

Islamic Studies

Q.2 — Human Rights in Islam vs. UDHR

1. Introduction: Human dignity as a universal foundation of Islam and modern human rights

2. Human rights guaranteed by Islam

- 2.1 Right to life and security — *Qur'an 5:32*
- 2.2 Human dignity and equality — *Qur'an 17:70; 49:13*
- 2.3 Freedom of religion and conscience — *Qur'an 2:256*
- 2.4 Right to property and economic justice — *Qur'an 4:29*
- 2.5 Rights of women, children, minorities and vulnerable groups
- 2.6 Right to justice and due process — *Qur'an 4:135*

3. Comparative analysis of Islamic human rights and UDHR

- 3.1 Common foundations: life, dignity, equality and justice
- 3.2 Similarity in civil and political rights
- 3.3 Similarity in social and economic rights
- 3.4 Difference in philosophical foundations: divine versus secular
- 3.5 Difference regarding certain rights and their legal limits
- 3.6 Islam integrates rights with duties and accountability before Allah

4. Critical assessment: Complementarity rather than simplistic contradiction

- 4.1 Universal human dignity is common to both frameworks
- 4.2 Islamic rights operate within the framework of Shariah
- 4.3 UDHR emphasises individual autonomy while Islam balances individual and collective welfare
- 4.4 Both frameworks seek to protect human beings from oppression
- 4.5 Contemporary Muslim societies must distinguish Islamic principles from cultural practices

5. Conclusion: Islam provides a divinely grounded framework of rights, while the UDHR offers a modern international articulation of many overlapping principles

Q.3 — Two-Nation Theory and the Plight of Indian and Kashmiri Muslims

1. Introduction: The Two-Nation Theory as a response to the distinct political, cultural and religious identity of Indian Muslims

2. Islamic identity and historical foundations of the Two-Nation Theory

- 2.1 Islam as a comprehensive identity beyond territorial nationalism
- 2.2 Distinct religious and cultural traditions of Muslims and Hindus
- 2.3 Sir Syed Ahmad Khan and the recognition of separate political interests
- 2.4 Allama Iqbal's vision of Muslim political autonomy
- 2.5 Quaid-e-Azam's political articulation of Muslim nationhood

3. The plight of Indian and Kashmiri Muslims reinforces concerns underlying the Two-Nation Theory

- 3.1 Communal discrimination and majoritarian politics
- 3.2 Challenges to Muslim religious and cultural identity
- 3.3 Political marginalisation of Indian Muslims
- 3.4 Kashmir dispute and denial of Kashmiri political aspirations
- 3.5 Human-rights concerns in Indian-administered Kashmir

4. Critical evaluation of the Two-Nation Theory in contemporary South Asia

- 4.1 It explained the demand for Muslim political safeguards
- 4.2 Creation of Pakistan provided Muslims with a sovereign political homeland
- 4.3 Continuing communal tensions demonstrate the persistence of identity politics
- 4.4 Pakistan's obligation to uphold minority rights strengthens its ideological position
- 4.5 The theory should not be interpreted as justification for religious hatred

5. Conclusion: The Two-Nation Theory emerged from the quest for political security and identity, while its contemporary relevance requires commitment to justice, pluralism and minority rights

Q.4 — Western Civilization and Islamic Civilization

1. Introduction: Interaction between Islamic and Western civilizations has produced both intellectual enrichment and cultural tensions

2. Positive influences of Western civilization on Muslim societies

- 2.1 Modern science, technology and scientific institutions
- 2.2 Modern education and research methodologies

- 2.3 Administrative and institutional development
- 2.4 Democratic governance and constitutional ideas
- 2.5 Industrialisation, communication and economic innovation

3. Negative influences of Western culture on Muslim societies

- 3.1 Consumerism and materialism
- 3.2 Individualism and weakening of communal bonds
- 3.3 Erosion of traditional family structures
- 3.4 Cultural imitation and identity crisis
- 3.5 Secularisation and moral relativism

4. Islamic strategy for benefiting from the West without losing Muslim identity

- 4.1 Distinguishing scientific advancement from cultural imitation
- 4.2 Developing critical rather than passive engagement with Western thought
- 4.3 Reforming Muslim education through knowledge and *ijtihad*
- 4.4 Strengthening Islamic ethical and family values
- 4.5 Developing indigenous media, scholarship and cultural institutions

5. Conclusion: Islam does not reject useful knowledge; it requires Muslims to absorb beneficial civilisation while filtering cultural influences through Islamic ethics

Q.5 — Rational Arguments for the Existence of Allah and Impact of Tawhid

1. Introduction: Human reason, revelation and the order of creation point towards the existence and oneness of Allah

2. Rational arguments establishing the existence of Allah

- 2.1 Argument from creation: every created thing requires a creator
- 2.2 Argument from causality: the universe cannot be its own ultimate cause
- 2.3 Argument from design and order: cosmic harmony indicates purposeful intelligence
- 2.4 Argument from contingency: contingent existence requires an independent necessary being
- 2.5 Argument from human nature: *fitrāh* naturally inclines towards the Creator
- 2.6 Qur'anic invitation to reflection on the universe — *Qur'an 3:190–191*

3. Concept of Tawhid and its meaning

- 3.1 Oneness of Allah in His Lordship

- 3.2 Oneness of Allah in worship
- 3.3 Oneness of Allah in His names and attributes
- 3.4 Rejection of shirk and false objects of worship

4. Transformative impacts of belief in Tawhid on human life

- 4.1 Freedom from servitude to worldly powers
- 4.2 Moral responsibility and accountability
- 4.3 Inner peace, courage and psychological resilience
- 4.4 Equality and brotherhood among human beings
- 4.5 Justice, honesty and social responsibility

5. Conclusion: Tawhid satisfies both the intellect's search for an ultimate cause and the soul's need for purpose, morality and spiritual direction

Q.6 — Accountability in the Islamic System and the Khulafa-e-Rashidun

1. Introduction: Accountability in Islam is a divinely mandated principle governing rulers, institutions and individuals

2. Islamic concept of accountability

- 2.1 Accountability before Allah on the Day of Judgment — *Qur'an* 99:7–8
- 2.2 Accountability of rulers towards the people
- 2.3 Accountability through justice and rule of law
- 2.4 *Amr bil Ma'ruf wa Nahi 'an al-Munkar* as social accountability
- 2.5 Consultation (*Shura*) and public participation
- 2.6 Prevention of corruption, nepotism and abuse of authority

3. The Rashidun Caliphs established exemplary standards of accountability

- 3.1 Hazrat Abu Bakr (RA): accountability and conditional obedience
- 3.2 Hazrat Umar (RA): public accountability and fear of misuse of authority
- 3.3 Hazrat Uthman (RA): administrative responsibility and consultation
- 3.4 Hazrat Ali (RA): equality before law and justice
- 3.5 Simple lifestyles of rulers demonstrated public trust and responsibility

4. Lessons from the Rashidun model for contemporary governance

- 4.1 No ruler is above the law
- 4.2 Public office is a trust (*Amanah*)

- 4.3 State resources belong to the public
- 4.4 Citizens have the right to question rulers
- 4.5 Justice must prevail regardless of status

5. Conclusion: The Rashidun model transformed accountability from an administrative mechanism into a moral and spiritual obligation

Q.7 — Sectarianism and Polarization in the Muslim World

1. Introduction: Sectarianism contradicts the Islamic ideal of Muslim unity and has transformed theological differences into political and social conflict

2. Major causes of sectarianism and polarization in the Muslim world

- 2.1 Political manipulation of religious identities
- 2.2 Ignorance, intolerance and inadequate religious education
- 2.3 Foreign intervention and geopolitical rivalries
- 2.4 Extremist interpretations and hate speech
- 2.5 Economic inequality and social exclusion
- 2.6 Social media misinformation and digital polarisation

3. Consequences of sectarianism for Muslim societies

- 3.1 Internal conflict and violence
- 3.2 Weakening of Muslim political unity
- 3.3 Economic and developmental losses
- 3.4 Growth of extremism and terrorism
- 3.5 Exploitation by external powers

4. Islamic teachings provide a framework for overcoming sectarian division

- 4.1 Unity upon the Qur'an — *Qur'an 3:103*
- 4.2 Recognition of human diversity without hatred — *Qur'an 49:13*
- 4.3 Prohibition of ridicule, suspicion and backbiting — *Qur'an 49:11–12*
- 4.4 Justice even towards opponents — *Qur'an 5:8*
- 4.5 Promotion of dialogue, tolerance and mutual respect

5. Conclusion: Muslim unity requires transforming legitimate differences into intellectual diversity rather than political hostility

Q.8 — Institution of Family and Its Role in the Present Era

1. Introduction: The family is Islam's fundamental institution for nurturing faith, character, emotional security and social responsibility

2. Islamic concept and role of the family

- 2.1 Marriage as a sacred social institution — *Qur'an 30:21*
- 2.2 Mutual love, mercy and emotional support between spouses
- 2.3 Parents' responsibility for children's upbringing
- 2.4 Children's rights and duties towards parents
- 2.5 Family as the first institution of moral and religious education
- 2.6 Extended family and social solidarity

3. Contemporary challenges confronting the institution of family

- 3.1 Materialism and consumerism are reshaping family priorities
- 3.2 Digital technology and social media are weakening meaningful interaction
- 3.3 Economic pressures and unemployment are creating marital stress
- 3.4 Changing gender roles are generating new family tensions
- 3.5 Rising individualism is weakening traditional support networks
- 3.6 Divorce, domestic conflict and intergenerational gaps threaten stability

4. Islamic teachings provide a balanced framework for strengthening contemporary families

- 4.1 Mutual rights and responsibilities of husband and wife
- 4.2 Justice, kindness and consultation within the household
- 4.3 Protection of children and responsible parenting
- 4.4 Moderation between individual freedom and family responsibility
- 4.5 *Sulah* (reconciliation) and mediation in marital disputes

5. Conclusion: Reviving the Islamic values of mercy, responsibility, justice and mutual respect can enable the family to withstand contemporary pressures