

Part - II

Q. No. 2. (Answer)

↳ Introduction

The foundation of Islam rests upon the belief in the oneness of Allah (Tawheed) - the most fundamental principle of Islamic faith. Tawheed means to affirm that Allah is one in His Essence, Attributes, and Authority, having no partner or equal. It is the essence of the Kalima Tayyiba:

"There is no god but Allah, Muhammad (PBUH) is the Messenger of Allah."

This doctrine not only defines the Muslim's relationship with his creator but also determines the moral, social, political, and spiritual framework of Islamic life.

↳ Concept and Dimensions of Tawheed

According to the Qur'an and the explanation of classical scholars like Shah Waliullah, Tawheed is expressed through three dimensions:

1. Tawheed al Rububiyyah (Oneness of Lordship):

It means believing that Allah alone is

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the creator, sustainer, and controller of the universe.

"All praise is due to Allah, the Lord of the worlds." (Sura Al-Fatiha 1:2)

2. Tawheed al-uluhiyyah (Oneness of worship):

This requires that all forms of worship - prayer, sacrifice, obedience, and reliance - be directed to Allah alone.

"And your God is one God; there is no deity except Him." (Surah - Al-Baqarah 2:1363)

3. Tawheed al-Asma wa al-sifat (Oneness of Names and Attributes):

Acknowledging that Allah's names and attributes are unique and incomparable, free from any human likeness.

"There is nothing like unto Him, and He is the All-Hearing, the All-Seeing." (Surah Ash-shura 42:11)

Influence of Tawheed on Individual Life.

- Spiritual Purification (Tazkiyah):
Tawheed purifies the heart from fear, pride, and dependence on worldly powers. The believer realises

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that only Allah controls destiny, leading to inner peace and more strength.

• Moral Accountability:

A believer aware of Allah's omnipresence avoids sins even in secrecy, fostering Sincerity (Ikhlas) and righteousness (Taqwa).

• Self-Discipline and Patience:

Faith in Allah's will helps Muslims remain patient in trials and grateful in blessings - developing a balanced personality rooted in submission to divine decree.

↳ Influence of Tawheed on collective Life

• Equality and Brotherhood:

Tawheed eliminates racial, linguistic, and social distinctions, uniting all Muslims under the banner of one God and one ummah.

"O mankind! We created you from a male and female and made you into nations and tribes so that you may know one another." (Sura Al-Hujurat 49:13)

• Social Justice:

Since all power belongs to Allah alone, no human has the right

to exploit or oppress others. This ensures Justice, mutual respect, and compassion in Society.

• Political Sovereignty of Allah:

The concept of *Hakimiyyat-e-Illahiya* (Divine Sovereignty) stems from Tawheed, rejecting all forms of tyranny and affirming that legislation must be based on divine guidance.

Conclusion:

Tawheed is not a mere theological belief but a comprehensive worldview that shapes every dimension of Muslim life. It liberates man from servitude to other men and systems, rooting faith, morality, and governance in divine authority. A true understanding of Tawheed transforms individuals into humble servants of Allah and societies into Just, Peaceful, and united Communities.

In essence, Tawheed is the Soul of Islam - the principle that gives meaning, direction, and unity to the entire structure of Islamic civilization.

Q. No. 3.

Answer :

↳

Introduction :

Islam, revealed more than fourteen centuries ago, is the first comprehensive system to recognize and guarantee human rights in all spheres of life. The Holy Quran declares the dignity of man as an inherent status granted by Allah:

"Indeed, we have honored the children of Adam." (Surah Al-Isra 17: 70)

Long before the UN charter of Human Rights (1948), Islam had already laid down universal principles of equality, justice, liberty, and social welfare. These rights were practically implemented by the Holy Prophet (PBUH) and his rightly guided caliphs, setting an eternal model of humanity.

↳ Basic Human Rights Granted by Islam

• Right to Life and Security

Islam considers human life sacred and prohibits its unjust taking.

"Whoever kills a person unjustly, it is as if he has killed all

mankind." (Surah Al-Maidah 5: 32)

This establishes the foundation for personal safety, justice, and the rule of law.

- **Right to Equality and Non-Discrimination**

All humans are equal before Allah irrespective of race, color, or status.

"The most honorable among you in the sight of Allah is the most righteous." (Surah Al-Hujurat 49: 13)

This concept of equality nullified tribal pride and racial discrimination prevalent in pre-Islamic Arabia.

- **Right to Freedom of Belief and Expression**

The Qur'an clearly upholds religious freedom:

"There is no compulsion in religion".

(Surah Al-Baqarah 2: 256)

Islam permits dialogue and reasoning, encouraging intellectual freedom within the bounds of morality.

- **Rights to Justice**

Justice (Adl) is a cornerstone of Islamic Society.

"O you who believe! Stand out firmly for justice, even though it be against yourselves

or yourselves or your Parents." (Surah An-Nisa 4: 135).

This right ensures that or individual is above accountability.

- Right to Property and Earning.
Islam protects private ownership but binds it with moral responsibility and prohibition of exploitation.

"Do not devour one another's wealth unjustly." (Surah Al-Baqarah 2: 188)

- Right to Honor and Privacy
Islam forbids slander, backbiting, and spying.

"Do not spy nor backbite each other." (Surah Al-Mujurat 49: 12)

These commands ensure the preservation of personal dignity and moral integrity.

- Rights of Women and Family
Islam revolutionized women's status - granting them rights to inheritance, consent in marriage, and ownership of property. The Prophet (PBUH) declared:

"Women are the twin halves of men." (Hadith - Abu Dawood)

- Rights of the Poor and Needy
Through Zakat, Sadagah, and Social Justice, Islam establishes an economic system ensuring wealth circulation and eradication

of Poverty.

↳ Comparison with Modern Int'l Humanitarian Rights.

The UN Universal Declaration of Human Rights (1948) echoes many principles already established by Islam - life, liberty, equality, property, and Justice.

However, there are key distinctions:

Aspect	Islamic Concept	Modern Concept
• Source of Rights	Divine revelation - from Allah, immutable	Man-made - subject to change.
• Moral Basis	Linked with accountability before Allah	Based on secular humanism
• Freedom	Limited by morality & Shariah	Absolute individual freedom.
• Equality	Spiritual & social equality	Legal equality, materialistic
• Justice	universal, with divine accountability	Relies on state & institutions.

Thus, while modern charters emphasize legal rights, Islam integrates moral and spiritual

dimensions, making its approach holistic and sustainable.

↳ Conclusion:

Islam's human rights framework predates and surpasses modern humanitarian charters in both moral depth and universality. It establishes not only rights but also duties, ensuring balance between individual liberty and social harmony. The Qur'an, Sunnah, and the practices of the Prophet (PBUH) form the foundation of a just, dignified and compassionate society - where every human being, regardless of creed or color, is honored as a creation of Allah.

In essence, Islam did not borrow human rights from the modern world - it introduced them to humanity 1,400 years ago.

Q. No. 4. (Answer)

↳ Introduction:

Extremism in the Muslim world is a multifaceted challenge that has political, economic, social, and religious dimensions. While Islam stands for peace - derived from the word "Salam" some elements

have distorted its message, leading to intolerance and violence. The Qur'an calls the Muslim Community a "Ummah of moderation" (Ummatan Wasatan), yet internal divisions, external interventions, and ignorance have fueled radical tendencies. A return to the true teachings of the Qur'an and Sunnah offers the only path to restoring peace and balance.

"Thus we have made you a Justly balanced nation." (Surah Al-Baqarah 2:143)

↳ Causes of Extremism in the Muslim world

• Misinterpretation of Islamic Teachings

Many extremist groups twist Quranic verses and prophetic traditions to justify violence and political agendas. The lack of authentic religious education and dependence on emotional rhetoric promote takfir (declaring others non-believers) and intolerance.

• Political Exploitation & Injustice

Authoritarian regimes, suppression of dissent, and absence of justice create frustration, especially among youth. Extremists exploit

these grievances, presenting violence as a means of resistance against oppression.

"Indeed, Allah commands justice and the doing of good." (Surah An-Nahl 16:90).

- Foreign Interference and Global Politics
colonial legacy, western invasions (Iraq, Afghanistan), and support for illegitimate regimes have deepened resentment, giving extremists grounds to label their struggle as "Jihad", even when it contradicts Islamic ethics.

- Economic Deprivation and Social Inequality

Poverty, unemployment, and lack of education make vulnerable populations easy targets for radical recruitment. Islam, however, promotes economic justice (Zakat, Sadagah) as tools to remove class conflict.

- Sectarianism and Religious Intolerance
Internal divisions between Muslim sects have been manipulated by both internal and external actors. Instead of focusing on unity under La ilaha illallah, Muslims often fall into disputes over secondary differences.

- Media Distortion and Islamophobia
Biased media Portrayals equate Islam with terrorism, reinforcing stereotypes and pushing some Muslims toward reactionary behavior, further deepening the cycle of misunderstanding.

↳ Islamic Teachings for Peace, Tolerance, and Moderation

- The concept of Peace in Islam
Islam very name is derived from Salam (Peace), and the Qur'an repeatedly commands reconciliation over conflict.

"And if they incline to Peace, then incline to it also." (Surah Al-Anfal 8:61)

Peace is not only the absence of war but of spiritual, social, and political harmony achieved through justice and compassion.

- The prophet's (PBUH) Model of Tolerance

The Holy Prophet (PBUH) showed mercy even to his enemies. The Charter of Madinah and the Treaty of Hudaibiah are classical examples of peaceful coexistence, dialogue, and forgiveness - true reflection of Rahmatan lil-'Alamin (Mercy of all worlds).