

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 expressedly asked part/s of the question.
- 16. Avoid writing wrong Quran/Hadith references. It puts extremely negative impression.

ISLAMIC STUDIES

part II

Q2. Introduction:-

Tauheed is the most fundamental concept in Islam, meaning the absolute oneness and uniqueness of Allah (SWT). It signifies that Allah is the creator, sustainer, and ruler of the universe. Tauheed is very fundamental and foundation upon which the entire structure of Islam.

Concept of Tauheed:-

The word tauheed comes from the Arabic root 'wahhada' meaning "to make one" or "to unify".

Tauheed is Polytheism (opposite of Monotheism)
Allah alone is the creator, sustainer, and controller of all existence.

"He has no partner in His dominion."

(Surat Al-Haqq 1)



Tauheed al - Uluhiyyad (Oneness of worship) :-

only Allah deserves worship — no idols, Saints, or intermediaries.

"And your God is one God; there is no deity except Him". (Surah Al-Baqarah 2:163)



Tauheed Al - Asma wa Sifaat (Oneness of Names and Attributes) :-

Allah's names and attributes are unique and incomplete.

Influence on Individual Life :-



Spiritual purity :-

Belief in one God frees a person from superstition and false worship. It strengthens faith, trust (Tawakkul), and inner peace.

Moral Discipline :-

The awareness that Allah is always watching promotes honesty, humility, and justice.

in person / personal conduct.

- Self - Accountability :-

Believes, Act responsibility knowing they will be ~~answ~~ answerable only to Allah on the Day of Judgment.

- Freedom from fear :-

Tawheed removes fear of worldly power — the believe fear only Allah.

Influence on Collective Life :-

- Unity of the Ummah :-

Tawheed unites muslims beyond race, colour, and nationality under one faith — Islam.

- Social Justice :-

Since all humans are created by one God, Islam promotes equality, fairness, and brotherhood.

- Collective Morality :-

Tawheed demands governance and laws in accordance with of Allah (Shairah), ensuring

accountability and justice.

Conclusion :-

Tawheed is the oneness of Allah and belief but a complete way of life that shapes a muslim's spiritual, moral, and social behaviours. It builds a society rooted in unity — fulfilling the ultimate purpose of human creation: to worship and obey Allah alone.

Q3. Introduction:-

Islam is one of the earliest systems to recognise and guarantee human rights based on divine revelation. 14th centuries before the universal Declaration of Human Rights (1948), Islam established principles ensuring human dignity, equality, and justice through the Quran and Sunnah. Unlike modern human rights which are made by man, Islamic rights are

divinely ordained and hence unchangeable and universal.

Basic Human Rights granted by Islam:-

- Right of Life:-

Islam strictly forbids the taking of innocent life.

"Whoever kills a person unjustly, it is as though he has killed all mankind" (Surah AL-Maidah 5:32).

- Right to Equality and Justice:-

✓ All humans are equal in the sight of Allah, regardless of race, gender, or status.

"Indeed, the most honorable of you in the sight of Allah is the most righteous of you". (Surah AL-Ahzab)

- Right to freedom of belief and

Conscience conscience:-

Islam upholds freedom of religion and rejects compulsion.

- Right to poverty and livelihood :-

Islam protects private ownership and condemns theft, fraud, and exploitation

"Do not consume one another's wealth unjustly". (Surah Al-Baqarah 2:188).

- Right to Honor and Dignity :-

Islam forbids
Slander, backbiting, and defamation.

"Do not insult one another and do not call each other by offensive nicknames"
(Surah Al-Hujurat 49:11).

- Right of women :-

Islam granted women the rights to inheritance, poverty, consent in marriage, and education — long before western societies recognised them.

- Rights of Minorities :-

Non-Muslims in Islam States were granted protection

(Dhimmah) and freedom to practice their faith.

• Rights of Justice and fair Trial :-

Justice is central of Islam.

"Be just, that is nearer of righteousness".

(Surah Al-Maidah 5:8).

Compare with Modern International Humanitarian Rights :-

Do not use table for comparison.

Aspect	Islamic Human Rights	Modern Inter Human rights
Source	Divine revelation (Quran and Sunnah)	Human consenses and International law
Universality	universal and timeless	universal but amendable by State.
Moral Basic	Based on faith, piety, and accountability to Allah.	Based on human reason and scholar Secular morality

Sacredness of life	Life is sacred, only Allah gives and takes	Life protected but allow abortion euthanasia in some states
Women Rights	Dignity and define roles; protected and respect	Equality in rights and roles, sometimes leads to gender confusion
Justice	Justice as driven by duty and worship	Justice as a legal principal, not moral obligation

Conclusion :-

Islam laid the foundation of human rights long before modern rights charters, emphasizing justice, equality, and human dignity under divine law. While modern humanitarian rights emphasize freedom and secular equality, Islamic rights are grounded in moral responsibility and obedience to Allah, ensuring a balance between individual liberty

and collective morality.

Q5. Introduction:-

Islamic public administration is based on Justice, accountability, and welfare. Unlike Secular system, Islamic administration derives its principle directly from the Quran and Sunnah, ~~and~~ aiming to establish a just, moral, and welfare oriented governance. The period of 3 khilafat - ee Rashida (the Right Guided Caliphate) is considered the golden era of Islamic administration.

Principal of public Administration in Islam :-

- Justice (Adl) :-

Justice is the cornerstone of Islamic governance.

"Indeed Allah commands Justice and good conduct..." (Surah Al-Nahl 16:90).

- Shura :-

Decision - making Should Involved mutual consultation.

"And those who have responded to their lord ... and those who conduct their affairs by consultation."

Surah Ash - Shura (42:38).

- Accountability :- (Muhasaba) Every ruler and official is accountable before Allah and the people.

"Everyone of you is a shepherd, and everyone of you will be asked about his flock." (Hadith, Bukhari).

- Equality and Rule of law :-

All individuals are equal before law - no privilege based on race, wealth or status.

- public welfare :-

The main objective of administration is to ensure people welfare, security, and prosperity.

"We send to not by a mercy of all mankind". (Surah 'Al - Anbiya 21:101).

- Honesty and truth Amanah:-

Leadership is a trust that must be given to the most deserving.

- Simplicity and Humility of Ruler:-

Leader must be live modestly, avoiding luxury and arrogance. The prophet (PBUH) live simple live and sharing the hardships of the people.

Guidelines followed during Khalifat-e-Rashida :-

Each caliph was chosen through (Shura) consultation and public approval — ensuring legitimacy. yet, Rule and law, justice during the time Abu Bakr (RA). Courts are independence, and even caliphs could be questioned. Hazrat Abu Bakr (RA) : Declared, * obey me as long as I obey Allah

and his messenger. Accountability and Simplicity. Caliphs maintained modest lifestyle, rejecting wealth and privilege. However, provinces were established with governors, judges, and treasurers. A system of checks and balance was maintained. During the time of Hazrat Umar (R.A) institutionalized stipends and record keeping and managed state finance for the welfare of the poor, widows, and orphans. Moreover, governors and officials were chosen based on piety, competence, and Justice — not lineage or wealth. Non muslim citizens were protected, fair tax, and ensured religious freedom.

Conclusion :-

The Islamic principles of Administration ensure a balance between authority and accountability,

Justice, and mercy and Service. The
Khalifat - e - Rashida exemplified these
values, creating and an ideal model
of governance based on Quran and
Sunnah, and moral integrity of
leadership - a model that continues
to inspire justice and just governance
world wide.