

Mock - OCT, 2025

ISLAMIC STUDIES

NAME: AYESHA RAFIQUE

BATCH: 403

36

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.

QUESTION NO: 02

4. Draw figures/diagram/flowchart where needed.
5. Start new question from fresh page.
6. Give around 15 headings for 20 marks question.

OUTLINE:

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.

A - INTRODUCTION

B - CONCEPT OF TAWHEED

C - Categorization of Tawheed.

(i) Oneness in Person

(ii) Oneness in Attributes

(iii) Oneness in Actions.

D - Impacts of Tawheed on Individual's Life:

(i) Gives the primary motive of life.

(ii) Builds trust in Allah.

(iii) Instillates self-respect.

(iv) Instillates humility and modesty.

(v) Instills hope in Almighty.

(vi) Containment of peace and satisfaction.

(vii) Only criterion of Eternal success.

E- Impacts of Tawheed on Collective Life of individuals (Societal Impacts):

(i) Instillates the concept of brotherhood.

(ii) Equality in the sight of Allah.

(iii) Reduces social evils and jealousy.

(iv) Encourages betterment of society.

F- CONCLUSION

A- INTRODUCTION

Tawheed is the first Islamic belief without which a Muslim cannot introduce himself as a Muslim and he does not include him under the umbrella of Deen. Tawheed

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means that Allah is the only one worthy of all worships. There's no other authority in the world and He is the only creator of All the creatures of the world.

B-CONCEPT OF TAWHEED

In literal meaning Tawheed means oneness and unity. Terminologically, Tawheed means Oneness of Allah (swt).

A Muslim believes that Allah is one, He is the Creator of all living and non-living beings, and He is the Sustainer of the world. He has no offsprings, nor He was born.

Believing that Allah is the only worthy of all the worships and attributions, is known as Tawheed.

C-CATEGORIES OF TAWHEED

Belief in the Oneness of Allah is divided into three different categories:

(i) ONENESS IN PERSON

[توحيد في الذات]

A Muslim believes that Allah is One, He is the only Creator of this world. No one is born from Him nor He was born from someone. For instance, As Allah (SWT) says in Quran:

"O Prophet! Say - Allah is One,
The Only Creator and The Sustainer.
Neither He had any offsprings, nor
He was born"

Al-Quran

Hence, a Muslim believes that He (Almighty) is the only One and no one is His companion is called Oneness in Person.

(ii) ONENESS IN ATTRIBUTES

Muslims having a belief that All Majestic names belong to Allah and only He should be invoked by them is called oneness in attributes.

As per the saying of Allah (SWT) in Quran:

"The best names belong to Allah,
So invoke Him by them" Al-Quran
For example, Allah the Almighty,
Majesty, All-wise and All-knowing.
A Muslim should call upon Him
by these beautiful names to show
their love for their God.

(iii) ONENESS IN ACTIONS

As Allah (SWT) is the Creator of this
world, all the living and non-living
things, and most significantly He
has created humans (Ashraf-ul-Makhloqat).
As per the saying of Allah (SWT) in
Quran:

"He is The Only Creator". Al-Quran
Hence, believing that Allah (SWT)
doesn't need anyone's help, He is
the only and only.

This is what being a Muslim, the
concept of Tauheed "Oneness in Allah"
is. Although, it has many individual
and social impacts:

D-IMPACTS OF TAWHEED ON INDIVIDUAL'S LIFE:

Tawheed has many significant impacts on the lives of Muslims. Some of them are as follows:

(i) GIVES THE PRIMARY MOTIVE OF LIFE:

The belief in Tawheed gives Muslims a primary motive of life that why Allah (SWT) have sent them in this world. There might be some purpose. Allah (SWT) mentions in Quran:

"I didnot Create the Jinns and Humans except for the purpose that they should worship Me." Al-Quran

Through this Aayat, it has made clear on Muslims that they have been brought in this world only to worship Allah.

(ii) BUILDS TRUST IN ALLAH:

Tawheed helps individuals to trust in Almighty at the time of hardships.

As per the saying of Allah (SWT) in Quran:

"Whoever have transgressed their hearts, do not lose hope. Allah is All-Knowing and All-Wise." Al-Quran
Allah (SWT) Himself encourages His believers that they should not lose hope.

(III) INCULCATES SELF-RESPECT

Belief in the Oneness of Allah, gives human a sense of pride that Allah has created them. As Allah (SWT) says in Quran:

"We have created The children of Adam, and brought them over land and sea, and provides them the best of those things we have created."

Al-Quran

(IV) CONTAINMENT OF PEACE AND SATISFACTION:

Oneness in Almighty, helps individual to find peace in the remembrance

of Allah. As per the saying of Allah (SWT) in Quran:

"And when your heart finds comfort in the remembrance of Allah".

Al-Quran

Hence, individuals get peace, humility, modesty, pride in their actions and personalities by believing in Oneness of Allah in His action, attributes and personality.

E- IMPACTS OF TAUHID ON COLLECTIVE LIFE OF INDIVIDUALS → SOCIETAL IMPACTS:

(i) INCULCATES THE CONCEPT OF BROTHERHOOD:

At a society level, Tauheed inculcates the concept of brotherhood and unity in a society. As per the saying of Prophet Muhammad (SAW):

"All Muslims are Brothers" **Al-Hadith**

No one will have any superiority in the sight of Allah (SWT).

(II) EQUALITY IN THE SIGHT OF ALLAH:

Muslims believe that Allah (SWT) has created all of us, so there is no one superior than other. As per the saying of Allah (SWT) in Quran:

"All men and women are equal in the sight of Allah." Al-Quran.

(III) ENCOURAGES BETTERMENT OF SOCIETY:

Tawheed promotes peace and modesty in a society. Encourages human beings to take care of others and forbid wrong deeds. As per the saying of Allah (SWT) in Quran:

"You are the best among those We have created. You encourages good and forbids evil and believes in God." Al-Quran

Allah (SWT) Himself praises the one who fosters good in a society.

E - CONCLUSION

To sum up, Tawheed (Oneness in Allah) is the primary principle for a Muslim to be considered a Muslim. Without Tawheed, he would not be a Muslim. It has significant positive impacts in the individual and collective lives of human beings.

QUESTION NO: 03

Islam has designated as a pioneer of human rights ensuring the dignity of human. International humanitarian rights.

OUTLINE:

A - INTRODUCTION.

B - HUMAN RIGHTS GRANTED BY ISLAM.

(i) Sanctity of life.

(ii) Equality in the sight of Allah (SWT)

(iii) Right of inheritance

- (iv) Protection of chastity of women.
(v) Sanctity of Property.
(vi) Right of education.
(vii) Child Protection.

C- RIGHTS PROVIDED TO HUMANS BY

INTERNATIONAL HUMANITARIAN RIGHTS:

- (i) IHL provides the right to live.
(ii) Equality of citizens in front of law → Rule of law.
(iii) Accountability management.
(iv) Child Protection.

D- CRITICAL ANALYSIS

A- INTRODUCTION

In Islam, the word right "Haqq" means truth, correct, obligation or legitimate. In terminology, it means the rights provided to Muslims by Shariah. Allah (SWT) has settled all such rights of Muslims. In Islam, the word "right" has two categories:

(1) Rights of Allah (SWT): There are for the general welfare excluding any individualistic rights.

(2) Rights of Humans: There are the rights specified for individuals.

Although, Islam has prescribed rights of human beings which includes the right of life, property, dignity, chastity and much more. Some of these are mentioned below:

B - HUMAN RIGHTS GRANTED BY ISLAM:

(1) EQUALITY IN THE SIGHT OF ALLAH:

All human beings are equal in the sight of Allah, no one has any superiority over another. As Holy Prophet (SAW) said at the time of last sermon:

"An Arab has no superiority over non-Arab, nor does a non-Arab has any superiority over an Arab, except by piety and good action." (Last Sermon)

(II) Sanctity of Life:

Allah (SWT) and Prophet (SAW) granted every Muslim the right to live. We humans are so arrogant and egoistic that we kill other humans by our own hands. As per the saying of Holy Prophet (SAW):

"Your blood and your property are as sacred as this Day, this Month, and this City." (Al-Hadith)

(III) PROTECTION OF CHASTITY:

The chastity of all men and women are equally important. There are prescribed punishments for those who blames them without any evidence. As Allah (SWT) says in Quran:

Whoever violates the chastity of woman and does not bring 4 witnesses, whip them 80 lashes and do not receive their testimony, for they are the rebellions" Al-Quran.

and whoever violate the laws
of wed-lock are rebellions"

Al-Quran.

Allah (SWT) has given the right to a child through a beautiful relation of marriage. His first right on his parents is to get a beautiful name so that he will be protected from dangers of society.

C- INTERNATIONAL HUMANITARIAN RIGHTS:

International Humanitarian Law (IHL) prescribes certain specific rights to humans, that are already mentioned in Islam.

(i) RIGHT TO LIVE:

Islam provides individual the right to live and ensures its implication as well. On contrary, IHL does not ensure its implementation. For instance:

• GAZA GENOCIDE

IHL didn't inflict any binding policies to stop the genocide.

(II) RULE OF LAW:

Islam provides equality of citizens and all Muslims and other human beings. Ensures the rule of law in an Islamic Republic State. However, IHL remained quite on the violation of rule of law.

- Arrest warrants of Benjamin Netanyahu.

(III) CHILD PROTECTION:

Islam provides child protection but IHL does not have any binding rules on this issue. Women and children have been murdered in Gaza Genocide, no rule of law against Israel in favor of Palestine.

Therefore, Islam provides all the basic rights to humans but authorities in this world couldn't do so.

D- CRITICAL ANALYSIS :

To sum up, Islam prescribes punishments if any of the laws prescribed by shariah are violated and all Islamic states ensure it. On the other hand, IHL remained quiet on the violation of humanitarian laws.

QUESTION NO: 05

PUBLIC ADMINISTRATION

OUTLINE:

A- INTRODUCTION

B- PRINCIPLES OF PUBLIC ADMINISTRATION

DERIVED FROM QURAN AND SUNNAH

- (i) Administration by Consultation.
- (ii) Ensuring accountability.
- (iii) Freedom of Religion.
- (iv) Encouraging meritocracy.
- (v) Maintaining Transparency
- (vi) Ensuring rule of law.

C- ADMINISTRATION DURING THE PERIOD OF KHLAFAT-E- RASHIDA:

- (i) Departments of justice and accountability (Hisbah).
- (ii) Department for the accountability of caliphs (Deewan-e-Mazalim)
- (iii) Caliphs held themselves accountable in front of public.

D- CONCLUSION.

A- INTRODUCTION

Public administration is an academic field for the appointment of public officers for public officers. It refers to the implementation of government policies to serve for people.

Dr. Muhammad Abdullah Al-Buraey

In his book, "Administrative

Development: An Islamic Perspective"

mentions that public administration is obligatory for the welfare of public, its not a choice.

He inculcates seven principles of public administration which are listed below:

- Intention
- Planning
- Organising
- Implementing
- Monitoring
- Controlling
- Evaluating

B- PRINCIPLES OF PUBLIC ADMINISTRATION

DERIVED FROM QURAN AND SUNNAH:

(i) ADMINISTRATION BY CONSULTATION

Consulting the public in making policies before enforcing them is one of the major principle of Islamic public administration. As per the saying of Allah (SWT) in Quran:

"And consult them in the matter of affairs." At-Quran.

As the policies are for the public, so they should be consulted before

Formulating them.

(II) Ensuring Accountability:

Islamic public administration emphasizes of the involvement of all citizens and the office bearers for their duties. As Allah (SWT) says in Quran:

"All of you are Shepherds and are responsible for your flocks. The ruler is a shepherd and will be accountable for his flock, a male is responsible for his inhabitants and is responsible for his flock, All of you are shepherds and will be responsible for your flock". (Al-Quran)

Everyone will be held accountable under Islamic Public administration and will be responsible of those under their rule.

(III) Freedom of Religion:

There is no compulsion of religion under Islamic Public Administration. Everyone is free to practice their religion. As per the saying of Allah (SWT) in Quran:

"There is no compulsion in religion, as the right has been separated from wrong." Al-Quran.

(IV) Encouraging Meritocracy:

Islamic public administration encourages meritocracy in all aspects while undermining the concept of nepotism. As everyone will be appointed upon their skills and abilities. At the time of Prophet (SAW):

Usama Bin Zaid (RA) was appointed as a commander of most important battle when he was just 18 years old, though the army had senior companions as Hazrat Abu Bakr (RA) and Umar (RA).

That's how Islamic public Administration works.

C- ADMINISTRATION DURING THE PERIOD OF KHILAFAT-E- RASHIDA:

(i) Departments of Justice and Accountability:

Holy Prophet's under his presence made the departments for justice and accountability. Also, he sent Hazeel-Ati and Ma'az (RA) to different areas of Yemen to ensure justice.

(ii) Caliphs Held Themselves

Accountable Infront of Public:

When Hazeel- Abu Balas (RA) became the Caliph. He addressed the people in such a manner that:

"I have been appointed for you, and I am not the best among you, so, If I do right then help me and if I do wrong then correct me".

Similarly, Haseat Omer (RA) held Amr-Bin Sa'eed accountable on the complaints of public as he was the Governor of HIMS.

(iii) Department for the Accountability of Caliphs :

During the period of Khalafat-e-Rashida, there was a department for the accountability of caliphs known as Deewan-e-Mazoolim. It was the department to hold caliphs accountable for the welfare of public.

D. CONCLUSION

In the light of all above evidences, Islamic Public Administration is a very strong system for the welfare of people if properly formulated and implemented in contemporary world as Dr. M. Abdullah Al-Buraey mentioned in his book "Administrative Development : An Islamic Perspective".