

DATE: 22/10/2025PART - II139984QUESTION NO : 3① Introduction

Islam introduced the concept of human rights long before modern charters existed. Rooted in divine justice, equality, and human dignity, these rights form the foundation of Islamic civilization.

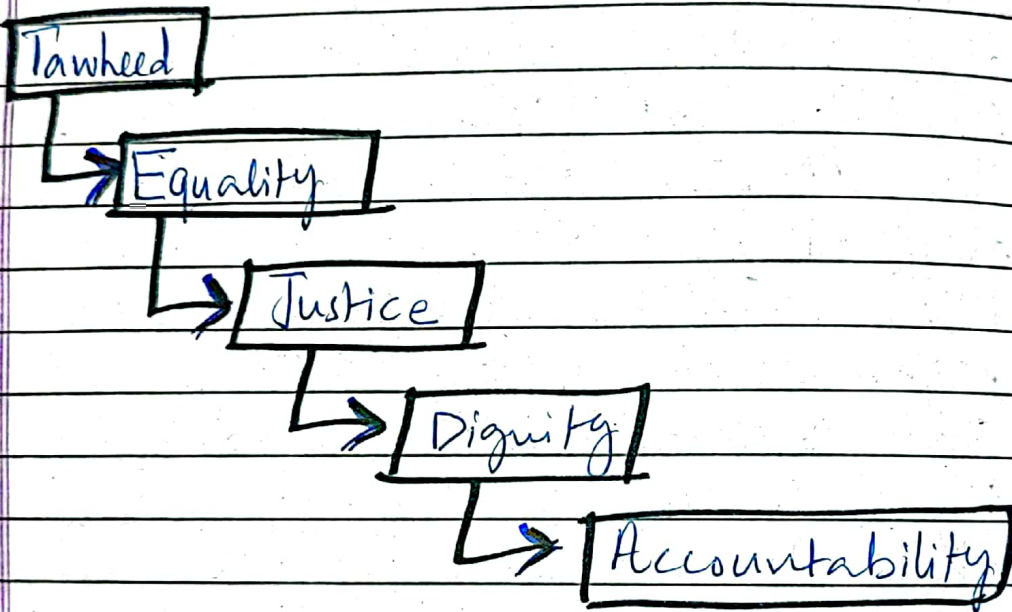
The Qur'an and Sunnah recognize every human as a Create of Allah (SWT), deserving respect regardless of race, gender, or status. Modern humanitarian laws, by contrast, are state-granted, while Islam's are God-given and absolute.

② Islam as the Pioneer of Human Rights

Islam's concept of rights rests on the principle of Tawheed (Oneness of God), which establishes the equality of all humans as servants of one Creator. The Prophet Muhammad (SAW), through his Farewell Sermon (Khutbah Hajjat-ul-Wida), declared the sanctity of life, property, and honor —

centuries before the UN Declaration of 1948. Thus, Islam built a rights system that is both spiritual and social, giving dignity as a divine entitlement, not a political favor.

Foundation of Human Rights in Islam



③ Basic Human Rights Granted by Islam

① Right to Life and Security

“Whoever kills one innocent person, it is as if he has killed all mankind.”

(Al-Qur'an)

This right prohibits murder, oppression, and exploitation. Unlike

DATE: ___/___/___

modern systems where life is protected by law, Islam regards it as sacred by divine decree—making aggression a sin before it is a crime.

(b) Right to Equality and Non-Discrimination

Islam rejects all racial and class hierarchies. As per the saying of Prophet (SAW):

"No Arab is superior to a non-Arab, nor a white to a black except in piety."

(AL-Hadith)

This principle of universal brotherhood predates the 1948 Universal Declaration of Human Rights (UDHR, Article-1) by 14 centuries.

Equality in Islam is both spiritual and social, not just legal.

(c) Right to Justice and Fair Trial

Islamic Justice demands impartially even against oneself.

"Stand out firmly for
Justice, even against ~~oneself~~
yourself or your kin."
(Al-Quran)

Justice in Islam covers all spheres
— political, economic, and judicial —
while modern systems often depend
on state machinery and class interests.

① Right to Freedom of Belief and Expression

The Quran clearly states:

"There is no compulsion
in religion."
(Al-Quran)

This recognizes intellectual and
religious freedom — a concept
Western societies only institutionalized
after centuries of religious conflict.
Islam values reasoned conviction,
not forced belief.

② Right to Property and Livelihood.

Every individual has the right
to earn, own, and use property lawfully.

DATE: ___/___/___

The Qur'an forbids theft, fraud, and unjust seizure:

"Do not consume one another's wealth unjustly." (Al-Qur'an)

Islamic law protects ownership but binds it with social responsibility, unlike modern capitalism which separates wealth from morality.

④ Rights of Women

Fourteen centuries ago, Islam granted women inheritance, ownership, consent in marriage, and social participation.

Surah An-Nisa established legal and financial autonomy for women, which the modern world recognized only in the 19th and 20th centuries.

Hence, Islam is not reactive to feminism — it is the origin of women's rights.

⑨ Right to Privacy and Honor

The Qur'an commands believers

not to spy, defame, or violate others' privacy.

Modern human rights echo the same principles under Article 12 of UDHR, but Islam attaches divine accountability to them, making violations sins, not just crimes.

(4) Comparison with Modern International Human Rights

Islamic human rights and modern humanitarian law share many values — life, dignity, equality, and justice — but differ in foundation.

Islam's rights are divine, immutable, and duty-bound; while the modern system is man-made, flexible, and state-centric.

For EXAMPLE

Islamic Principle $\approx$ Modern Humanitarian

Right to Life	UDHR Article-3
Equality in Piety	UDHR Article-1
Freedom of Belief	UDHR Article-18
Right to Property	UDHR Article-17
Protection of Privacy	UDHR Article-12

Thus, Islam's framework is moral and eternal, whereas the modern one is legal and negotiable.

Source of Rights:

Islam vs Modern World

⇒ Islamic Rights

↳ Divine Command

↳ Duty & Accountability

⇒ Modern Rights

↳ State Law

↳ Entitlement & Enforcement

⑤ Critical Evaluation

Islam does not separate rights from responsibilities. Modern charters talk of liberty but ignore moral limits, leading to ethical decay. Islam's system, however, balances freedom with accountability — ensuring harmony between individual rights and social order. In essence, ~~the~~

Islam's approach is holistic while the modern one remains secular and procedural.

⑥ Conclusion

Islam laid the foundation of human rights long before modern institutions. It defined dignity as divine, justice as duty, and equality as worship. Modern frameworks echo the same principles but lack Islam's moral depth. Thus, Islam is not only a pioneer but the moral conscience of all contemporary human rights discourse.

QUESTION NO: 4

① Introduction

Extremism in the Muslim World is not a product of Islam, but of its misinterpretation, political misuse, and social injustice. While Islam stands for balance (Wasatiyyah), tolerance, and human dignity, these values have been overshadowed by

political power struggles, poor governance, and global interference. To counter extremism, Muslims must return to Islam's original principles of peace, justice, and moderation.

② Understanding Extremism in the Muslim Context.

In Islamic discourse, extremism (ghuluw) means exceeding the limits set by Allah in belief or action. The Quran warns:

"Do not exceed the limits in your religion."

(Al-Quran)

Thus, extremism is not religious zeal but a distortion of faith, turning devotion into intolerance. It thrives where ignorance, injustice, and alienation replace understanding and compassion.

③ Causes of Extremism

Politically, decades of authoritarian rule, corruption, and external interventions have radicalized societies. From Afghanistan

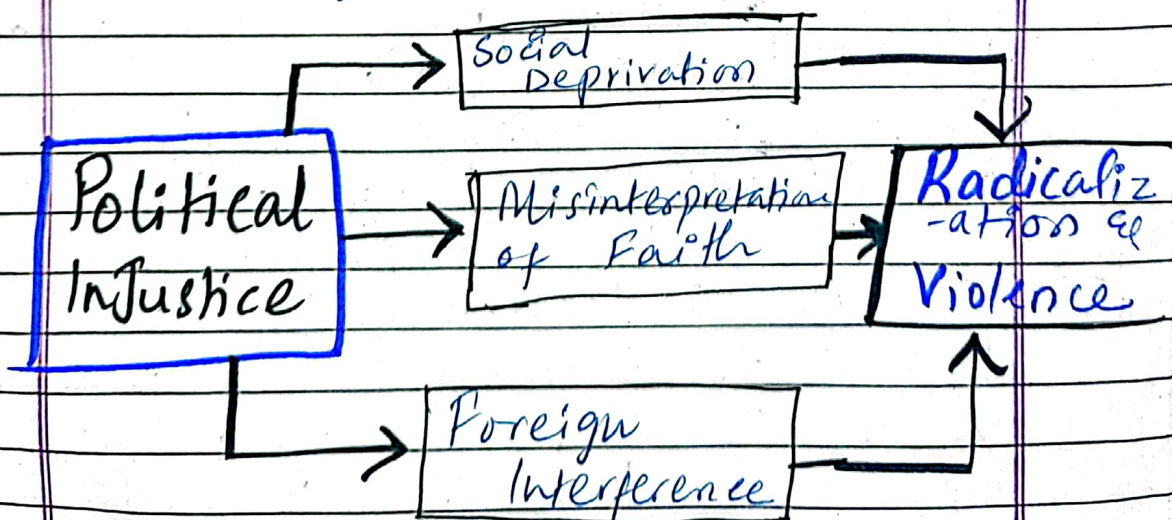
to Iraq, wars and occupations have created resentment and mistrust.

Socially, poverty, unemployment, and lack of education breed frustration that extremist groups exploit.

Ideologically, weak religious literacy and misinterpretation of texts allow false preachers to justify violence in name of religion.

Regionally, sectarian divisions deepen the problem, turning theology into a political weapon.

Web of Extremism



Externally, foreign interventions and Islamophobia aggravate this mindset. The wars in Iraq, Syria, and Afghanistan destroyed governance, leaving space for radical groups. Western ~~double~~ double standards and biased media portrayals deepen Muslim resentment and identity crises. Hence, extremism is both a domestic failure and a reaction to global marginalization.

③ Islam's Path to Peace, Tolerance, and Moderation.

Islam's foundation is peace — the word Islam itself means submission to peace. The Qur'an declares:

"Allah does not love the aggressors" (Al-Qur'an)

The prophet (SAW) built a model of coexistence through the Charter of Madinah, which protected Jews, pagans and Muslims under one civic

framework — Proving that peace & Islam is practical, not theoretical.

Moderation (Wasatiyyah) is the Quranic balance between excess and neglect :

“Thus, We made you a just and balanced nation”
(Al-Qur'an)

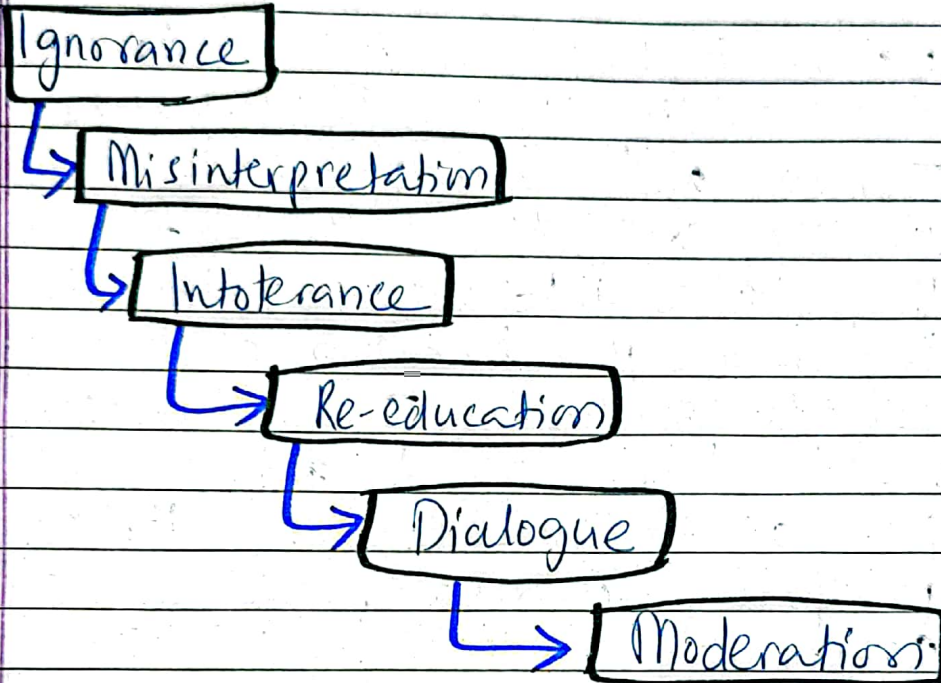
This principle can be revived today through education reform, inter-sect dialogue, and social inclusion. Mosques and media should promote compassion, not hostility, while scholars must reclaim religious discourse from extremists.

Governments, too, must embody justice — the heart of Islamic governance. Fair courts, social welfare, and merit-based systems can reduce alienation and prevent radicalization. Internationally, Muslim states must project a united and ethical Islamic narrative.

DATE: ___/___/___

rooted in mercy and reform,
not reaction.

From Extremism to Peace



(4) Conclusion

Extremism stems not from Islam but from the absence of its true practice. Only by restoring Quranic justice, Prophetic mercy, and intellectual balance can the Muslim world replace rage with reform.

True strength lies in moderation
— where peace is faith in action.

QUESTION NO. 6

① Introduction

In Islam, the economic system is built on justice, balance, and purification (Tazkiyah). Zakat and Sadaqat are not merely act of charity — they are institutional tools for economic purification and social equality. Zakat purifies wealth from greed and society from deprivation, ensuring that prosperity circulates rather than concentrates. Through this system, Islam transforms compassion into policy and morality into social structure, building the foundation of an egalitarian society.

② Philosophy of Zakat and Sadaqat — The Concept of Tazkiyah

The Quran describes Zakat as both a spiritual and economic purification:

“Take from their wealth charity by which you purify them and cause them to increase”
(Al-Quran)

At the personal level, Zakat cleanses one's heart from material obsession; at the social level, it restores balance by redistributing excess wealth.

Sadaqat, whether obligatory or voluntary, deepens this process of tazkiyyah by nurturing empathy, gratitude, and social responsibility.

Thus, Islam binds wealth to moral accountability — ownership becomes stewardship, and giving becomes worship.

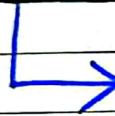
③ Role in Building an Egalitarian Society

An egalitarian society in Islam means a community where no one suffers deprivation while others live in excess. Zakat acts as a built-in mechanism for wealth circulation, preventing class monopolies and bridging the rich-poor divide. It sustains orphans, widows, the poor, travelers, and debtors — categories mentioned explicitly in Surah Tawbah.

Unlike modern taxation, Zakat does not punish income; it purifies surplus wealth. Similarly, Sadaqat go beyond compulsion — they humanize economics by embedding mercy into daily life. Together, these systems eliminate social resentment and restore collective harmony.

ZAKAT'S Path to Social Balance

Wealth Accumulation



Redistribution



Poverty Reduction



Social Harmony



Tazkiyah

④

Economic Impact and ~~Impact~~ Modern Relevance

When implemented properly, Zakat builds microeconomic stability by supporting small producers, artisans and unemployed citizens.

It encourages circulatory economics, where wealth constantly moves through society instead of accumulating in elite hands.

Economically, this generates demand, prevents hoarding, and limits inequality — functions similar to modern welfare and taxation systems, but driven by faith and ethics.

Socially, it removes class hatred and reinforces solidarity through mutual dependence rather than competition.

In contemporary Muslim states, however, weak collection systems and informal giving limit its impact. If institutionalized transparently — through digital registries, welfare banks, and local Zakat boards — it can eradicate poverty within a generation, as historical models like Caliph Umar bin Abdul Aziz's reign once proved.

⑤

The Broader Philosophy — Purification of Wealth and Society

Zakat is more than economics; it's a moral revolution. By linking spiritual growth to social contribution, Islam ensures that no believer feels detached from community welfare. The giver purifies his soul; the receiver regains dignity — both move closer to Allah.

In this sense, Zakat extends beyond money — it purifies hearts, restores trust, and transforms society from self-interest to shared purpose.

Cycle of Purification (Zakat)

