperity, equity, and tranquility. Nevertheless, Islam does not downplay its minority status.

Islam places a high priority on minority concerns.

Unlike other religions, Islam
views justice as a moral
virtue and a quality of the
human spirit. Although there

While many faiths place a high value on religious liberty and tolerance, like Catholicism, Judaism, and Mormonism consider justice as only the head of the nominal hierarchy.

According to March Pew Research Centre study, the majority of respondents (56%) believe that Muslims face discrimination in various Christian and Atheist domains. This demonstrates that Islam is the only religion that significantly fosters the spirit of justice.

Critical Analysis:

The only religion that grant all people equal rights is Islam. Regarding human rights, Islam is the only in the world that upholds these rights. Regretfully, the globe is currently experiences severe discrimination against

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Conclusion:

In a nutshell; Islam upholds the concept of human rights, which includes the highly considerable rights granted to women, minorities, and disabled people. Unlike other religions that presume the accuracy of their teachings, Islam has elevated humankind to new degree of dignity, prosperity, and equality. While other religions are not only deprived of human rights but also discriminate against the significance of humanity as a whole. As a result, Islam is the only faith that passionately upholds everyone's due rights.

To deny people their human rights is challenging their very humanity.

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