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COURSE: ISLAMIC STUDIES
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: Question No 2:

I: The Foundation of Faith: An Introduction to Tauhid:

The doctrine of Tauhid affirms the belief in absolute unity and oneness of a unique, transcendent, omnipotent, compassionate and a merciful Lord. Tauheed is the very essence of Islam.

Within the Islamic faith, Tauhid is the conviction that there is no God but Allah, who created the universe and possesses the unique qualities none other has. Tauhid is the Islamic creed's first and important tenet.

"For those with understanding, there are signs in the creation of the Earth and heavens, as well as in the alternating patterns of day and night."

(AL-Imran 3:90)

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: لا اله الا الله محمد رسول الله

There is no God but Allah and Mohammad (PBUH) is his messenger.

II. Understanding the concept of Tauhid in Islam

It is important to turn to Quran and Sunnah, the two main sources of Islamic knowledge when understanding Tauhid.

The Quran affirms Allah's unity and defines his characteristics, Declared.

"He is God (Allah), the Eternal. God the one.

He neither begets, nor was begotten. There is nobody equal to (like) him"

(Surah Al-Ikhlās)

Tauhid interprets the true essence of Islam, a religion that is wrapped in the beauty of oneness of the divine power and following a monotheistic way of life.

III: Concept of Tauhid in Islam

The Islamic concept of Tauhid deals with the basic ideology of accepting it by the heart, and speaking aloud of the oneness of Allah and the belief in Prophet Mohammad (PBUH) as the messenger of Allah. Keeping the thought of only Allah being worthy of worship and nobody else stands equal to him (Shirk).

I: Fundamental Aspects of Kalma

The Kalma has 2 aspects:

لا اله الا الله محمد رسول الله

Mohammad is
his messenger

There is no God
but Allah

Tauhid is incomplete without belief in the family of Prophet Mohammad (PBUH).

II: Tauhid is the gateway to Islam

Tauhid is the first pillar of Islam, only by believing in the concept of Tauhid can

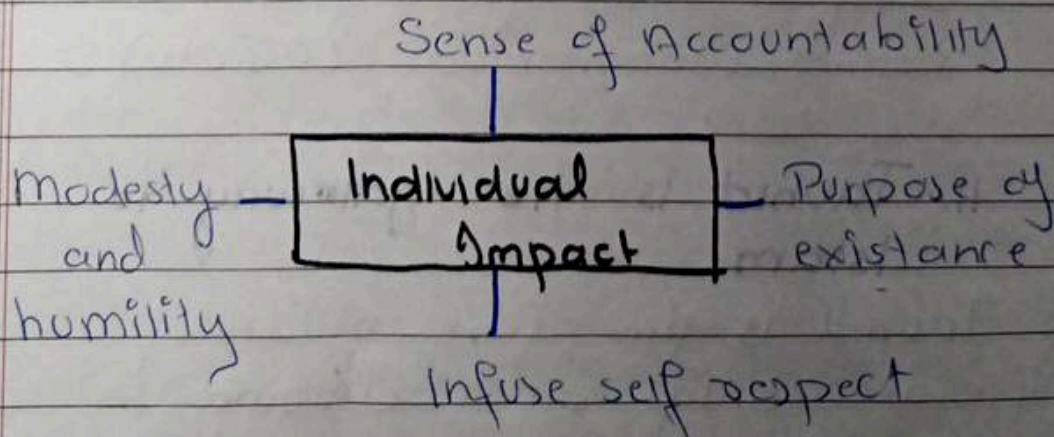
a person claim to be a muslim

III: Unity or oneness of Allah

The Kalma as well as Surah Ikhlas seals the debate that there is no one worthy of worship except Allah Almighty and he alone is the sole ruler of the entire known and unknown universe and he is the only one worthy of worship.

IV: Impact of Tauhid on the Individual Life of a Human.

This aspect defines the true purpose of a man's life. The impact of Tauhid on an individual's life make him aware of his obligations and his purpose in life



1: Tauhid creates sense of accountability:

Tauhid is a responsibility rather than a privilege. It encourages a man to transform himself into a better version. It makes a man abide by the set principles of Islam and instills a fear of accountability of his/her actions in either this life or the hereafter.

“Every soul shall taste death”...

This is what binds Muslims and refrains them from doing evil as long as good prevails in their heart along with the fear of Allah.

II: Tauhid gives purpose of existence to a man and the universe

Acknowledging Allah as the creator and the lord of everything gives a man a purpose of life. The fundamental purpose of the human life is to worship Allah Almighty and life to be lived based on the set ground.

principles of Quran and Sunnah.
The purpose of human creation is compatible as they are labeled as (اشرف المخلوقات) - The greatest of all creation.

III: Tauhid infuses Self respect

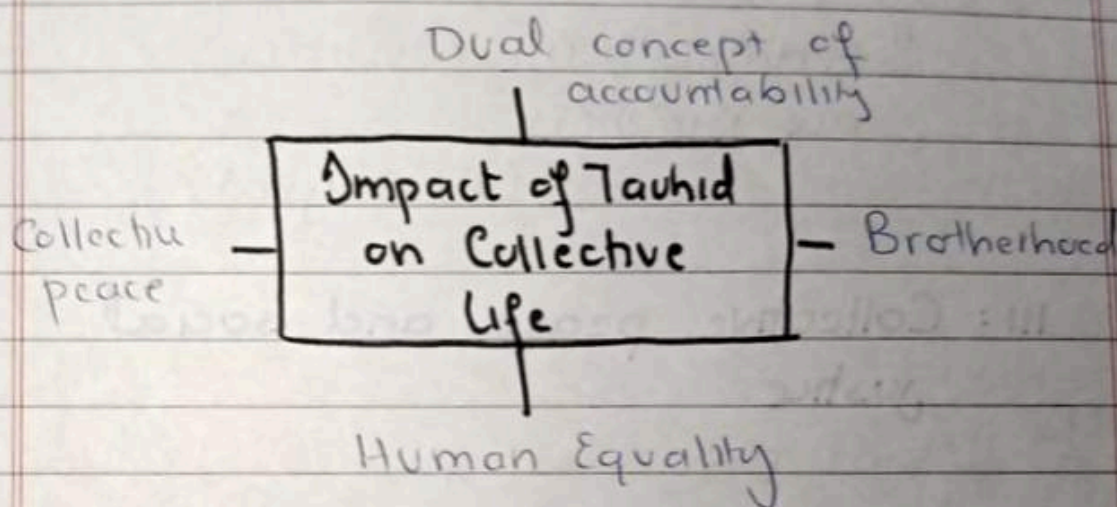
This belief produces in a man the highest degree of self-respect and self esteem as believers know that Allah sole possessor of power, and Allah is the provider of his needs, so humans do not have to bow to anyone except Allah.

IV Sense of modesty and humibity

Along with self respect, Tauhid also generates in a man a moral principle of modesty and humility. A believer never becomes proud, arrogant or believes in any superlative status, rather Believes in equality

VI: Impact of Tauhid on Collective Life:

Tauhid teaches us dealing not just between man and Allah, but also between man and man. There are set guiding principles for humans to abide by in Islam.



1. Human Equality:

All humans in the eye of Islam are equal. No one is superior to another only except on the basis of piety. Islam has held equal rights for a man and woman and deemed everyone equal.

"All mankind from Adam to Eve, an Arab has no superiority over a non-Arab, nor a non-Arab has superiority over an Arab, nor a white has superiority over black, nor a black has superiority over

the white - except Piety and good actions."

(The Farewell Sermon)

II: Brotherhood and mutual Cooperation

Islam teaches the concept of brotherhood and a bond that shows mutual cooperation.

"Certainly! All muslims are brothers"

(Al-Hujrat)

III: Collective peace and social justice

Islam promotes peace and social justice. Everyone has the right to seek justice and be recognized.

... "Do justice to one another"

(Al-maida)

IV: Dual Concept of Accountability:

Everyone will be questioned for their actions and their behavior with one another and will be held accountable on the day of Judgement.

VII : Conclusion

Tauhid is the binding principle of Islamic faith. Without Tauhid, one cannot be called a muslim. Tauhid is the very essence of Islam and teaches men of their dealings both in individual life, as well as collective life and guiding men to the path of Jannah.

: Question No 3:

I: Introduction to Human Rights

Human rights, in its nature and generally are those rights that a human being is entitled to by birth. These are the basic fundamental rights of a human based on which he spends his life, religion, custom, creed, traditions, race, norms, hence their ideology revolves around human rights. According to the UN Charter of Human Rights 1948

“Human Rights are the moral principles, or basic fundamental rights that everyone is entitled to

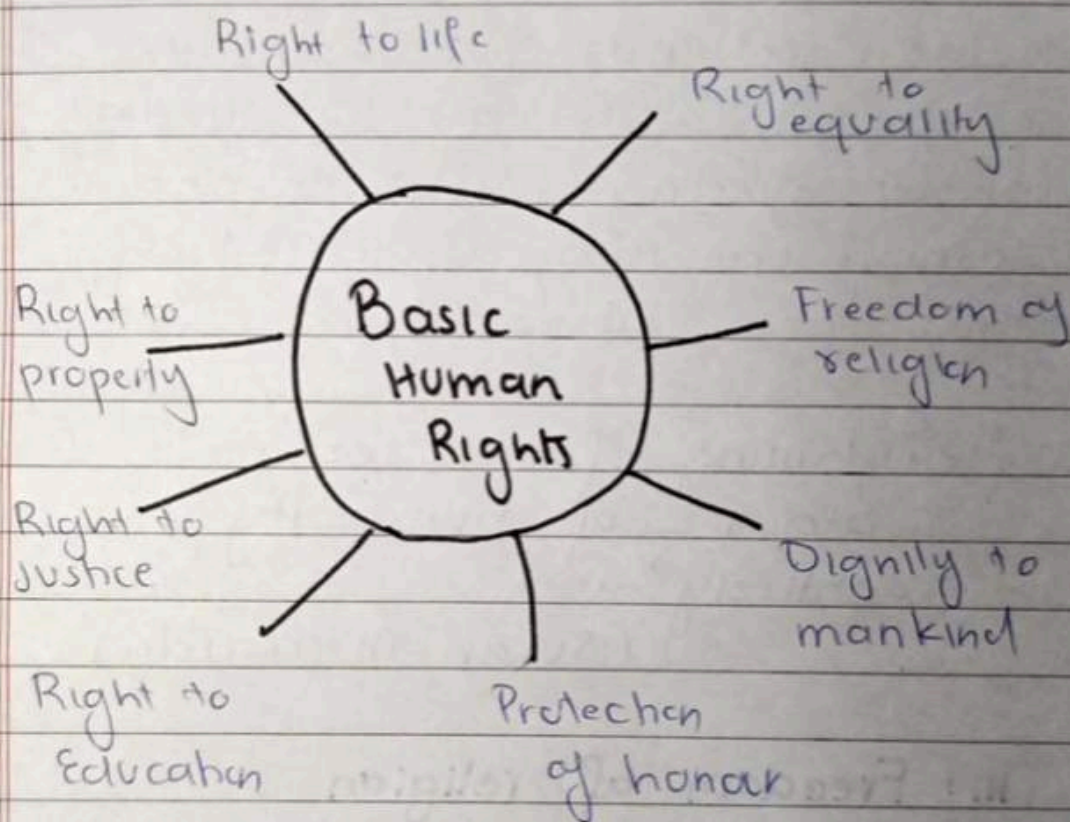
regardless their cast,
creed, race, nationality,
religion or ethnicity"

II: Human Rights in the West

The Western world was in its essence late to realise that humans have basic guiding or fundamental principles which they deserve to have. It was for the first time in 1215 at the event of Magna Carta which the king of England granted some rights to people. An act was passed in late 1355 to officially grant rights. It was only in the year 1645 under the Treaty of Westphalia which guaranteed freedom of religion to some extent and that state shall stand responsible to guarantee human rights. In the modern day it took years of insane human torture for the West to realise that human rights exist and then in United Nation Charter of Human Rights 1948 was presented with its zest and zeal, sealing rights of human as a state's fundamental responsibility.

III: Human Rights in Islam

Islam has granted human rights ever since the first revelation upon Prophet Mohammad PBUH in 610 CE in the Cave of Hira, and ever since then, Islam has been stressing over fundamental human rights. These are



1: Right to Equality:

Quran has a clear stance when it comes to human equality. All souls are deemed equal, only except on the basis of piety and good deeds.

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... "He created you all
by one soul"...

This refers to the fact the life
started from Hazrat Adam [ؑ] and
we all stand equal

II: Right to Life.

Every soul deserves to live,
every human has the basic right
to live and to be lived.

Human soul has been sent to
the ground to live his life under
Islamic guiding principles and
slashing one is equal to killing
the entire humanity.

... "Killing of one soul ...
Stain of humanity
entirely"...

(Surah Al Maida)

III: Freedom of religion

Every soul has freedom of
religion as nobody is to be forced
into conversion. Islam has
forbidden forced conversions

"There is no compulsion
in Religion"

(Al-Baqra)

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IV: Dignity to mankind

Every human being has self respect and shall be respected despite being younger, older, immature, healthy, unhealthy, paralyzed or any.

"We have bestowed the children of Adam with respect"

Surah Bani Israel

V: Protection of honour.

A human honor must be protected at all costs, it is the fundamental right of a human whether a man, a woman, a child or an elderly.

"The best of you are those who are best in conduct and character."

Sahih Al-Bukhari

VI: Right to Education

Every human being, men or women are granted the fundamental right to education, and to receive education

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" Seeking knowledge is
obligatory for every
muslim "

Surah Ibn Maja

VII: Right to Justice

Every human deserves justice,
not on the basis of their economic
status, but on the basis that they
are humans and must be treated
like human.

" When you decide among
people, decide with
Justice "

(Surah Nisa)

VIII: Right to Property

Nobody is allowed to pour
hands over the property of other,
does not matter whether they are
even siblings

" O! You who have
believed! Do not consume
one another's wealth
unjustly "

IV. Conclusion

Every human has the right to be heard, these are basic fundamentally rights given to humans by Islam ever since dating back to 610 CE when Prophet Mohammad PBUH was bestowed upon with the first revelation, and the West took centuries to realise human rights exist. Islam is a pioneer of human rights and made sure every human soul is heard.

: Question No 8:

(a)

Amr bil Ma'ruf wa Nahy'

Anil Munkar

(Enjoining Good and forbidding Evil)

Introduction:

It is a fundamental Islamic principle that emphasizes promoting virtuous behavior and discouraging sinful actions with communities.

This concept is rooted in the Quran and Hadith, highlighting the collective responsibilities of

of muslims to uphold righteousness)

Islamic Concept

It is considered a crucial aspect of muslim faith. The Quran states

... "Let there be a group among you who calls to goodness, encourage what is good, and forbid what is evil..."

Surah Al-Imran

This verse underscores the importance of enjoining good and forbidding evil, creating a difference between what is right and what is wrong.

Concept in Shariat

In Shariat, Enjoining good and forbidding evil is considered as a collective obligation to the Islamic laws. It involves promoting good deeds such as justice, honesty, and generosity and forbids evil actions like lying, stealing, cheating and injustice.

Example from the life of Prophet Mohammad (PBUH)

Prophet Mohammad PBUH exemplified Amr bil ma'ruf wa nahy' anil munkar through his life. He encouraged his companions to promote good and prevent evil. He used to say,

"Whoever among you sees an evil, let him change it with his hand, if he cannot, then with his tongue - and if he cannot then with his heart - and that is the weakest of the faith."

(Sahih muslim)

Conclusion

Amr Bil' ma'ruf wa nahy anil' munkar (enjoining good and forbidding evil) is a vital principle of Islam that promotes a just and a righteous society. By fulfilling this duty muslims can uphold the standards of faith.

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(b) Afw (forgiveness)

Introduction

Afw or forgiveness is a noble trait in Islam, emphasizing mercy, compassion, and pardon. It involves letting go of grievances and forgiving others for their mistakes and wrong-doings.

Islamic Concept

In Islam, Afw is considered a sign of strength and faith. The Quran states:

"let them pardon and overlook. Would you not love that Allah should forgive you?"

Surah Al-Nur

This verse highlights the importance of forgiveness and its reward.

Concept of Shariat

In Shariat, Afw is encouraged as a means of achieving spiritual growth and inner peace. Muslim are advised to forgive others, even if they have the power to retaliate.

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as forgiveness is the fundamental principle of Islam

Example from the life of Prophet Mohammad PBUH

The life of Prophet Mohammad (PBUH) is a perfect example of forgiveness throughout his life. He has even forgiven the worst of his enemies and never held a grudge against anyone. When he conquered Makkah, he even forgave those who tortured him and his companions.

Conclusion

Afw is a fundamental principle of Islamic teaching, promoting forgiveness, mercy and compassion. By embracing forgiveness, human can achieve spiritual growth and inner peace.

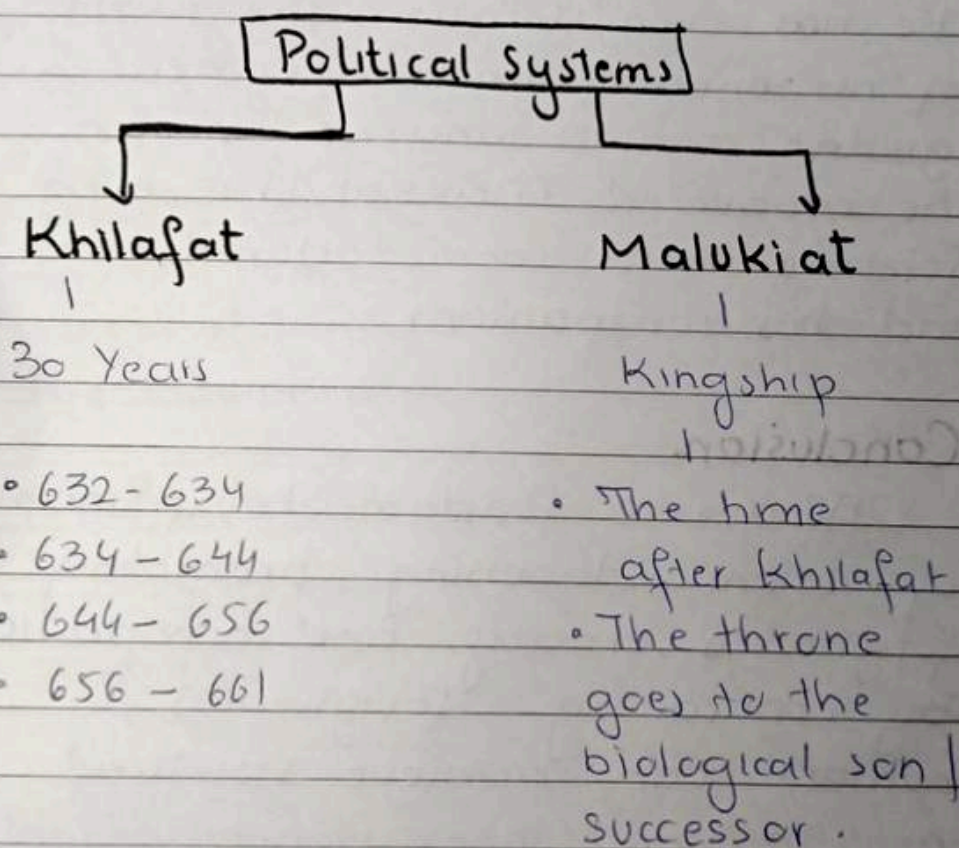
: Question No 7 :

I: Introduction to the Political System of Islam:

The political system of Islam is

the system of Khilafat while the political system of the West is known as democracy.

The political system of Islam is quite similar yet different to the concept of the West. Basically, there have been two political systems



In Khilafat, anyone could be the head of the state, but in Malukiat, Kingship ruled. This was common in Banu Ummayyah and Banu Abbasi.

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However, Hazrat Imam Hassan^{ra} possessed the qualities of being a Khalifa despite being the son of Hazrat Ali^{ra}.

II: Features of the Political System of Islam

I: Concept of Sovereignty:

In the Islamic political system, the concept of sovereignty only belongs to almighty Allah and nobody stands equal or even close to his absolute power. Modern democracy upholds that people are sovereign and are absolute. Article 1 of 1973 constitution backs the concept.

II: Status of man

Allah almighty has sent human as a Khalifa. A human holds no sovereign power. In the democratic world, a man is a popular sovereign and can make or break any law as they are granted real ownership.

However in Islam, men are not sovereign and hence the Islamic law has deemed Allah as absolute.

“A man is a khalifa who is temporarily responsible for things on Earth”

~ Molana Modudi -

“Tafseer Al-Quran”

III: Law making: Nature of Law in Islam

In the West, people are sovereign and they make and mould the laws by moving to the parliament and standing for approval. In Islamic political system, laws, constitutions are set according to Quran and sunnah.

“Whose rule is better than that of Allah”

Allah is sovereign, Allah is the best of the best at ruling. Once what he says has been sealed. In Every Islamic era, the constitutional era 227 - 231 Article of 1973 constitution has Islamic ideological council set to form a guiding committee.

IV: Concept of Shariat

Islam had a system of Shura Consultation and that is where people - mostly scholars used to sit together and communicate on contemporary issues of that era forming Ijma

"make consultation"

Surah Al-Imran

"Focus and do Ijma"

Surah Al-Imran

Concept of Shura is highlighted in Islam.

V: Right to vote in the political System of Islam

The Democratic way is to let a man/woman turn 18 and they hold the right to vote. Islam condemns this and has stated an eligibility criteria to vote.

- must be sound minded
- must be an adult
- must be mature
- must be conscious
- must have character.

III: Religion into politics

Democracy scores for secularism and states that religion should be separated from politics where Islam denotes religion as an integral part of politics

"Islam is an integral part of politics and hence the Islamic Ideology of Pakistan"

Allama Iqbal

IV: Conclusion:

Politics and Islam go hand in hand, Islam incorporates the era and the political system of Khilafat while the western world incorporates democracy and challenges sovereignty. Hence Islamic political system upholds Islam as a basic guiding ideological aspect