

Q. No. 1.

Explain in detail . . . civilization.

ANSWER.

1. Introduction:

Islamic civilization synthesized divine revelation with human reason, producing a millennium of scientific, cultural, and moral leadership (750-1258 CE). Rooted in Tawhid (Monotheism), equality, and knowledge as worship, it shaped human history profoundly. Understanding its characteristics illuminates Islam's transformative potential.

2. Characteristics of Islamic Civilization:

2.1. Tawhid (Monotheism) as Epistemological Foundation:

Tawhid, the belief in Unity of God, serves as the foundation of the entire Islamic civilization. Everything else derives from it.

This gives a unified worldview to the civilization, where there is no sacred-secular divide. As reflected by the Muslim pledge of faith;

لا اله الا الله
"There is no God but Allah"

it rejects all false gods whether political or material, but accepts Allah as the sole God to govern their life from cradle to grave, public and private, individual and social. This also establishes the principle of accountability directly to One God, inculcating individual responsibility.

Tawhid also has impact on knowledge as (Quran 3:190) can be paraphrased as, "Allah created universe with discoverable laws. This makes science as studying Allah's creation and a form of worship. The result of this was Islamic Golden Age (750-1258 CE) which became a foundation for modern scientific revolution."

2.2. Self-Purification (Tazkiyah):

Tazkiyah means, "Purification of soul from spiritual disease". This is another foundational characteristic of Islamic civilization with the goal of developing Nafs-al-Mutma'innah (tranquil soul), the highest form of pure soul/Nafs. This is established by Dhikr (remembrance of Allah), Salah (prayer), Soum (fasting), introspection, and reflection. This addresses core diseases in a civilization that can lead it to decay such as pride, greed, envy, anger, and hypocrisy. Allah (SWT) says in the Holy Quran:

"He has succeeded who purifies it, and he has failed who instills it with corruption."
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2.3. Dignity of Man (Karamah):

Allah (SWT) says in the Holy

Quran:

"We have certainly honored
the children of Adam"

This establishes inherent dignity
of every human, without any
distinction of race, color, or creed.

This protects the rights of every
human, such as life, property,
honor, mind, and progeny. Its
manifestation in the Islamic civilization
was observed in the gradual
abolition of slavery, the elevation
of converts like Hazrat Bilal (RA)
became the first Muezzin, and
the establishment of meritocracy.

For example, Hazrat Salman Ali Farsi
became a close companion of the
Prophet (PBUH), even though he was
a Persian.

2.4. Equality (Musawah):

Allah (SWT) says in the Holy

Quran;

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous"

This erases all class, race, and ethnic distinctions and superiorities. According to Islamic belief, all humans are from Adam and Hawwa. The one who is distinguished is on the basis of piety. This is another core characteristic of Islamic civilization, the equality of mankind, which is demonstrated in Hajj and congregational prayers, each Muslim from different background standing shoulder to shoulder.

2.5. Social Justice ('Adl):

Allah (SWT) says in the Holy Quran:

"O you who believe, be persistently standing firm in justice, as witnesses for Allah, even if it be against yourselves, your parents, or your relatives."

Islamic civilization is characterized by absolute justice under the divine framework, where even family is not exempted. In this civilization, justice extends to - Economic Justice as Zakat, prohibition of Riba, and fair trade; Legal Justice as equality before law and due process; and Political Justice in the concept of Shura, accountability of rulers.

2.6. Moral Values (Akhlaq):

The Prophet (SAW) said:

"I was sent to perfect noble character"

This Prophetic mission sheds light on the importance of moral excellence as a characteristic of Islamic civilization.

The core values of truthfulness (Sidq), trustworthiness, patience (Sabr), gratitude (Shukr), and humility are features of individuals of Islamic civilization.

Islam prohibits lying, backbiting, arrogance, and envy, which corrodes a civilization gradually. Due to

these high moral values, people flocked into Islam, especially in the case of South-East Asian countries which converted due to having experienced character of Muslim traders.

2.7. Tolerance (Tasammuh):

Allah says in the Holy Quran;

"There is no compulsion
in religion"

Islamic civilization gives freedom to practice religions. The Charter of Medina is exemplary in religious pluralism, with other Islamic civilizations such as in Ottoman Empire, Abbasid Caliphate, and Salahuddin Ayubi's conquering of Jerusalem showcased the tolerance principle in which Jews, Christians lived freely, with their rights protected under Dhimmi framework.

2.8. Rule of Law (Siyasah Shariyyah):

Another feature of Islamic civilization is the rule of law, according to Quran and Sunnah having precedence over Ruler / Caliph. Even Umar (RA), despite being a Caliph,

wouldn't stop his son from being publicly punished for crime. This is a bedrock for a strong civilization

3. Conclusion:

Islamic civilization's characteristics → Tawhid, self-purification, equality, justice, tolerance — are not only past glories but present imperatives. The Muslim world's decline correlates precisely with abandoning these principles. Revival requires restoration, by reclaiming Quranic worldview that once led humanity.

Q.No.2

"Ali's (RA) letters . . . today". Discuss.

ANSWER.

1. Introduction:

The letters of Hazrat Ali (RA) as a Caliph to his subordinates, the governors across the region,

provide valuable insights and lessons for public administration which are relevant to this day. His (RA) letter to Malik Al-Ashtar, the Governor of Egypt is credited to be the most comprehensive document of on governance and public administration in Islamic history. Following are the various lessons from Hazrat Ali's letters for the civil servants of today:

2. Lessons for Civil Servants Today

2.1. People's Welfare as Supreme Goal:

In his letter to Malik Al-Ashtar, Hazrat Ali wrote:

"Infuse your heart with love, mercy, and kindness for your subjects. Be not like a ferocious beast of prey above them, seeking

to devour them".

This addresses one of the core issues in Pakistan's bureaucracy, where they are perceived and ~~is~~ treated as above the citizens.

According to his saying, civil servants should serve people with genuineness, of heart, not dominate them.

2.2. Accountability of Officials:

Hazrat Ali (RA) wrote:

"Keep your eyes open and make inquiries from reliable sources about the conduct of your governors, their secretaries and members of staff."

This provide another lesson for civil servants, in which the focus is on monitoring their performance

and affairs, while having a robust accountability system. The current reality reveals weak performance metrics, and weak accountability mechanisms, especially with NAB becoming highly politicized as reported by local journalists like ~~HA~~ Dawn, and international outlets like Aljazeera. This also gives the principle of Hūbah, an independent institution to hold civil servants accountable, reducing corruption and mis-use of authority.

2.3. Improving Accessibility to citizens:

Issues like bureaucratic red tape persists in Pakistani civil administrators and servants. People find it hard to access or get a meeting with them and discuss their problems. Hazrat Ali's letter provide a valuable lesson in this regard when he wrote:

"Fix a time for complainants wherein you make yourself accessible to them"- letter to Malik AL-Ashtar

This advocates for an open-door policy, not ~~beaver~~ bureaucratic red-tape. Pakistan's Khuli Kachehri (public court) is a positive step, embodying this principle, but needs revival with digital integration and further easing of access.

2.4. Clean and transparent revenue and taxation system:

Hazrat Ali (RA) wrote in his letter:

"Be very careful about the revenue department... Injustice in revenue matters will ruin the country more than anything else"

For today's civil servants, the lesson here is to be careful, transparent and fair in revenue and taxation departments. Corruption, extortion^{and} bribery would weaken the system on which the country runs, fuel resentment and mistrust of the public and lead to ~~main~~ deterioration of the country.

2.5. Life long continuous learning:

Hazrat Ali (RA) letters reflect emphasis on competence which comes through continuous learning.

Often civil servants forgo educational pursuits after getting appointment, which plateau their knowledge and competency, impacting their ability to serve. Hazrat Ali wrote:

"Consult them (the learned and wise)"

This emphasizes continuous learning,

and humility in one's knowledge to accept expert recommendations.

2.6. Merit-based appointments rather than political ones:

Another lesson in the letters of Hazrat Ali (RA) is that appointments should be based on competence and merit, not on political allegiances and loyalties. Hazrat Ali wrote:

"Consult them (the learned and wise) in matters which are difficult, and remember Allah abundantly when you proceed to arrive a final decision"

The lesson here is to take special consideration on appointments and hiring of civil servants based on technical expertise and competencies, rather than political loyalties.

3. Conclusion:

Public mistrust and weaknesses in bureaucratic system - ~~stems from~~ corruption, delays, inequality - stems from abandonment of Islamic administrative principles. Ali's (RA) servant leadership, accessibility to public, and accountability offer not historical artifacts but actionable blueprints. When civil servants embody the lessons from his (RA) letters, systems will improve and public trust restored. Pakistan's redemption lies in one question:

"Will bureaucrats serve or rule?"