

Day: _____

ISLAMIAT Mock

Date: _____

Ans2

A) INTRODUCTION

Tawhid is one of the fundamental beliefs of Islam. It is

a cornerstone element without

which belief in Islam and Allah

cannot be established. Tawhid refers

to the belief that Allah is one

and only, there is only one

God worthy of worship Allah and

that associating anyone with Him

is on the same level as Him

is utterly unacceptable and wrong.

Belief in Tawheed, brings one closer

to Allah, it gives one a purpose

of living, instills humility and

acts as a beacon of light in these

desperate times. Furthermore, Tawheed

also helps rid the society of evils

and everyone knows they will be

accountable to God and instills an

environment of justice, peace and

collaboration amongst the people.

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

B) CONCEPT OF TAWHEED

i) Meaning of Tawheed:-

Tawheed essentially refers to the oneness of Allah and the unity of God. It points to the fact that He alone is the one worthy of worship and praise. As the Quran says:-

"And there is none like him"

(AQ-Q)

ii) Categories of Tawheed:-

Tawheed is broadly defined in 3 categories:-

1) Oneness in actions =

It refers to the fact that Allah's actions are insurmountable and that the actions He has performed or will perform, cannot be performed by anyone else. As the Quran says:-

"To Him belongs whatever is
in the heavens and the earth"
(Al-Q)

2) Oneness in attributes:-

This category of tawheed refers to the attributes of Allah. It highlights the magnanimous attributes with which Allah governs the heavens and the Earth. No one besides Him possesses the power to display such attributes. An example of this is the mercy and love of Allah for the subjects. As the Quran says:-

"And which of the favors of
your Lord will you deny?"
(Al-Q)

3) Oneness in person:-

This is the fundamental category of Tawheed which refers to the fact that Allah is one. There are no other gods beside Him.

~~He~~ He is the sole sustainer of the world. He alone governs the heavens and the Earth and that He has no partners or sons. As the Quran states :-

"Say He is Allah the one"
(Al-Q)

C) INFLUENCE of TAWHEED ON INDIVIDUALS :-

i) Grants the muslims a purpose for living :-

The belief in Tawheed grants muslims a purpose to live for. It lets them know that there is a greater being who has sent them down for a purpose, which is to worship Him, and that if they are able to do it, they will be rewarded in the next life with plentiful bounties. As the Quran says

"I did not create the Jins and Humans except for the purpose that they worship me" (Al-Q)

ii) Inculcates humility and humbleness amongst the people :-

Since belief in the Tawheed and oneness of Allah makes one affirm of the greatness of Him, one realises that there is a superior being above them whom they will be answerable to. This helps inculcate humility into an individual. As the Quran says :-

"Allah says 'Pride is my cloak and greatness my robe and whoever competes with me in either of them I shall throw him into the fire'"

(AQ-Q)

iii) Induces a sense of accountability in individuals :-

With the belief of Tawheed, one realizes that the God is one who will ask and make accountable everyone on the day of judgement. This instills the belief that

everyone will be answerable to the creator and in turn, encourages individuals to maintain a sense of accountability.

As the Quran says:-

"And we will set up the scales of justice for the day of judgement such that no soul shall fear the least injustice"

(AL-Q)

iv) Belief in Tawheed brings individual closer to Allah:-

When individuals come to realise the greatness of Allah, His magnanimous and unmatched attributes and His mercy, it gives birth to unending love for the creator and they start loving Him. Consequently, they get closer to Allah. As the Quran says:-

"Do not despair in the mercy of Allah. Indeed He forgives all sins"

D) INFLUENCE OF TAWHEED ON COLLECTIVE LIFE OF BELIEVERS

i) Strengthens the concept of Equality:-

The belief in Allah and His oneness make one realise that He created all of the muslims as equals. He is the epitome of justice therefore, ~~did not~~ maintained it when creating humans. The only bifurcation muslims have from one another is on the basis of good deeds. As Quran says:-

"He is dearest to Allah who is more pious"

(AQ-Q)

ii) Creates a God-fearing society:-

When everyone has a firm belief in the greatness of Allah they are all automatically compelled to maintain accountability and transparency in their affairs, because they know that one of the attributes of Allah is

"Al-Haseeb" the reckoner and that He will bring forth the people who do bad deeds and punish them for it. Therefore, creating a law abiding, God-fearing society.

E) CONCLUSION

Tawheed's integration into the life of every individual and the society is essential for Islamic way of life. Those who have a firm belief on it are prosperous in their worldly affairs and seek the ~~parise~~ ^{pleasure} of Allah, whereas those who aren't, are the ones who will have to face the music on the day of judgement. It is ~~upto~~ Allah and His greatness that needs to be acknowledged by every muslim, if he wishes to succeed in this life and the hereafter.



Ans3)

INTRODUCTION

Islam is designated as a pioneer of human rights ensuring the dignity of human. Its sole foundation basis upon the human and his prospering. The sermon of the Prophet pbuh, his last public gathering, in front of more than 100,000 people is evidence of that. The entire sermon revolved around insurance of the rights of different sections of society, from women, to minorities. The prophet pbuh advocated for the rights of the humans and the persecuted throughout his life. ~~After~~ Before the inception of Islam, Arab was in a state of disarray, there was no concept of rights. Women were treated like objects. Minorities and slaves were treated worse than animals, and it was Islam that acted as a beacon in this age of ignorance and provided a much needed respite to the ones in need by granting them rights.

B) BASIC HUMAN RIGHTS GRANTED BY ISLAM

i) Sanctity of life and property:-

Islam gives immense importance to the life and property of every individual irrespective of color, caste and religion. The life is given by Allah and only He reserves the right to take it. As the Holy Prophet pbuh in his farewell sermon said:-

"Your blood and your property are as sacred as this day, month and city"

(AQ - A)

i) Islam considers everyone equal:-

In the sight of Allah everyone is equal. No one possesses a higher status, or closeness to Allah. Everyone is the same and the only priority is ^{on} one

the basis of righteousness. As the Prophet pbuh said:-

"An arab has no superiority over a non-arab nor does a non-arab have superiority over an arab"

(AQ-H)

iii) The right to religious freedom:-

Islam does not believe in forceful conversion but goes so long as to oppose it. The Prophet pbuh throughout his life only preached Islam and not once made anyone convert against their will. As the Quran says:-

"There shall be no compulsion in religion"

(AQ-Q)

iv) Right of education for both genders:-

Islam is a flagbearer for

the right of education for both genders. It believes it is the fundamental right of all humans, irrespective of gender, to be able to gain education and upskill themselves, also achieving enlightenment. As the Prophet pbuh said:-

"Seeking knowledge is obligatory on every muslim"

(AQ-H)

v) Islam grants the right to privacy of one's affairs &-

Islam acknowledges

the privacy of an individual's affairs and therefore, forbids other muslims to breach any other individual's privacy. There is a very harsh and strict punishment laid out for ones who breach others' privacy and talk about them with others. As the Quran says:-

"And do not spy on one another"

(AQ-Q)

vii) Islam establishes the right to basic needs of others:-

In an effort to boost societal collaboration and mutual upbringing, Islam has laid out, very specifically, the rights of different factions of society on individuals. This helps everyone in need and ensures that no one gets isolated. $\rightarrow$ Quran says:-

"And give the relative his right, and the poor, and the wayfarer, and do not squander wastefully"

(AL-Q)

COMPARISON WITH MODERN INTERNATIONAL HUMANITARIAN RIGHTS

The rights granted by Islam go above and beyond the modern international humanitarian rights. While Islam already incorporates all the basics of the modern humanitarian desires, it goes further and provides

proper pathways in its achievement, which the modern humanitarian efforts lack. The following is a list of the Islamic rights that are an up to the international efforts:-

i) Islam's view about sanctity of property:-

The sanctity of one's property is considered paramount in any society and is often the cause of conflicts worldwide. By cementing its importance, Islam erases most of the conflicts through strict orders on not to mess with anyone else's belongings without permission, or face punishment.

ii) Islam's view on Education for both genders:-

Islam alligns itself with the modern international humanitarian rights of education for all. It considers that both the genders are equal and therefore, deserve an equal chance at attainment of education. As the Quran says:-

"Allah does not discard the work of any workers whether male or female. And you are ^{same as} one another"

(Al-Q)

iii) Islam grants right to lineage and protection of child's identity:-

Since the inception of the world order and the liberal wave, the whole world has been faced with this issue of a loss of child's identity. With the institution of Nikkah, Islam even guarantees the protection of it. Through the enforcement of strict punishment upon the Hudood, Islam goes above and beyond the contemporary humanitarian efforts.

CONCLUSION:-

Before the inception of Islam, the ^{Arabs} world was a lawless land filled with people who disregarded human rights, and treated others as objects. It was only after the spread

of Islam that a change was brought in the ~~world~~^{Arab}. The Arab region began observance of human rights and transformed into a flycatcher of human rights. The efforts of the Holy Prophet pbuh in making Islam's human rights principles spread in Arab was a reason that Arab is what it is today.



Ans5)

INTRODUCTION

Public Administration according to Woodrow Wilson is a systematic execution of public law. It is the way that is utilised to administer the populace by ensuring that the resources are equitably distributed, there is rule of law and that there is an effective and efficient solution to the public's problems. The Arabic word for Administration is "Tadbir". Public Administration is a fundamental concept of Islamic way of life, as Islamic preaches us the way

to ensure justice in society. How else can that be achieved if the rulers are not effective. The Islamic Public Administration revolves around fulfilling the rights of the people and governing them according to the orders of Allah.

PRINCIPLES of PUBLIC ADMINISTRATION DERIVED FROM QURAN and SUNNAH

i) Concept of Amanah:-

The concept of amanah is one of the cornerstones of Islamic Public Administration. Amanah generally refers to the concept of free will. Allah has granted the humans free will in their affairs and it is upto them completely how they dispose their affairs. As the Quran says:-

"We offered the trust to the heavens and the earth and the mountains, but they refused to bear it. The human being accepted it. Indeed, he was ignorant"
(Al-Q)

Allah tests everyone according to their level of amanah. The public administrators and civil servants must realize they have a greater degree of amanah because they are not only responsible for themselves but also the people they govern over.

ii) Concept of Khilafat:-

The Khilafat

is one of the most important institutions of the Islamic Public Administration. The whole of the Islamic political system rests on it. It is led by the Khalifa, the ruler who enjoys the religious and political authority of an Islamic State. The Khalifa acts as the guide of his subjects and therefore, it is imperative that he follow the teachings of Quran and Sunnah firmly. If the Khalifa is an avid believer and follower of Allah, the whole of the populace will be a firm believer.

As the Quran says:-

" And (remember) when your Lord said to the angels ' I am going to place a successive authority (Khalifa) on Earth "

(Al-Q)

This verse highlights the importance of Khalifas as a successive ^{human} authority of Allah and therefore possess immense importance.

iii) Concept of Rule of Law:-

The concept of rule of law suggest that everyone is equal in front of law (shari'ah). No one is exempted from it and that upon crime everyone shall be punished as per the law. As the Prophet pbuh said:-

" If Fatima, daughter of Muhammad pbuh were to steal, I would have her hands cut off "

(Al-4)

iv) Administration by consultation:-

It is the duty of the Khelifa to ensure that his rule is not centralized, his decisions are not made solely by himself and that he consults his subordinates in matters pertaining the whole population. As the Quran says:-

"And consult them in the conduct of affairs"

(AL-Q)

This shows that it is always encouraged for the Khelifa to have a participatory form of administration.

v) The maintenance of transparency in affairs:-

The maintenance of transparency is of supreme importance since Islam considers it the right of those governed to know how they are being governed. Furthermore, the Quran encourages the adoption of transparency in state affairs to prevent

corruption and malpractice by the rulers.

As the ^{Hadees} ~~Quran~~ says:-

"You must be transparent and beware
of secrecy"

(Al-H)

vi) The ensurance of justice to everyone-

It is the fundamental duty of the public administrators to provide justice to the people. Allah, Himself, is a provider of justice and therefore has ordered his human successive authorities place on the Earth, the Khalifa to act similarly. As the Quran says:-

"And let not the hatred of a certain people prevent you from acting justly"

(Al-Q)

This verse goes to show the importance of acting justly and ensuring that justice is served to whoever turns to the state for it.

THE ADMINISTRATION OF KHILAFAH-E-RASHIDA

i) Concept of Caliph:-

The caliph was considered the head of state, who possessed the utmost political and religious authority in the land. He was responsible for the governance of the state and for all the affairs. The election of the caliph during the Khilafat-e-Rashida followed different methods including:-

- 1) Nomination (Hazrat Umar)
- 2) Electoral College (Hazrat Abu Bakr)
- 3) Popular vote (Hazrat Ali)

ii) State institutional mechanisms:-

The state followed a strictly centralized system, with the caliph at the center and with immense authority and a veto power but the state was transformed into different departments each dealing with a separate agenda, to ensure efficiency of governance. The state's institutions were:-

- 1) Diwaan ul Kharaaj (treasury)
- 2) Diwaan ul Jund (military)
- 3) Diwaan ul Mazalim (ombudsman)
- 4) Diwaan ul Khatm (letters)
- 5) Diwaan ul Bareed (post office)
- 6) Diwaan ul Mazaalim (ombudsman)

iii) Establishment of provinces :-

The establishment of provinces was done in order to facilitate and ease the governing of affairs due to the large size of the muslim empire. The Kilefat of Hazrat Umar saw the empire broken down into 7 provinces, whereas Hazrat Usman's time saw it breaking into even more provinces as muslims continued to gain more and more land.

iv) Judicial Administrations :-

The judiciary was separated from the rest of the power structures and made completely impartial and lack of influence. The Qazi chosen usually, belonged from a higher strata of society to ensure that

he does not come under pressure.

v) Town Planning :-

Town planning was at the heart of the administration of the Khulfa-e-Rashideen. Most of the infrastructural work was done during the time of Hazrat Umar, whose time saw the planning of cities, development of modern infrastructure and drainage systems and their integration.

CONCLUSION

Islamic Public Administration refers to the systematic execution of the orders and will of the Allah. It refers to the integration of the complete code of life given in Islam and the Quran and Sunnah and its implementation in the broader perspective of the state. Furthermore, this method of public administration is founded upon the basic principles of amanah, khilafah, rule of law, transparency and concept of justice which ensure checks and balances on the ruler and the uplifting of the society and the people.

Ans 6)

INTRODUCTION

Zakat is a concept of Islam to ensure the circulation of wealth. It is money given from the rich and able to the needy, in order to let them enjoy the benefits of life and not having to feel helpless. Allah has developed a mechanism whereby everyone has a share of the deserving in their wealth and ~~ever~~ only after giving them their due share is purification of wealth achieved. It helps save the needy by providing them with the funds and help ~~they~~ need. Furthermore, it brings about a sense of care in the individuals who give out zakat and makes them humble when they give out their money and get to interact with the less deserving.

MASARIF-E-ZAKAT

Masarif-e-Zakat refers to the people whom zakat can be given to. They include:-

- 1) Faqir
- 2) Miskin
- 3) Riqab
- 4) Gharimeen
- 5) Mu'allafat-ul-Qulub
- 6) Amileen
- 7) Fi Sabeelillah
- 8) Ibn-us-Sabeel

HOW IMPLEMENTATION OF ZAKAT and SADAQAT DEVELOPS EGALITARIAN SOCIETY

i) Ensures circulation of wealth-

The provisions of zakat ensures that wealth does not remain concentrated in the hands of a few but gets circulated around the society. This is one of the most accomplishing feats of zakat that the circulation of wealth to the poor is ensured in it. As the Quran says:-

"And perform the prayer, and give zakat"

(Al-Quran)

ii) Helps in poverty alleviation :-

Zakat encourages individuals to help out the poor people in the society which in turn leads to the poor people receiving money and alleviation of their poverty. This helps society get rid of poverty and helps reduce crime and food insecurity.

iii) Decrease in crime rate from society :-

When the poor people get funding in the shape of Zakat they are less inclined towards committing crimes. They have the money for their basic survive which leads to them refraining from illegal means of producing money or sustaining themselves.

iv) Instills humility and empathy in Society :-

During the provision of Zakat, wealthy individuals often get to interact with the less fortunate and poor people from the society. This interaction helps develop

humility and empathy in them. They

v) Encourages barakah in wealth:-

The implementation of Zakat and Sadagah can encourage barakah in the wealth of the society. This would result in there being plentiful wealth to go around for everyone. There would be less shortages of supplies. As Allah says in the Quran:-

"God condemns usury and He blesses charity"
(Al-Q)

vi) Creates an equitable society:-

Due to zakat ensuring the circulation of wealth and poverty alleviation and there being no concentration of wealth, the society would become more equitable, wherein there would be just distribution of resources and no segment of society shall remain deprived from Allah's bounties.

vii) Strengthen unity and brotherhood 8-

The effective implementation of zakat would mean a sense of care developed in the hearts of the muslims for one another, this would lead to an increased unity and care for each other. Furthermore, the sense of brotherhood, as shown by the ansars of madinah when they gave away their wealth to the muhajirins would be established by diminishing the love of wealth from amongst the people.

CONCLUSION

Zakat is a key pillar of Islam and it ensures not only individual benefits but also massive collective benefits to the society. By ensuring the circulation of wealth among the society, helping alleviate poverty, decreasing crime rate and instilling humility, empathy, sense of unity and brotherhood in the society, it ensure the development of an egalitarian society, one where the benefit of all parties involved is ensured.