

(Mock Paper) (Malala)

(Batch 71)

(Islamic Studies)

Q.9. Ans: Tawheed (Unity of God) In Islam:

Introduction:

The Foundation of Islam rests upon the belief in Tawheed (وحدان) - the absolute Oneness of Allah (SWT).

It means that Allah is One, Unique, and has no partners, equals, or associates in His being, attributes, or powers.

All acts of worship are directed to Him alone. Tawheed is the essence of Islamic Faith (Iman) and the first path of the Kalimah Tayyibah:-

"La ilaha illallah, Muhammadur Rasulallah"

"There is no god but Allah, and Muhammad (peace be upon him) is the Messenger of Allah"

1) Meaning and Concept of Tawheed:

The word Tawheed: comes from the Arabic root "wahhada", meaning "to make one" or "to unify".

It expresses Allah's indivisible unity in three main aspects:

a) **Tawheed al-Rubobiyyah (Oneness & Lordship):**

Belief that Allah alone is the Creator, Sustainer, and Ruler of all creation.

Quran (7:54):

"Indeed, your Lord is Allah, who created the heavens and the earth in six days - His is the creation and the command."

b) **Tawheed al-Asma wa al-Sifaat (Oneness of Names and Attributes):**

Belief that Allah's Names and Attributes (like Merciful, All-knowing, All-Powerful) are unique and cannot be compared with His creation.

Quran (42:11):

"There is nothing whatever like unto Him, and He is the All-Hearing, the All-Seeing".

c) Tawheed al-Ibaadah (Oneness of Worship):

Belief that only Allah deserves worship, prayer, and obedience.

Quran (1:5):

"You alone we worship, and You alone we ask for help".

9) Importance of Tawheed:

It is the core of Islam - without it, no act of worship is accepted. All prophets - from Adam to Muhammad (PBUH) - preached Tawheed.

Quran (21:25):

"And we did not send

any messenger before you,
but We revealed to him
that there is no god but
Me, so worship Me.

3) Influence of Tawheed on Individual Life:

a) Inner Peace and Confidence:

Belief in one God gives freedom from fear, superstition, and dependence on others. A believer trusts Allah alone and finds peace in His remembrance.

Quran (13:28):

"Verily, in the remembrance of Allah do hearts find rest."

b) Sense of Accountability:

knowing that Allah is All-Seeing and All-knowing keeps a person morally upright and responsible for every action.

c) Purity of Intention (Ikhlas):

Tawheed cultivates sincerity - actions are done solely for Allah's pressure, not for show or worldly reward.

Hadith (Bukhari):

"Actions are judged by intentions".

4) Influence of Tawheed on Collective (Social) Life:

a) Foundation of Unity and Brotherhood:

Since all Muslims worship one God, the concept of Ummah (community) is born - equal before Allah, regardless of race or class.

Quran (49:13):

"O mankind! We created you from a male and a female and made you into nations

and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous".

b) Social Justice and Equality:

Tawheed negates all forms of oppression. Only Allah has the right to command, so rulers and citizens are equal before divine law (Shariah).

b) Denial of Tawheed (Shirk):

Opposite of Tawheed is Shirk - associating partners of Allah. It is the greatest sin in Islam.

Quran (4:48):

"Indeed, Allah does not forgive associating others with Him, but He forgives anything else for whom He wills!"

Tawheed is not merely a theological idea - it is a complete worldview shaping human thought, morality, and society. It teaches that life's purpose is to worship and obey Allah alone.

Q.3. Ans: Introduction:

Islam is not merely a religion - it is a complete code of life that ensures justice, equality, and dignity for all human beings. Long before the emergence of modern human rights charters, Islam had already granted fundamental rights to humanity in the 7th century, at a time when the world was engulfed in slavery, tribalism, and oppression. The Holy Quran and teachings of Prophet Muhammad (PBUH) serve as the earliest and most comprehensive charter of human

rights, centuries before the Universal Declaration of Human Rights (UDHR, 1948).

Quran (17:70):

"And indeed, we have honored the children of Adam".

The verse alone establishes that human dignity is central to the Islamic worldview.

1) **Concept of Human Rights in Islam:**

Islamic human rights are derived from Divine Revelation (Shariah), not man-made laws. These rights are universal, inalienable, and eternal, since they are bestowed by Allah (SWT) Himself, not by human institutions.

Quran (49:13):

"O mankind! We created

you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most honorable of you in the sight of Allah is the righteous".

This establishes equality, justice, and respect for every human, regardless of race, gender, or social class.

2) Basic Human Rights Granted by Islam:

a) Right to Life:

Islam considers life sacred and prohibits unjust killing.

Quran (5:32):

"Whoever kills a person unjustly, it is as if he has killed all of mankind; and whoever saves a life; it is as

if he has saved all of mankind".

This principle protects individuals from murder, warfare, and exploitation.

b) Right to Equality:

Islam abolished racial, tribal, and class discrimination. The prophet Muhammad (PBUH) said in his farewell sermon:

"No Arab is superior to a non-Arab, nor is a white superior to a black, except by piety."

This predates the modern concept of equality before the law.

c) Right to Freedom of Religion and Conscience:

Quran (2: 256):

"There is no compulsion in religion".

Islam guarantees freedom of

belief and forbids forced conversions. This aligns with **Article 18 of the UDHR**, which grants freedom of thought, conscience, and religion.

d) **Right to Justice:**

Justice is the central principle of Islam.

Quran (4:135):

"O you who believed! stand out firmly for justice, even if it be against yourselves or your parents or relatives".

Justice in Islam is impartial, transcending kinship or social status.

3) **Comparison with Modern Human Rights (UDHR, 1948):**

Islamic Rights	Modern Human Rights (UDHR)	Comparison
Right to Life	Article 3	Both value life; Islam adds spiritual accountability.
"	"	
"	"	
"	"	
Equality and Non-discrimination	Article 1 and 7	Islam recognizes equality 1400 years earlier.
"	"	
Freedom of Religion	Article 18	Islam grants freedom without coercion.
"	"	
Right to Property	Article 17	Both ensure ownership; opportunity
"	"	
"	"	Islam links it with morality.
"	"	
Women's Right	Article 16	Islam pioneered gender rights centuries before the West.
"	"	
"	"	
"	"	

4) Islam's Contribution to Modern Humanitarian Ideas:

The Farewell Sermon of the Prophet (PBUH) is often called

"The 'First charter of Human Rights'. Caliph Umar (RA) introduced welfare measures, fair governance, and justice for non-Muslims - principles now reflected in modern democratic constitutions. The charter of Medina guaranteed religious and civil rights of Muslims and Jews alike - an early model of pluralism.

5) Challenges and Misconceptions:

Cultural practices, not Islamic teachings, often distort true human rights in Muslim societies. Western media sometimes equates Shariah with oppression, ignoring its historical justice and equity. The real challenge is to re-implement Islamic principles in modern governance to restore justice and dignity.

Islam emerged as the pioneer

of human rights, offering a balanced system that honors both material and spiritual dimensions of life. While modern charters like the UDHR echo many Islamic principles, Islam's uniqueness lies in its divine origin, moral accountability, and universal compassion.

Q4. Ans: Introduction:

The muslim world today faces one of its most pressing challenges religious extremism. While Islam is a religion of peace, compassion, and balance, extremist ideologies have distorted its image globally. The Prophet Muhammad (PBUH) came to establish justice and mercy, not intolerance and violence. Yet, in many Muslim societies, political manipulation, economic deprivation, foreign interference, and ignorance of Islamic

teachings have fueled extremist tendencies.

1) Meaning of Extremism:

Extremism refers to deviation from the path of moderation, often resulting in rigid, violent, or intolerant behavior. In Islamic terminology, it is called "ghuluw" - going beyond the limits set by Allah.

Quran (4:171):

"O People of the Book!

Do not go to extremes
in your religion".

Therefore, extremism is un-Islamic, as it contradicts the balance and mercy central to Islam.

2) Causes of Extremism in the Muslim World:

a) Political Factors:

Authoritarian regimes and lack of democratic participation have left people frustrated.

Political Islam was often suppressed, forcing movements underground, where they radicalized.

Foreign invasions (Iraq, Afghanistan, Palestine) have created resentment and a sense of humiliation.

These political grievances are often misused by extremists to justify violence in the name of religion.

b) Socio-economic Inequality:

Poverty, unemployment, and corruption breed despair. Youth without education or opportunity become easy targets for extremist recruitment.

Quran (28:77):

"Seek the life to come
by means of what Allah
has granted you, but

do not forget your share of the world.

Islam emphasised a balanced material - spiritual life - neglecting this balance creates frustration.

c) Foreign Intervention and Geopolitical Conflicts:

The manipulation of Muslim countries by global powers, proxy wars, and drone strikes fuel hatred and revenge. The wars in Syria, Yemen, and Palestine have worsened sectarian divisions.

3) Consequences of Extremism:

Distortion of Islam's image as a peaceful religion. Terrorism and violence causing death and instability in Muslim countries. Loss of economic growth due to insecurity and destruction.

Global isolation and rise in Islamophobia.

Islam's true message is peace:

Quran (8:61):

"If they incline to peace,
then incline to it also
and trust in Allah".

5) Case Study: The Charter of Medina:

The Charter of Medina, drafted by Prophet Muhammad (PBUH), united Muslims, Jews, and pagans under one constitution guaranteeing freedom, security, and equality. It stands as one of the earliest models of religious tolerance in history - an ideal modern states can still follow.

Extremism is not born in Islam -
it emerges from ignorance, injustice,
and manipulation of religion for political end