

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.

ISLAMIC STUDIES - (SEC - II)

EXTREMISM IN MUSLIM WORLD:

INTRODUCTION:

Extremism in Muslim World has emerged as one of the most complex challenges of the modern era. Rooted in mix of political, social and ideological factors, it distorts the true essence of Islam - a faith whose core message is peace (Salam), justice and balance (Nassiyah).

Understanding the cause and countering it through authentic Islamic principles is essential for stability and harmony in contemporary Muslim societies.

CAUSES OF EXTREMISM IN MUSLIM WORLD:

1) POLITICAL DISCONTENT AND GOVERNANCE FAILURE:

Authoritarian regimes, absence of political justice and corruption have alienated large segments of the Muslim society. This fraction creates fertile grounds for radical ideologies claiming to provide "Islamic alternatives."

2) MISINTERPRETATION OF ISLAMIC TEACHINGS:

Extremist groups selectively quote Quranic verses and hadiths out of context, ignoring

the principles of Ijtihad, Maqasid al-Shariah (objectives of Islamic law) and the prophet's example of mercy and patience.

3) SOCIO ECONOMIC INEQUALITIES:

High unemployment, poor education, and social injustice push marginalized youth towards violent narratives promising dignity and purpose.

4) FOREIGN INTERVENTION AND GEO POLITICAL CONFLICT

Prolonged wars in Iraq, Afghanistan, Palestine and Syria, often involving external powers have created resentment and fueled radicalization under the banner of defending Islam.

5) WEAK RELIGIOUS LITERACY AND MANIPULATION

OF FAITH: Lack of qualified scholars, poor religious education and the rise of unverified online preaching distort authentic Islamic knowledge.

6) IDENTITY CRISIS IN MODERN GLOBALIZATION:

Global cultural invasion and moral confusion have led some Muslims to over-react by adopting rigid, exclusionary interpretation

to preserve identity.

APPLYING ISLAMIC TEACHINGS TO PROMOTE PEACE, TOLERANCE AND MODERATION:

1) QURANIC EMPHASIS ON PEACE AND HUMAN

DIGNITY: The Quran declares (5:32)

"If anyone kills a person, it is as if he has killed all mankind."

Islam upholds the sanctity of life and forbids aggression. Promoting this principle in education and media can neutralize extremist narratives.

2) CONCEPT OF WASATIYYAH (MODERATION):

The Quran calls Muslims "Ummatan Wasatan" - a balanced community. - (1:143). This balance between faith and reason, rights and duties, must guide political and social conduct.

3) PROPHETIC MODEL OF TOLERANCE:

The Prophet Muhammad (PBUH) forgave his enemies at the conquest of Makkah and made treaties with non-Muslims. His actions exemplify coexistence and dialogue over coercion.

4) IJMA AND ISTIHAAD IN CONTEMPORARY ISSUES:

Encouraging collective reasoning and reinterpretation of Islamic jurisprudence in the light of modern realities can prevent rigid literalism and support adaptable, humane governance.

5) ROLE OF EDUCATION AND RELIGIOUS INSTITUTIONS:

Curricula should emphasize ethics, compassion and critical thinking. Religious leaders must counter hate speech by grounding sermons in authentic Hadith and Prophets inclusive character.

6) PROMOTION OF JUSTICE AND SOCIAL WELFARE:

Islamic governance is based on Adl and Ihsan (justice and benevolence). Ensuring equitable distribution of resources, transparency and accountability align society with Quranic Justice. Reducing grievances that breed extremism.

7) INTER FAITH AND INTRA FAITH DIALOGUE

Islam encourages dialogue. Allah says (16:125)

"And argue with them in the best manner."

Engaging other faiths and sects can build mutual respect and social harmony.

CONCLUSION: Extremism in Muslim world is not born of Islam but of its deviation, manipulation and misuse. The cure lies within Islam itself. Revival of Islamic teachings centred on peace, tolerance and moderation.

Q6: ZAKAT IS TAZKIYA:

INTRODUCTION: Zakat and Sadqat form the cornerstone of Islam's socio-economic justice system. Derived from Tazkiya - meaning purification and growth. These institutions cleanse wealth, refine the soul and balance social disparities. Their effective implementation can transform a society from inequality and deprivation to one of compassion, dignity and shared prosperity.

TAZKIYA (PURIFICATION):

In Islam Tazkiya refers to purification of both soul and wealth. The Quran declares in Surah Tambah 9:103)

"Take alms from their wealth to purify and cleanse them, and pray for them, indeed, your prayer is a comfort to them."

Through zakat the giver purifies his wealth from greed and selfishness while society is purified from poverty and exploitation.

ECONOMIC PHILOSOPHY OF ZAKAT & SADQAT:

1) **REDISTRIBUTION OF WEALTH:** Zakat ensures circulation of wealth from affluent to the needy preventing accumulation in few hands. Quran emphasizes "...So that wealth may not merely circulate among the rich among you." (59:7)

2) **REDUCTION OF POVERTY:** Regular and transparent zakat distribution uplifts the poor, widow and orphans ensuring basic sustenance and self-reliance.

3) **PROMOTION OF ECONOMIC BALANCE:** Zakat discourages hoarding and exploitation fostering an ethical economy based on fairness and humane welfare.

4) **PRODUCTIVE UTILIZATION OF RESOURCES:** Institutionalized zakat promotes education, healthcare and small enterprises, promoting inclusive growth and equality.

SOCIAL PHILOSOPHY OF EGALITARIAN VISIONS

1) STRENGTHENING SOCIAL SOLIDARITY: Zakat cultivates empathy and brotherhood. The Prophet (PBUH) said:

"The believers, in their mutual love, mercy and compassion, are like one body, when one part suffers, the whole body responds with wakefulness and fever." — (Sahih Muslim)

The moral consciousness bridges class division and build unity across economic lines.

2) PURIFICATION OF CHARACTER: Zakat and Sadqat remove arrogance and envy fostering humility and mutual respect between giver and ~~taker~~ receiver.

3) PROMOTING JUSTICE AND EQUALITY: By securing basic need of every individual, Zakat upholds Islam's vision of Adl and Ihsan (Justice and Benevolence) ensuring that no one is left behind on hunger or humiliation.

IMPLEMENTATION FOR EGALITARIAN SOCIETY

1) Institutional Mechanism: Establish transparent, state managed zakat systems linked with social welfare and poverty alleviation programs.

2) Integration with Modern Economy: Use digital platforms to collect and distribute funds effectively.

3) Public Awareness: Encourage voluntary sadqat and corporate social responsibility under Islamic ethics.

4) Linking Zakat with empowerment: Prioritize skill development and microfinance for long term poverty reduction.

"Indeed, the most honored of you in the sight of Allah is the most righteous of you." — (49:13)

Q2: TAWHEED:

INTRODUCTION:

Tawheed means — Oneness and uniqueness of Allah is the foundation of Islamic faith and worldview. It affirms that Allah alone is the Creator, Sustainer and Sovereign of the Universe. The belief shapes not only spiritual life but also social, moral and political dimensions of Muslim existence, giving coherence and purpose to individual and collective life.

CONCEPT OF TAWHEED (UNITY OF GOD)

DEFINITION: Tawheed means affirming that there is no deity worthy of worship except Allah. The Quran declares in Surah Al-Ikhlâs "Say: He is Allah, the One; Allah the Eternal Refuge" - (112: 1-2)

DIMENSIONS OF TAWHEED:

- 1) Tawheed Al Rububiyyah (Oneness of Lordship): Allah alone is the Creator and Sustainer of all existence.
- 2) Tawheed Al Uluhiyyah (Oneness of Worship): All acts of worship - prayer, charity, obedience - are directed solely to Allah.
- 3) Tawheed Al Asma wa'l Sifat (Oneness of Attributes): Allah's names and attributes are unique and incomparable. The Quran repeatedly rejects polytheism and affirms unity of command: "There is no deity except Him, everything will perish except His face." (28: 28)

INFLUENCE OF TAWHEED ON INDIVIDUAL LIFE:

- 1) SPIRITUAL PURIFICATION AND ACCOUNTABILITY: Belief in One God purifies the soul from

pride, fear and dependence on worldly powers.

The Prophet Muhammad (PBUH) said: "He who dies knowing that there is no God but Allah, will enter paradise." - (Sahih Muslim)

2) MORAL INTEGRITY AND SELF DISCIPLINE:

Tawheed nurtures sincerity (ikhlas) and moral strength, reminding believers that Allah is aware of every action, either seen or unseen.

- 2) FREEDOM FROM SERVITUDE TO OTHERS: It liberates individuals from psychological and social subjugation establishing equality before one Creator - a principle crucial in today's hierarchical societies.

- 4) PURPOSE AND CONTENTMENT: Recognition of Divine unity gives meaning and stability amid modern uncertainty and materialism.

INFLUENCE OF TAWHEED ON COLLECTIVE LIFE:

- 1) SOCIAL EQUALITY AND JUSTICE: All humans are equal before Allah, irrespective of race or class. The Quran affirms: "Indeed the most honored of you in the sight of Allah is the most righteous of you." - (49: 13)

2) **UNITY OF UMMAH:** Tauheed fosters collective identity under one faith and divine law. It discourages sectarianism and promotes solidarity among the Muslim world - one very important thing that Muslims lack as a society today.

3) **POLITICAL AND ECONOMIC BALANCE:** Belief in Allah's sovereignty makes power and wealth a trust (Amanah) ensuring justice and accountability in governance.

4) **PROMOTION OF PEACE AND COEXISTENCE:** Tauheed inspires respect for all creations, fostering tolerance and peaceful relations practised by the Prophet (PBUH).

CONCLUSION: Tauheed is not only theological doctrine but comprehensive philosophy that guides every aspect of life. In modern world of materialism and moral fragmentation reaffirming Tauheed restores peace, equality, justice and unity.

"And your God is One God. There is no deity except Him, the Most Compassionate, the Most Merciful."
- (2:163)

05 INTRODUCTION:

Islamic Public Administration is based on justice, consultation and accountability and welfare - principles derived from Quran and Sunnah. The era of Khilafat-e-Rashida practically demonstrated these ideals through transparent governance, moral integrity and public participation.

PRINCIPLE OF PUBLIC ADMINISTRATION IN ISLAM:

1) **JUSTICE:** The Quran commands: (16:90)
"Indeed Allah commands justice and good conduct"
This proves that every decision must ensure fairness and protection of rights, as justice is foundation of Islamic governance.

2) **CONSULTATION (SHURA)** Decision making must involve mutual consultation with competent and honest individuals, ensuring collective wisdom and legitimacy:

"And those who conduct their affairs by mutual consultation."
- (42:38)

3) **ACCOUNTABILITY:** Leaders are answerable to Allah and the people for their conduct and public responsibilities.

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

4) **RULE OF LAW:** Islamic administration applies law equally to all regardless of status or rank.

"If Fatimah, the daughter of Muhammad, were to steal, I would cut off her hand." (Sahih Bukhari)

5) **EQUALITY:** All Muslims are equal before Allah. Superiority lies only in righteousness, not lineage or wealth.

"O mankind! We created you from a male and a female... the most honoured of you is the most righteous." - (49:13)

6) **PUBLIC WELFARE:** Governance must secure collective good, alleviate poverty and promote social justice for all.

7) **TRUST:** Public offices and resources are a divine trust to be managed with honesty and integrity.

"Indeed Allah commands you to render trust to whom they are due." - (4:58)

GUIDELINES FOLLOWED DURING KHILAFAT - E-RASHIDA:

1) **SELECTION THROUGH CONSULTATION:** Each caliph was chosen by Shura or public consensus ensuring legitimacy and collective responsibility.

2) **SIMPLICITY AND ACCOUNTABILITY:** Caliphs lived a modest life and remained accessible to citizens. Public complaints were addressed directly.

3) **JUDICIAL INDEPENDENCE:** Courts operated free from political interference, judges were appointed based on piety and competence.

4) **WELFARE AND EQUITY:** The Bait al mal (public treasury) supported widows, orphans, and poor without discrimination.

5) **ADMINISTRATIVE DECENTRALIZATION:** Governors were appointed with clear instructions on justice, taxation and public service, used strict monitoring.

6) **RULE OF LAW:** Every caliph was subjected to law - exemplified when Hazrat Ali (RA) appeared in court against Jew.

7) MERIT AND HONESTY IN APPOINTMENT:

Officials were selected on merit and integrity not kinship or privilege.

CONCLUSION: The Quranic and Prophetic principles of justice, accountability and public welfare found practical expression during Khilafat-e-Rashida. "And judge between them with justice. Indeed Allah loves those who act justly" - (5:42)