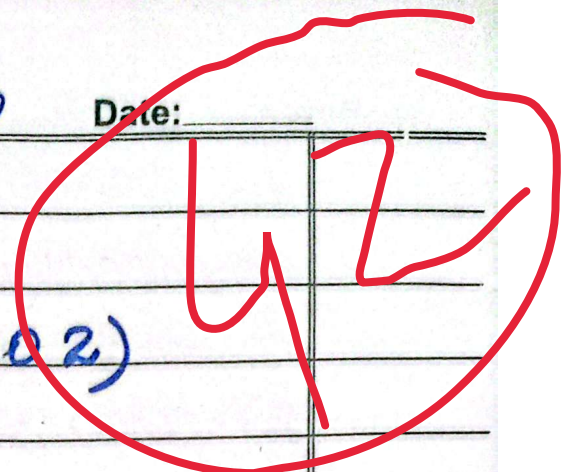


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(Question no 2)



Instructions

<PART-2>

1. Give numbering to headings (Answers)
2. Do not write lengthy paragraphs. Write medium sized paragraphs with headings.
3. Do not use table for comparison and contrast questions (ii)
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.

(ii)
Concept of Tauheed
in Islam and its
influence the collective
and individual life
of believers?

(1) Introduction:

The foundation of Islam
rests upon the concept of
Tauheed.

It means that there
is only one God who
is Creator, sustainer,
and ruler of entire
universe. Every act of
worship, obedience and
devotion belongs to him.

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to him alone. Holy Quran repeatedly called mankind to worship not but Allah.

(2) meaning and dimensions of Tawheed:

The Arabic word وحد comes from wahhada, meaning "to make one" or to unify. Islamic scholars classify it into 3 main categories.

(i) Tawheed Al-Rabubiyah

Allah alone is a creator and sustainer
 "All praise is due to Allah, Lord of the world"
 (Quran 1:2)

(ii) Tawheed Al-Uluhiyah:

One Allah deserve worships. Any form of shirk is rejected.

"You alone, we worship and from Alone you we ask for help"
 (Quran 1:5)

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(iii) Tawheed Al-Asma wa-Sifat:

Allah attributes are unique. He has no equal or partner in His qualities.
 "There is nothing like him unto him"
 (Quran 42:11)

(3) Influence on individual life:

Belief in Tawheed shapes moral and spiritual personality of muslim:

• Create self-respect and dignity:

Whenever a believer recognize that no one but except Allah has power over his fate, he becomes free from fear of people or worldly authority.

• Develop Accountability:

Tawheed reminds a person that Allah is watching everything

This belief created honesty, sincerity and self-control.

• promote simplicity and purity of attention:

Every act-prayer, charity or social duty-is performed only to please Allah, not to gain fame or praise.

• Brings inner peace:

A believer who believe solely on Allah find peace in hardship, trusting in his wisdom.

(4) Influence on social / collective life:

• Foundation of Brotherhood:

All muslims are equal servant of one God, regardless of race, wealth or status.

"Indeed, the most honorable of you in the sight of Allah is most righteous

righteous of you." (Quran 49:13)

• Creates a just society:-

Tawheed denies the right of any human or institution to act as divine authority. Justice and equality becomes collective goals.

• Ends Tyranny and exploitation:

In a society built on Tawheed, no man can enslave another in name of religion, race and politics.

• Basis of unity and disciplines:

Shared belief in one God unites believer into one Ummah.

(5) conclusion:

Tawheed is not belief only but it liberate human beings from servitude to false gods

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and direct them to
morally just society
or produce good human

(Question 04)

(Answer)

Extremism and
application to Islamic
society:

Extremism has become
one of major religion in
today world. It distorted
image of Islam and
created division among
muslims. However, Religion
is of balance mention
in every act. Holy Prophet
(PBUH) was sent for
mercy for all world
not hatred or violence.
Understanding this can
remove extremism from
all over the world.

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"Islam is a religion of
moderation that avoid
both excess and
negligence."

(Intro. to Islam! Dr Hamidullah)

2. Causes of Extremism
Muslim World:

Extremism doesn't
appear overnight. It grows
from social, political
and intellectual cause.
Some major factors
are;

a) Misinterpretation
of Religion:

Many groups use
religion for personal
and political goals.
They quote verses of
Quran out of context
, ignoring spirit of
Islam.

"And do not transgress.
Indeed Allah does not
like transgressors."

(Quran 2:190)

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(b) Lack of Religious education:

Ignorance of Islamic principle leads some people to emotional and narrow interpretation.

• True Islamic education teaches tolerance and logic.

(c) Political injustice and oppression:

When people suffer political repression or foreign occupation, they may develop sense of anger and revenge — which extremists misuse.

(d) Economic and Social Deprivation:

Poverty, unemployment and lack of opportunity make easy targets for extremist propaganda.

(e) Influence of foreign power:

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Foreign power exploit sectarian lines within Muslim societies for their own interest fueling extremism further.

(f) Absence of Effective religious leadership:

When scholar fails to guide with wisdom space is filled by loud but ignorant preacher who promote hate rather than understanding.

"Islam condemns all forms of excess and disorder in society."

(Towards Understanding Islam - Abu-Ala Maududi)

(3) Islam teachings for peace and moderation:

Islam prevent extremism and maintain harmony.

a) Concept of Wasatiyah:

Islam calls muslim
"Ummatan wasata"

a balanced nation.

"And thus we have
made you a balanced
community"

(Quran 2:143)

b) Respect for Human life:

Killing one person
is equal to killing
all humanity."

whoever kills a
sole unjustly --
it is as if he has
slain all mankind.

(Quran 5:132)

(c) Freedom of faith:

The Quran clearly
declares

"There is no compulsion
in religion"

(Quran 5:256)

This rejects any
form of forced

conversion or violence
in the name of
faith.

d) Promotion of Dialogue and Wisdom:

"Invite the way of
your lords and
wisdom and good
preachings"

(Quran 16:125)

Dialogue, reasoning
and gentle preaching
are preferred over
anger and coercion.

e) Justice as foundation of peace:

Islam commands
justice with enemy
also:

"Do not let hatred
of people prevent
you from being
just."

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4) Practical application in muslim society:

- Reform should be implemented in education and promote socio-economic justice
- Encourage intra-muslim unity and strengthen media and education role.
- Empowering the modern scholars to curb every form of extremism.

Conclusion:

A society build upon Tawheed, Justice and mercy cannot produce extremism. By returning to true passion of Islam, muslims can once again become source of peace and guidance for humanity.

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(Answer 06) Economic and social philosophy of Zakat.....

(1) Introduction:

Zakat is one of the five pillars of Islam. And practical expression of faith in social justice. It purify wealth and soul. Zakat makes relation with Allah stronger while strengthening bond among people.

(2) meaning and philosophy of Zakat and Tazkiyah:

The Arabic word Zakat means "to purify, to grow, and to grow". Purification of ^{wealth} greed and unlawful action. Purification of soul.

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selfishness and pride.
Takes alms out of
their wealth to
cleanliness and
purification.

(3) Economic philosophy of Zakat:

Zakat transfers a
small portion from
the rich to poor,
preventing concentration
of wealth.

"So that wealth
may not circulate
only among rich"
(Quran 59:7)

a) Economic growth and social balance:

Zakat doesn't
destroy property right,
it refines them.
The wealthy continue
to invest while society
benefits through circulation
of wealth.

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(c) Elimination of property:

As property collected
and distributed Zakat
ensure that no one
remain hungry and
deprived. During
caliph Umar-bin-Abdul
Aziz, there was time
when no one was
left to accept Zakat.

(4) Social philosophy of Zakat:

• Strengthen brother hood:-

Zakat build emotional
ties with rich and
poor. The given show
gratitude; receiver
feel dignity, not
humiliation.

• Reduce class- conflict:

Sharing reduces
social gaps envy and

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hated decline, creating peace and harmony.

• Promote moral purity:

Zakat teaches self-control, sacrifice and empathy - the essence of Tazakiah.

• Encourage mutual Responsibility:

Islamic society becomes cooperative community (Ummah) where everyone feels responsible for other welfare.

(6) Implementation for Egalitarian Society:

To make Zakat truly effective:

Establish State provision:

On Khilafat Rashida model, Zakat should be collected through official institution to

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fairness and transparency

2) Proper categorization of beneficiaries

As mentioned in Quran (9:60) eight group deserves Zakat. Modern system includes widows, orphan and disabled person.

3) Integration with modern welfare system:

Zakat funds can support micro finance, education and healthcare for underprivileged, reducing dependency.

(7) Conclusion:

Zakat lays the basis of egalitarian, compassionate and balanced society the kind envisioned by Islam where no one

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hungry, every person
lives with dignity

(Question 07)

Political concept
of Islam:

Introduction:

Islam is not just
a religion of worship,
it is complete way
of life that also provide
guidance for political,
social and economic
system. Islamic political
system aims to
establish justice,
equality and moral
ity.

2) Basic political
system of Islam:

a) Sovereignty of
Allah:

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The ultimate power
belongs to Allah alone.
Human beings are
His vicegerants (khalifa)
who must govern
according to His
guidance.

"The commands belong
to Allah only"

(Quran 12:40)

This implies that
no one can be above
law.

b) Khilafat-Trust
of Leadership:

Ruler is not a
monarch but trustee
(Amir) chosen to
implement Allah laws
and serves the people.

And he made you
vicegerant on earth.
Leadership was
consultative, accountable
and Just.

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c) Shura (Consultation)

Islamic governance is participatory - the ruler must consult people of knowledge and experience before making any decision.

"And those who conduct their affairs by mutual consultation"

(Quran 42:38)

Shura ensure collective wisdom, prevent dictatorship, align closely with concept of parliament in democracy.

d) Rule of Law (Sharia)

Quran and Sharia are supreme source of legislation. No one ruler can act against them.

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"If you disagree in anything, refer to Allah and his messenger."

(Quran 4:59)

Qiyas and Ijma also act as guidance evolving political and social matters.

e) Accountability:

Rulers are accountable before Allah, answerable to people.

f) Justice and Equality:

Justice and source of Islamic political system. It implies equality to rulers and common people.

(3) Features:

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- moral foundation: power is sacred trust, not privilege.
- Consultation in affairs
- All policies must serve human welfare.
- Ruler can be removed if unjust
- No law contradict divine commandment
- No racial and tribal superiority
- Freedom and Rights.

Comparison with modern democracy:

Aspect Islamic Democracy

Sovereignty	Belong Allah to people
Law making	Quran, Sunnah Parliament
Leadership	Merit Public vote
Accountable	to Allah + people only
	moral base piety, just popular will
Freedom + Rights	limited Constitution within sharia

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Political model of Khalifat Rasheda:

Four rightly caliph demonstrated

- Simple living
- Accountability
- Regular public consultation.
- Equal treatment before law
- Focus on human development

These principle admired by modern thinker.

Conclusion:

Islamic political system based on divine sovereignty, moral accountability, social justice by rejecting tyranny and class domination. Islam provides system where humanity

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serve with justice,
compassion and peace
