

Instructions

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.
5. Start new question from fresh page.
6. Give around 15 headings for 20 marks question.
7. Every question should have introduction and conclusion paragraphs.
8. Add Quran/Hadees references wherever possible.
9. Narrate incidents from the life of Holy Prophet (SAWW) and Khulafa-e-Rashideen.
10. Add one quotation of famous religious scholar in each question.
11. Change colour scheme for references to give them more visibility.
12. Manage time
13. Wide page borders are discouraged. Should be reasonable.
14. Avoid writing wrong references.
15. Give more weightage to expressly asked parts of the question.

1/2002

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Question 2

Answer

Introduction

Tawheed is the belief in the absolute oneness of Allah. Tawheed is the cornerstone of Islamic faith and philosophy. It distinguishes Islam from all other religions. The world views but asserting that the correct belief is one creator, sustainer, and giver. Every aspect of the Islamic teaching, leadership, law, ethics, and governance stem from the oneness of Allah. Tawheed is not merely a theological belief but a way of life, a social structure, and a political system. It is the foundation of Islamic civilization.

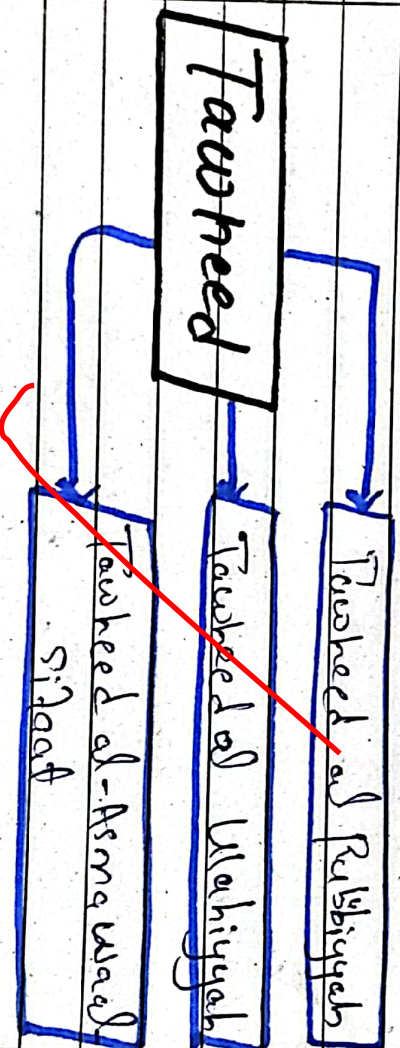
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1. Signifies the absolute monotheism of Allah, denying all form of shirk in his essence worship and attributes.

According to Imam Ibn Taymiyyah,

"Tawheed is to affirm that Allah is one in His lordship, one in his worship, one in his Name and Attributes"

Types of Tawheed:



ii) Tawheed ul Rubbiyyah ⁴⁴ Malikiyyah

This refers to dedicating all form of worship solely to Allah. As said, idol or prophet is to be invoked as a partner in worship.

"And your Lord has decreed that you worship none but him" (Surah Al-Isra 17:23)

(ii) Tawheed al Rububiyah
 it means believing that
~~the~~ Allah alone is the
 creator, sustainer, and
 controller of all
 existence.

(iii) Tawheed Al-Asma wa al-Sifaat
 This means affirming all
 the beautiful names and
 perfect attributes of Allah
 without distortion, denial,
 or comparison.

There is nothing like unto
 Him, and He is ~~the~~ all-
 hearing, and the all seeing.
 (Surah Arh-Rum: 41)

Impacts of Tawheed
 on Individual
 Life

1- Freedom from Superstition and
Material Slavery.

Belief in one God frees
 human being from the
 bondage of superstition,
 false deities and material
 desires which fosters
 intellectual and spiritual
 independence.

2- Spiritual Purification and Inner Peace

Tawbeed liberates man from fears, anxiety and dependence on the worldly force. A believer submits only to Allah, attains peace of mind.

3. Moral integrity and Accountability

Since Allah is all-seeing and all-knowing, Tawbeed cultivates strong moral responsibility. A true believer avoids injustice, dishonesty and oppression even in secrecy.

4. Development of Self-respect and Humility before Allah

Tawbeed empowers individual with self-respect, realizing they are accountable only to Allah, not to human masters. Yet it also instills humility, recognizing man's dependence on divine will.

Impacts of Tawbeed on Collective Life:

1- Foundation of equality and Social justice

Tawbeed establishes the equality
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of all human being because
all are created by the
same lord.

"O mankind! we created you from
a single male and female."
Surah Al-Hajjurd

2- Unity and brotherhood in Muslim Ummah

We believe in one Allah, one
prophet and one Qibla. bind
muslim into a single community.
the Ummah transcending national
and tribal identities.

3- Establishment of just Governance

Taahed for the ideological
base of Islamic polity where
sovereignty belong to Allah
alone

'Jail hukumu illa lillah'

"The command is for none but
Allah"

Rulers are more trustees responsible
to enforce divine justice.

4- Promotion of Peace, Discipline and cooperation

A society built on concept
of Taahed discourage
rebellion against divine

need order. It promotes collective welfare, peace, and cooperation among people.

Conclusion:

Tawheed is not only the foundation of Islamic faith but the axis of the civilisation. It shapes the believer's world-view, linking individual morality with collective justice. Allah fully realised Tawheed & creates spiritually conscious individuals and a morally upright united society. The ultimate objective of Islam.



Question 4

Answer

Introduction:

Extremism is one of the pressing challenges facing the Muslim world today. It has distorted the peaceful image of Islam, divided societies and hindered progress. While Islam promotes balance, tolerance and justice, certain political, social and ideological factors have led some groups to adopt rigid

interpret and violent interpretations of religion. A critical analysis of issues reveals that the teachings of Islam can serve as the most powerful antidote to extremism.

Meaning and Concept of Extremism in Islam

The Arabic term "Ghulud" means to exceed limits or go beyond moderation. In religion, it implies exaggeration in belief or practice beyond the bounds set by Allah and His messenger.

"O People of the Book! Do not go to extremes in your religion"

(Surah Ah-Nisa)

Islam discourage rigidity and fanaticism. Instead, it commands balance and mercy as the foundation of faith and social behavior.

Major Causes of

Extremism in Islamic World

1- Political and Governance-related Cause.

Authoritarian regimes, political exclusion, corruption and absence of justice have fueled resentment. When legitimate political expression is suppressed, frustrated group often resort to violence, disguising it under religious slogan.

2- Socio-economic Deprivation and Inequality

Poverty, unemployment and lack of opportunities especially for youth create fertile ground for radical recruitment. Societies where economic injustices prevail often witness the rise of extremist ideologies. Promoting equality and tolerance.

3- Misinterpretation of religious texts

Many extremists distort religious texts revealed in specific contexts (like those about jihad) and apply them universally without understanding the principles of contextual moral. This selective interpretation fuels violence.

4- Foreign Intervention and Global Injustice.
Continuous war, occupation of muslim lands (palestine, Iraq) and perceived western double standards have deepened anger among muslims. Extremists exploit these grievances to justify militancy under the guise of defense of Islam.

5. Weak religious Education and misuse of media

The decline of authentic Islamic scholarship and proliferation of unqualified preachers online have spread misinformation. Social media amplifies hate narratives and glorifies violence in the name of religion.

Islamic Teaching on peace, Tolerance and Moderation.

1- Islam as the religion of peace

The word Islam itself is derived from word 'Salam' mean peace. The Quran attests:

• And if they incline to peace, then incline to it also and trust

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in Allah"
(Surah al Anfal)

Violence, bloodshed and aggression
are antithetical to Islamic
spirit.

2. Principle of Moderation

Moderation is a core value
in Islam. Balancing between
excess and negligence

"And those who, when they spend,
are neither extravagant nor
niggardly, but hold a medium
way between those extremes"
(Surah al Furqan)

3. Ethics of disagreement

Islam recognize diversity
of opinions as natural
The Prophet (PBUH) said:

"Difference of opinion in my
Ummah is a mercy"

Tolerance in disagreement is
therefore integral to
Islamic Scholarship

4. Justice and Compassion

Justice and Compassion is
a fool peace. justice
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is the foundation of peace in Islam.

"Indeed, Allah commands justice, excellence, and giving to relative, and forbids indecency and oppression"
(Surat Al Nahl)

without justice, peace remains fragile

5. Respect for Human Life
Respecting all human beings without regard to their caste, race and color.

'Whoever kill a soul...it is as if he has killed all mankind; and whoever save one life, it is as if he has saved all mankind.'

Surat al maidah

Prophet Muhammad (P.B.U.H)
Model of Tolerance

The prophet practically demonstrated tolerance toward his enemy:

97. Charter of Madinah established peaceful coexistence b/w muslims, jews, and pagans.

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2. Treaty of Hudaibiyyah showcased patience and strategic peace over confrontation.

3. Conquest of Makkah: The Prophet (P.B.U.H) delivered general amnesty

He build a Society based on forgiveness, justice, and compassion not revenge.

Conclusion:

Extremism in muslim world is not born by islam but of its misinterpretation and misuse amid political and social turmoil. Islam as a religion of mercy and moderation, offers a holistic framework for peace, justice and coexistence



Question 5

Answer

Introduction

Islamic administration is deeply rooted in divine principles that combine spirituality with governance. It is not a mere system of bureaucracy rather it is a trust from Allah to ensure justice.

Chari Dargah

equality and welfare of all from the Quran and Sunnah emerges a comprehensive administrative philosophy that balance authority and accountability, law with morality, and individual rights with collective welfare

Meaning of Administration in Islamic Context

Public administration in Islam refers to the organization and management of public affairs according to the guidance of Allah (SWT) and the Prophet (P.B.U.H). The term 'Nizam al idarah' implies managing state institution and social responsibilities in accordance with shari'ah principles.

Principles of Public Administration in Islam

a. Sovereignty of Allah and Accountability

In Islamic governance, sovereignty belongs exclusively to Allah; rulers and administrators act as his vicegerents (Khalifah).

Every public servant is accountable before Allah and the people for their actions.

b. Justice and Equality

Justice (Adl) as a cornerstone of Islamic administration, no administration is above the law. Under Islamic governance, justice extends to Muslim and non-Muslim alike, ensuring equality before the law.

"O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves or your parents or your kin"
(Surah Al-Nisa)

3- Shura and Collective Decision Making

Decision making in Islam must involve consultation and consensus rather than autocracy. The prophet consulted his companions even on critical issues like the Battle of Uhud, showing the participatory nature of Islamic leadership.

4- Amanah

public office is not

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privilege but a sacred trust
 officials are expected to
 fulfill their duties with
 sincerity, transparency,
 and humility.

"Indeed, we offered the trust
 to the heavens and the
 earth to and the mountain,
 but they declined to bear
 it and feared it; but
 man undertook it"
 (Surah al Ahzab)

5. Rule of law

The ruler is bound by
 the divine law. The
 prophet (P.B.U.H.) declared:

"By Allah, if Fatimah the
 daughter of Muhammad were
 to steal, I would cut off
 her hand"

This establishes the principle
 that no one is above
 the law, not even the head
 of the state.

6. Welfare of people

public welfare is the
 ultimate objective of
 administration of Islam.
 The prophet (P.B.U.H.) said:

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"The lead of a people is their solvent"

The state must ensure social justice, economic equality, education and health for all citizens.

Administrative Guidelines followed during Khalafat-e-Rashide.

The period of the Rightly Guided Caliph (632 - 661 CE) represents the golden model of Islamic administration, embodying both moral and institutional excellence.

1- Caliph Abu Bakr (R.A)

- Establish the principle of accountability of ruler
- Ensured justice and equality irrespective of status.
- Reorganized Provincial government through appoint governors
- Laid foundation of Bait-ul-mal and transparent spending.

2- Caliph Umar (R.A): Institutional Reforms and Accountability

- Establish Diwan system for soldiers and salaries.
- Introduced police, judiciary, and revenue department.

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- Regularly audited governors; punished corrupt official publically.
- Implemented social welfare, pensions for widow, stipend for children and public infrastructure.
- Instituted majlis-e-shura for policy making.

3- Caliph - Usman: Expansion & better reactive organization

- Expanded the empire organization administrative division across three continents.
- Introduced written record keeping and official correspondence system.
- Compiled and standardized the Quran ensuring religious unity.

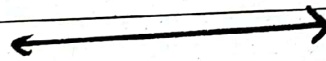
4- Caliph Ali (R.D) justice and Equality before law

- Restored judiciary emphasizing independence and moral integrity.
- Fought corruption and nepotism within administration.
- Treated adversaries with fairness and allowed freedom.

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of opinion

Islamic public administration is a moral as well as institutional system founded upon Taqweed justice and accountability. The Khilafat-e-Rashide exemplified how divine guidance could transpire into just governance and social prosperity. By reviving these timeless principles in contemporary administration, muslim societies can overcome corruption, inefficiency and inequality.



Question 8

Answer

Introduction

**Amr bil Ma'ruf wa Nahy
anil Munkar**

The concept of Amr bil Ma'ruf wa Nahy anil Munkar is central to Islamic Studies ethic, social reform.

It literally means "commanding what is right and

forbidding what is wrong"

Islam considers it is a collectively duty to uphold

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virtue and discourage evil
with in society. This principle
of segregation of moral values
and justice prevents more
corruption & ignorance

Quranic Foundation:

Allah Command Believers

"You are the best nation
produced for mankind; you
enjoin what is right and
what is wrong, and
believe in Allah"

This verse highlight that
moral responsibility is not
limited to individual but
extend to the entire
muslim Ummah

Importance & Scope

Moral reforms:

Prevents decay and
immorality in society

Social Accountability:

Encourage citizen to
hold leaders and institutions
accountable

Collective purity

Ensures the community

lives by Quranic values
of justice and compassion

Contemporary Relevance

In the modern age, Ahsan bil
ma'ad extend to social
activism, community service,
education and policy
advocacy all means of
promoting virtue and
social justice the limits
of law and ethics.

Conclusion:

Ahsan bil Ma'ad wa
Nahy anil Munkar represent
the living conscience of the
Muslim community when
practiced with wisdom and
humility it preserves
moral balance, promotes
justice and ensure that
society reflect the
divine values of
righteousness.