

Question no: 01

Characteristics of Islamic Civilization

Introduction :

کبھی اے نوجوان مسلم تدبیر بھی کیا تو تے
ہ کیا سردیں تھا تو تے جس کا تو تارواں تارا
(انجیل)

Islamic civilization, which emerged in the 7th century with the advent of Islam, is distinctive for its integration of spiritual, intellectual, social and political values. It developed a unique system of governance, culture, knowledge and social organization. Rooted in Quran and Sunnah, Islamic civilization is based on tawheed, self-purification, dignity of man, moral values, accountability, equity, social justice and rule of law to encompass all aspects of life.

1. Civilization :

It is defined as:

more organized and developed
system of a society

(Oxford dictionary)

Civilization refers to complex societal system that is characterised by the development of complex social, political, cultural structures as well as technological advancements. It encompasses the rise of cities, social stratification, a complex governance system.

Kenneth Clark, a British historian, finally concluded that;

he still did not know what civilization was, but thought he could recognize it when he saw it.

2- Islamic Civilization:

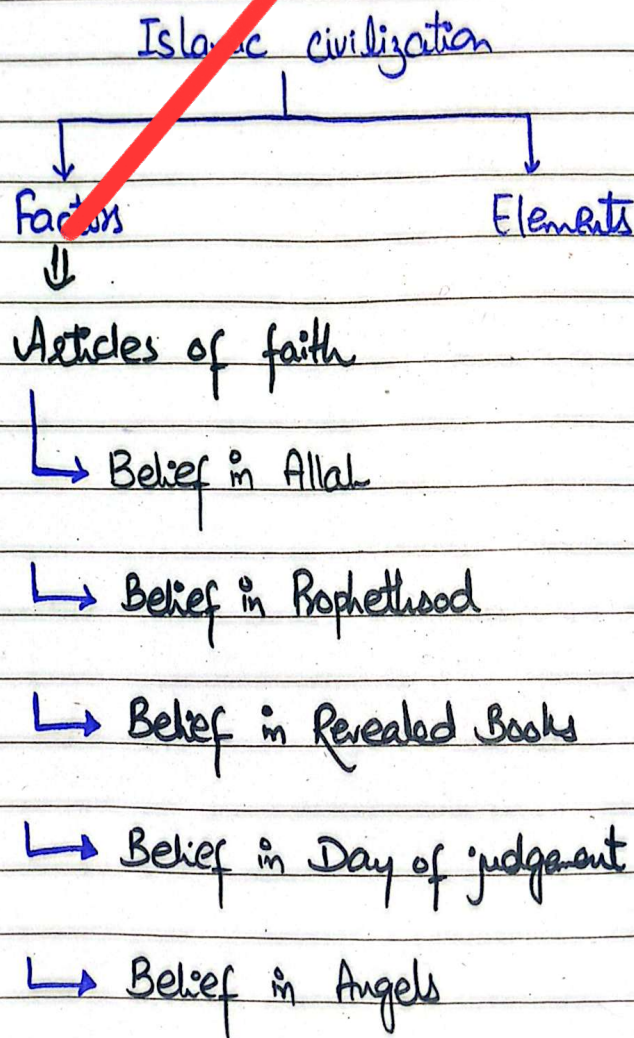
It can be defined as;

a naturally simple and purposeful civilization, grounded in divine injunctions and instructions that offer a perfect and complete code of life.

The vital elements of Islamic Civilization encompass practices such as Shahadah, Salah, Sawm, Zakat and Hajj that defined and shaped human societies.

These elements are deeply rooted in Islamic teachings and have played a significant role in the development and spread of Islamic civilization.

However, the articles of faith in Islam deeply the fabric of Islamic civilization, and act as foundational factors that shape its values and contributions to the world.



3. Characteristics of Islamic civilization:

Characteristics of Islamic civilization are as follows;

i) Tawheed - the cornerstone of Islamic civilization

One of the key feature of Islamic civilization is Tawheed that demonstrates that belief in oneness of Allah is the cornerstone of Islamic civilization. It views that all power in the heavens and earth belongs to Allah Almighty alone. Also, it states that in all governing structures, rules and laws to be made must be according to the principles of Islamic instruction, as stated in the Quran;

Had there be other gods in heavens and earths, then both realms should have surely been corrupted.

(Al-Quran)

(ii) Self-purification - the inner purity of Islamic civilization

Self-purification is another characteristic of Islamic civilization. Islam laid great emphasis on self-purification.

It entails not only physical purification but also spiritual purification. In Islam, self purification is the refinement of one's actions, thoughts and desires from evil spirits. Allah stated in the Quran;

وَالَّذِينَ هُمْ عَنْ آلِهَتِهِمْ
وَعَنْ عَشْرِهِمْ

Indeed, successful is the one who purifies it soul, and failed is the one who corrupts it.
(91: 9, 10)

(iii) Unity and universality

Islamic civilization emphasizes unity of humanity, under the guidance of Allah. In Islam, all human beings are equal and Islamic teachings and values are for all irrespective of races, ethnicity and tribal divisions.

O mankind! We created you from a male and female and made you into nations and tribes so that you may recognize one another.

(49: 13)

iv) Comprehensive social welfare system

Islamic civilization recognizes the concept of social justice. It describes the establishment of a welfare system that offers equal opportunities to all members of the society. Moreover, promotion of rights, prohibition of oppression and protection of vulnerable segments of society also comes in this category. In Quran, it is explicitly stated as;

Establish prayer and give zakat.
(2:43)

v) Moral values — the ethical bedrock of Islamic civilization

All aspects of life are governed by ethical principles derived from Islam. Its true purpose is to develop a morally responsible and disciplined society. The Holy Prophet (SAW), in this regard, stated that;

The best among you are
the ones who are best in
character.

(Hadith)

vi) Dignity of mankind — upholding the human worth within Islamic civilization

In Islamic civilization, the dignity of mankind is a fundamental value that guides the moral, legal and ethical guidelines of a governance and political system. Islamic teachings emphasize the sanctity of human life, importance of justice and the rights of individuals. This principle is encapsulated in Quran as:

And we honored the children of Adams.

(17:70)

vii) Rule of law — the cornerstone of Islamic civilization

The rule of law is foundation to Islamic civilization. Rooted in the principle of Shariah, this concept emphasizes the importance of legal and moral codes derived from Quran and Hadith. This is exemplified by the incident when Hazrat Umar (R.A) and Hazrat Ali (R.A) were presented before the courts.

The rule of law is further emphasized in the Quran as;

And those who do not judge by what Allah has revealed are truly the disbelievers.

(5:44)

Conclusion:

In a nutshell, Islamic civilization is holistic, moral and dynamic. Its characteristics — divine foundations, social welfare, ethical conduct and universal values remain relevant today, offering guidance for modern societies, including Pakistan.

Question no: 02

Islamic system of Public administration

Introduction:

Public administration in Islam is not merely a technical arrangement but a moral trust aimed at ensuring justice, welfare, accountability and service to humanity. Pakistan's administrative system suffers from corruption, inefficiency, politicization and lack of public trust. The Islamic system of public administration, as practiced during the Prophetic and Khalifah periods, offers timeless principles that can reform Pakistan's governance.

1. Measures to improve the Public administrative System of Pakistan

i) Justice as the foundation of administration

Justice is the cornerstone of Islamic governance. Administrative decisions must be impartial. Keeping in view the Islamic principles, recruitment, promotion, service delivery and accountability

in Pakistan's administrative system should be free from political or ethical bias. As Allah commands in Quran;

and when you judge between people, judge with justice.
(4:58)

ii) Improving the accountability institution

In Islam, every authority is answerable to Allah and society. In Pakistan, institutions like NAB, Auditor General and Public accounts committee must function independently. Public officials must be held accountable for their performance audits.

The Holy Prophet (SAW) narrated that;

Each of you is a shepherd, and each of you will be questioned about his flock.

(Hadith)

iii) Establishing meritocracy and competence

Islam strictly condemns appointment on favoritism. The Holy Prophet's (SAW) gesture of appointing Hazrat Bilal as a Moazzan-e-Rasool is a true testament

of meritocratic principles of Islamic public administration. In it, all the lessons for Pakistan to ensure merit-based recruitment through transparent examinations must be ensured. Also, political interference in bureaucracy should be eliminated.

iv) Maintaining transparency in public dealings

Islam emphasizes openness in public dealings. Hazrat Umar (R.A) openly declared his assets and allowed public hearings. As Allah stated in the Quran:

~~Do not conceal testimony for
whoever conceals it his heart
is sinful.~~

~~(2:283)~~

For this Pakistan should make efforts for public accessibility of budgets, tenders, development projects and administrative decisions through e-governance and right to information laws.

v) Ensuring consultation and participatory governance in decision making

Islamic administration is consultative not authoritarian. The Holy Prophet (SAW) consistently conducted his companions in administrative matters. For Pakistan, policy making should involve Parliament, provincial governments, civil society and experts. Local governments must be empowered to ensure grassroots participation.

and conduct their affairs
through mutual consultation.

(42:38)

vi) Revamping the administrative system on public welfare model

Islamic administration prioritizes public welfare over elite interests. In this regard, Hazrat Umar (R.A) said;

If a dog dies hungry on the banks of the Euphrates, Umar will be responsible.

To ensure public welfare, Pakistan should focus on health, education, poverty alleviation and social protection. Bureaucratic

procedures must be simplified to facilitate citizens.

~~vii) Linking governance with ethical leadership and moral integrity~~

Islam links governance with personal morality. To improve public administration, ethics training based on Islamic values should be compulsory for civil servants. Strong disciplinary action must be taken against corruption and abuse of power.

viii) Ensuring rule of law in public administration

Islam establishes absolute equality before law. The Prophet (SAW) said:

If Fatima, the daughter of Muhammad, were to steal, I would cut off her hand.

(Hadith)

For this, in Pakistan administrative justice must be swift and accessible to all citizens. No public office holder should enjoy legal immunity.

ix) Efficient management of public resources

Islam condemns extravagance and misuse of public wealth. During the caliphate, Bait-ul-maal, a public treasury, was managed with strict financial discipline. In case of Pakistan, financial controls, performance budgeting and outcome based planning should be adopted to prevent wastage and improve efficiency.

Conclusion:

The Islamic system of public administration offers an accountable and welfare oriented framework. By incorporating principles of justice, accountability, consultation, transparency and ethical leadership, Pakistan can reform its administrative system to ensure sustainable development.