

Islamic Studies

M T W T F S

DATE: 22 Oct '2025

Name : Jania Mansoor

Batch No. : 149

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← (Q#2) →

Instructions

1. Give numbering to headings
2. Do not write lengthy paragraphs. Write medium sized paragraphs with headings.
3. Do not use table for comparison and contrast questions.
4. Draw figures/diagram/flowchart where needed.
5. Start new question from fresh page.
6. Give around 15 headings for 20 marks question.
7. Every question should have introduction and conclusion paragraphs.
8. Add Quran/Hadees references wherever possible.
9. Narrate incidents from the life of Holy Prophet (SAWW) and Khulafa-e-Rashideen.
10. Add one quotation of famous religious scholar in each question.
11. Change colour scheme for references to give them more visibility.
12. Manage time
13. Wide page borders are discouraged. Should be reasonable.
14. Avoid writing wrong references.
15. Give more weightage to expressly asked parts of the question.
16. Avoid writing wrong Quran/Hadith references. It puts extremely negative impression.

Introduction

Backed the doctrine of absolute oneness of Allah is the very pillar of Islam and the foundation of all Islamic beliefs and practices.

It declares Allah's unity in His being, Attributes, and His actions. It is the entire moral, spiritual, and socio-political structure of Muslim life. Every act of devotion, law and justice is

emanates from this central belief. The Quran consistently affirms that faith without Tawheed is incomplete, and society without its application is spiritually fragmented.

Concept of Tawheed in Islam

Tawheed (from the root word wahhada, to

make one) is the declaration that "There is no God but Allah". It is the essence of Islamic monotheism that defines the relationship between

Creator and creation.

(i) Oneness in Being (Tawheed al-Zaat) :-

- Allah is One and Unique - No partner or equal shares His divinity

"Say: He is Allah, the One."

~ Surah Al-Ikhlās

- He is Eternal and Absolute - Dependent on none, yet everything depends on Him.

"Allah, the Eternal Refuge."

~ Surah Al-Ikhlās

- He is Incomparable - Unlike His creation in nature and essence.

"There is nothing like unto Him."

~ Surah Ash-Shura

- He is Self-Existent and Self-Sufficient - Neither born nor begets

"He neither begets nor is born."

~ Surah Al-Ikhlās

- All creation points to His unity - The harmony of the universe testifies to one Creator.

"Had there been gods other than Allah, they would have been in ruin."

~ Surah Al-Anbiya

(ii) Oneness in Attributes (Tauheed al-Sifaat) :-

- Perfection belongs solely to Allah - His knowledge, power, and mercy are infinite.

"He is the All-Knowing, the All-Wise"

~ Surah Al-Baqarah

- His attributes are uncreated and eternal - unlike human attributes, which are limited.

- No one shares His authority or knowledge - rejecting divine attributes in creation.

"None knows the unseen except Allah."

~ Surah An-Naml

- His mercy and justice are supreme, guiding believers in ethics and law.

"My mercy encompasses all things."

~ Surah Al-A'raf

- Prophets manifest His guidance, not His divinity - preserving His transcendence.

Prophet (PBUH) : "Do not exaggerate in praising me as the Christians praised Jesus..."

(iii) Oneness in worship (Tauheed al-`Ibadah) :-

- All acts of worship are solely for Allah - prayer, fasting, charity, or sacrifice.

"Your Lord has decreed that you worship none but Him."

~ Al-Baqarah

- Any form of intercession or idol-worship is shirk - the greatest sin.

"Indeed, Allah does not forgive associating partners with Him."

~ Al-Qur'an

- All prophets taught the same call to Tawheed, from Adam (A.S) to Muhammad (PBUH)

"Worship Allah; you have no deity other than Him."

~ Surah Al-A'raf

- Tawheed demands total submission to divine law (Shariah) in worldly affairs.

- It purifies intentions, ensuring sincerity (Ikhlas) in every act.

Prophet (PBUH): "Actions are judged by intentions."

Influence of Tawheed on Individual Life

Tawheed transforms the believer's spiritual, moral, psychological, and intellectual outlook. It liberates the mind and disciplines the soul.

(i) Source of Spiritual Peace and Confidence :-

- Belief in Allah's supreme control removes fear and anxiety

"In the remembrance of Allah do

hearts find rest." ~ Al-Qur'an

- A muwahhid (believer in one God) relies only on Allah, not fate or superstition.
- The Prophet (PBUH) remained calm in Taif's persecution, saying: "If You are not displeased with me, I care not."
- It creates mental resilience during trials.
- Trust (tawakkul) in Allah becomes a shield against despair.

"And whoever relies upon Allah - then He is sufficient for him."

~ Al-Qur'an

(ii) Moral Discipline and Accountability :-

- Taqwa develops God-consciousness (Taqwa) - awareness that Allah sees all deeds.

"He knows the treachery of the eyes and what the hearts conceal."

~ Al-Qur'an

- It makes believers honest and upright even when unseen.

- The Prophet (PBUH) said:

"Fear Allah wherever you are."

- It eradicates hypocrisy by aligning outward actions with inner faith.

- Awareness of divine accountability restrains one from

injustice or oppression.

(iii) Intellectual Liberation and Dignity :-

- Tawheed frees intellect from blind imitation of false gods or human ideologies.
- It promotes rational reflection - the Quran repeatedly urges: "Do they not reflect?"
- It gives believers a sense of purpose beyond material life.
- It builds self-respect - man serves only the Creator, not creation.
- The Prophet (PBUH) demonstrated this before Aamash when he refused worldly offers to abandon the message.

(iv) Purification of the Soul and Intentions :-

- Worship becomes sincere when directed to Allah alone.
- It eliminates arrogance and pride, as all power belongs to Allah.
- It nurtures humility and gratitude in every blessing.
- The believer's heart becomes pure from envy and greed.
- The Prophet (PBUH) said:

"Verily, Allah does not look at your bodies or forms, but at your hearts and deeds."

(v) Motivation for Righteous Deeds :-

- Tawheed links every action to divine reward.
- It inspires altruism - doing good for Allah's pleasure, not fame.
- It fosters patience (sabr) and perseverance.
- It gives courage to stand against oppression, trusting in divine justice.
- As Qur'an says:

"Indeed, my prayer, my sacrifice, my life, my death are for Allah."

Influence of Tawheed on Collective Life

At the collective level, Tawheed is the ideological spine of the Islamic social, political, and economic orders.

(i) Foundation of Equality and Brotherhood :-

- Tawheed denies superiority based on race or class - only piety matters.

"The most honored of you in the sight of Allah is the most righteous."

~ Al Qur'an

- The Prophet (PBUH) declared in his last sermon:

"No Arab is superior to a

non-Arab except by piety."

- It unites Muslims beyond geography or tribe under Ummah identity.
- It abolishes slavery of man to man.
- It ensures social justice through mutual respect and fraternity.

(ii) Establishment of Justice and Rule of Law :-

- Since Allah is the Lawgiver, His command is the ultimate source of justice.

"Indeed, Allah commands justice and forbids oppression." ~ Al-Baqara

- No ruler is above divine law - accountability is universal.
- Caliph Umar (RA) exemplified this when he was questioned by a common man.
- Courts and governance in Islam must reflect equality before Allah.
- Thus, Tauheed builds a moral and legal order rooted in divine justice.

(iii) Unity of Purpose and Social Harmony :-

- Tauheed binds the community with shared faith and direction (Qibla).
- It promotes cooperation and compassion.

Prophet (PBUH): "The believers in their mutual love and mercy, are like one body."

- It discourages sectarianism and material rivalry
- It inspires collective worship (Salah, Hajj, Zakat) that unites hearts.
- It builds mutual trust and solidarity among members of the Ummah

(iv) Economic and Political Stability :-

- Tanheed defines economic justice — wealth belongs to Allah, man is trustee.

“And spend out of that in which He has made you successors.”

~ Al-Quran

- It condemns exploitation, usury, and corruption.
- Zakat and charity redistribute wealth for social equity.
- Political authority in Islam is an Amanah (trust), not divine right.
- The Prophet (PBUH) said :

“Each of you is a shepherd and responsible for his flock.”

(v) Promotion of Global Peace and Coexistence :-

- Belief in One God encourages respect for all humanity as His creation.
- Tanheed creates moral universality transcending boundaries.
- It demands justice even towards non-Muslims:

"Do not let hatred of a people prevent you from being just."

~ Al-Quran

- It motivates Muslims to strive for peace (sulh) and reconciliation.
- The Prophet (PBUH) forged the Charter of Madinah ensuring harmony among Muslims and Jews — a model of Tawheed governance.

Conclusion

Tawheed is the soul of Islam, the essence that gives meaning to worship, law, and morality. It unites hearts, disciplines minds, and establishes a just and compassionate social order. A believer's personal purity, and a nation's moral strength both flow from the understanding that

"All Authority, Power and Glory belong to Allah alone."

Hence, Tawheed not only transforms individuals into morally upright beings but also shapes societies into embodiments of justice, equality, and divine harmony — fulfilling the ultimate purpose of human creation.

↔ (Q#3) ↔

Introduction

Islam stands as the earliest and most comprehensive system guaranteeing human rights, rooted not in human convention but in divine revelation. Fourteen centuries before the Universal Declaration of Human Rights (1948), Islam proclaimed the sanctity, equality, and dignity of humankind through the Quran and the teachings of Prophet Muhammad (PBUH). The Quran declares that every individual, regardless of race, gender, or status, is born with inherent dignity and is accountable before Allah alone.

Thus, Islam is not a late advocate of rights - it is their pioneer, linking human freedom and dignity directly with divine law.

Islam as a Pioneer of Human Rights Ensuring Human Dignity

Islam's approach to human right is divine, universal, and timeless, ensuring both spiritual and material dignity. It transcends man-made boundaries and promotes justice as an act of faith.

(i) Equality and Dignity of All Humans :-

- The Quran affirms that all humans are honored by Allah :

"Indeed, We have honored the children of Adam." ~ Al-Quran

- No distinction is made on the basis of race, color or wealth.

"The most honorable of you in the sight of Allah is the most righteous." ~ Al-Quran

- Prophet Muhammad (PBUH) in his Farewell Sermon declared :

"All mankind is from Adam, and Adam was from dust."

This proclamation predates modern equality movements by centuries. Hence, Islam made spiritual equality the foundation of all social justice.

(ii) Sanctity of Human Life :-

- Islam regards every human life as sacred.

"Whoever kills a person unjustly, it is as though he has killed all mankind."

~ Surah Al-Ma'idah

- The protection of life is a fundamental objective (Maqasid al-Shariah)

- The Prophet (PBUH) prohibited violence and bloodshed

even during war, emphasising human dignity.

- Islam established *Dias* (law of retribution) and *Diyat* (compensation) to ensure justice and restraint.
- Unlike ancient civilisations that normalised slavery and blood feuds, Islam restricted revenge and promoted forgiveness.

(iii) Freedom of Belief and Conscience :-

- The Quran upholds freedom of religion:

"There is no compulsion in religion."

~ Surah Al-Baqarah

- Non-Muslims were granted safety, worship rights, and justice under Islamic rule.

- The Prophet (PBUH) signed the Charter of Madinah guaranteeing religious autonomy to Jews and Christians.

- Islamic tolerance inspired later Western charters of religious liberty. Thus, Islam ensured freedom of conscience centuries before secular constitutions emerged.

(iv) Right to Justice and Due Process :-

- Justice in Islam is a divine command, not a human luxury.

"O you who believe! Be persistently standing firm in justice, witnesses for Allah, even if against yourselves."

~ Surah An-Nisa

- No one, not even the ruler, is above law.
- Caliph Umar (RA) accepted accountability before common citizens.
- Prophet (PBUH) said:
 "By Allah, if Fatimah, daughter of Muhammad, were to steal, I would cut off her hand."
- Justice is universal, impartial, and rooted in divine responsibility.

(V) Protection of Human Honor and Privacy :-

- Islam forbids backbiting, slander, and intrusion into personal life.
 "Do not spy or backbite one another." ~ Al-Qur'an
- Every individual's reputation and dignity are protected.
- Women's honor and modesty are safeguarded through both rights and responsibilities.
- Prophet (PBUH) said:
 "A Muslim is he from whose tongue and hand other Muslims are safe."

Hence, Islam institutionalized respect, privacy, and human worth long before modern privacy laws.

Basic Human Rights Granted by Islam

Islamic human rights are rooted in the Qur'an and Sunnah and apply to every human being irrespective of faith, gender, or ethnicity.

(i) Right to Life and Security :-

"Life is sacred; unjust killing is a grave sin."

~ Al-Qur'an

- Protection of life is among the five *Maqasid al-Shariah*.
- Even during war, Islam prohibits killing civilians, women, and children.
- Prophet (PBUH) instructed:

"Do not kill a monk, an old man, or a child."

Thus, Islam introduced the earliest humanitarian law of conflict.

(ii) Right to Freedom and Equality :-

"Slavery was gradually abolished; freeing slaves is an act of virtue."

- Islam rejected caste or racial superiority.
- All humans are equal before Allah and law.
- Prophet (PBUH) appointed Bilal (RA), an Abyssinian slave, as the first *Mu'azzin* - a practical symbol of

equality.

This right ensures spiritual and social emancipation.

(iii) Right to Justice and Fair Trial :-

"Every individual is entitled to justice without discrimination."

"Justice is a divine trust and moral duty."

- The accused is presumed innocent until proven guilty.

- Prophet (PBUH) warned:

"Avoid punishments in cases of doubt."

Hence, Islam ensures procedural fairness equivalent to modern due process.

(iv) Right to Property and Economic Security :-

- Islam recognizes private ownership but regulates it through social responsibility.

"Do not consume one another's wealth unjustly."

- Zakat and charity ensure redistribution of wealth.

- Interest (Riba) is prohibited to protect economic justice.

- Prophet (PBUH) established public treasury (Bait-ul-Mal) for social welfare.

Islam thereby ensures both individual freedom and

^{economic equity.}
(v) Rights of Women and Family :-

- Islam granted women inheritance and ownership rights 1400 years ago.
- Marriage in Islam is a contract based on consent, not coercion.
- Prophet (PBUH) said:

"The best of you are those who are best to their wives."

- Islam abolished female infanticide and elevated motherhood.

Hence, women were recognised as equal moral beings long before Western feminism.

(vi) Right to Education and Knowledge :-

- Islam made learning a religious duty.

"Read in the name of your Lord who created."

- The Prophet (PBUH) said:

"Seeking knowledge is obligatory upon every Muslim."

- Women equally share this right; Aisha (RA) was a great scholar.

- Education leads to social reform and moral development. Thus, Islam linked knowledge directly with faith and human advancement.

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NOTES

Comparison Between Islamic Human Rights and Modern International Humanitarian Rights

Aspect	Islamic Concept	Modern Humanitarian Law
Source of Rights		
Right to Life		
Equality and Non-Discrimination		
Freedom of Religion		
Right to Justice		
Women's Rights	Right to property, dignity, consent in marriage	
Right to Property	Ownership with responsibility	Right to own property
Education	Seeking knowledge - obligatory	Right to education
Freedom & Dignity	Dignity from creation; slavery condemned	Human dignity and freedom
Economic Justice	Zakat, prohibition of Riba, social equity	Right to social security