

"Islamic Studies"

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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 part/s of the question.

16. Avoid writing wrong Quran/Hadith references. It puts extremely negative impression.

Question: 2(1).

Explain the concept of Tawheed in Islam.
How does this belief influence individual and collective life of the believers?

Answer:

Tawheed:

Introduction:

Tawheed means believing that Allah is One with no friend, no companion, and no equal. This idea free us from worshipping the idols, people or desires and teaches us to put the trust only in Allah.

The Quran says:

"He is Allah, the Only One"

Imam Ghazali explained, "The key to happiness is Tawheed, key to Tawheed is reflection."

Allama Iqbal also said, "The essence of Tawhid is the freedom, a freedom of man from every power except God"

Therefore, Tawheed is the heart of Islam and the source of peace, dignity and true freedom.

*** Tawheed in Islam:**

Tawheed is the first part of Kalma

"لا اله الا الله" (There is no god, except Allah).

It declares that only Allah is worthy of

worship, as affirmed in the Quran:

"لَا إِلَهَ إِلَّا اللَّهُ"

There is no power nor any strength except through Allah.

* Kinds of Tawheed:

There are 3 kinds of Tawheed:

① Tawheed-al-Dhat (Oneness of Allah's Being)

② Tawheed-al-Sifat (Oneness of Allah's Attributes)

③ Tawheed-al-Afal (Oneness of Allah's Actions)

① Tawheed-al-Dhat: Oneness of Allah's Being:

This means believing that Allah's existence is One and Unique. He has no partner, no parents, no children and no equal. He is eternal and self-sufficient, unlike his creation.

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

- (Ash-Shura 42:11)

② Tawheed-al-Sifat:

This means believing that Allah's qualities are unique and perfect. His knowledge, mercy, power and wisdom is unlimited.

No one shares or matches His attributes.

When we say Allah is All-knowing, it means His knowledge is complete, unlike the humans.

"وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ"

"And, He is over all things ~~componen~~competent."

- (Surah-Al-Mulk 67:1).

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③ Tawheed - al-Af'al :

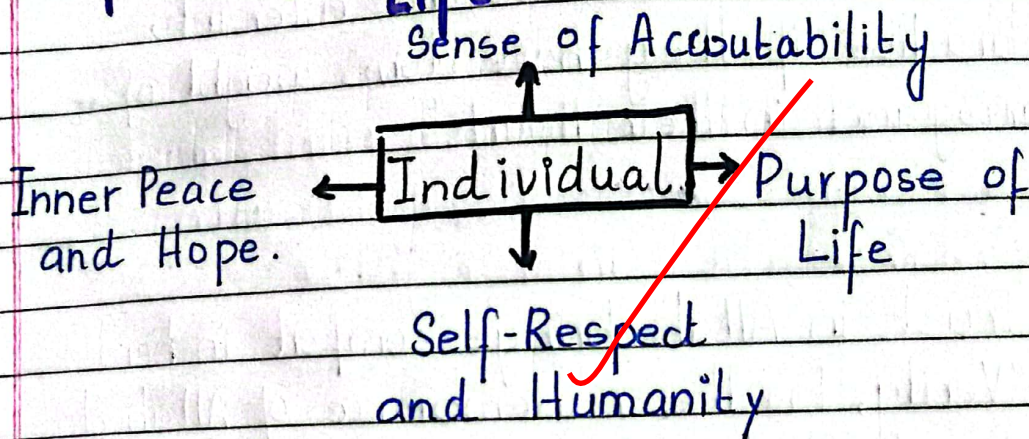
This means believing that Allah alone controls the universe and all actions within it. He gives life and death, provide food and rules the world. No saint, idd or power can act independently of Him.

"وَاللّٰهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ"

"He created you and which you do".

- (Surah - Al-Saffat 37:96).

* Impact of Tawhid on Individual Life:



① Sense of Accountability:

A believer knows that Allah is watching his/her action, so this creates a sense of accountability and self-control.

Prophet (PBUH) says: "A person will not enter on the Day of Judgement until he is asked about 4 things:

- ① His Life and how he spent it.
- ② His knowledge and what he did with it.
- ③ His wealth and ^{how} he earned and spent it.
- ④ His body and how he used it.

② Purpose of Life:

Tawhid gives meaning to existence, to worship Allah and follow His commands
"And I created you and jinn except to worship me"

- Surah Adh Dhariyat (51:56)

③ Self-Respect and Humility:

When a believer relies on Allah, he/she avoids arrogance and pride.

Prophet (PBUH) said:

"No one enter into Paradise if they have atom's weight of arrogance in their heart."

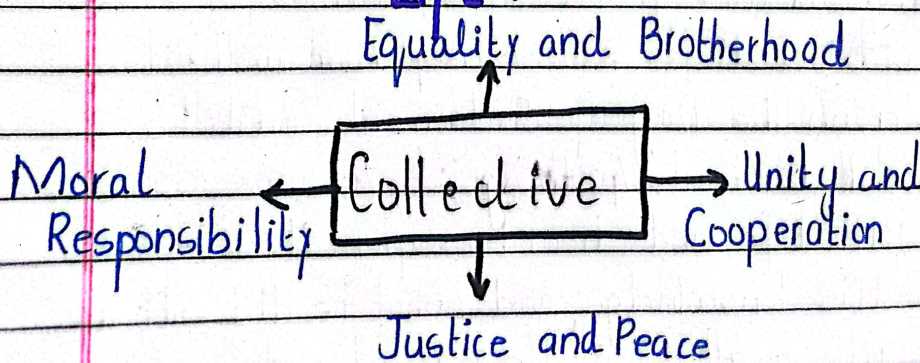
④ Inner Peace and Hope:

Trust in Allah brings comfort in hardship

"Verily, In the remembrance of Allah do heart finds rest"

- Surah Ar Ra'd (13:28).

* Impact of Tawheed on Collective Life:



① Equality and Brotherhood:

In Islam, all humans are equal before Allah, racism and discrimination must be avoided.

Prophet (PBUH) said: "All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab, nor does a white person over black man, except by piety and good deeds."

② Unity and Cooperation:

Muslims are bound as one community (Ummah), so they must help each other.

Prophet (PBUH): "Believers in their mutual kindness, compassion and sympathy are like one body. If one part of the body suffers, the whole body feels the pain."

③ Justice and Peace:

Tawhid promotes fairness, so the rulers and people are accountable to Allah.

"Stand firmly for the justice, even if it goes against yourselves or your loved one."

- Surah Al Nisa (4: 135).

④ Moral Responsibility:

Society follow divine laws, reduces corruption and oppression.

Prophet (PBUH) said, When you see oppression and do nothing to stop it, Allah may punish you."

Conclusion:

Tawhid is the heart of Islam, shaping a Muslim faith, character and society. By following Tawheed, individual and society achieve the true success in this life and life here after.

Allama Iqbal: "Until the meaning of 'La ilaha' is understood, the bonds of false gods cannot be broken."

Question: 3(2)

Discuss the basic human rights granted by Islam. Compare this right with international human rights?

Answer

Human Rights in Islam:

Introduction:

Human Rights are the basic rights that every person deserves simply for being human. Islam strongly supports these rights. Prophet Muhammad (PBUH) gave clear teachings on justice, equality, dignity and compassion.

Mahatma Gandhi once said, Prophet (PBUH) was a great human rights champion. His teachings emphasized equality, justice,

and dignity of man."

Definition of Rights:

"Haqq" is an Arabic word that translates "truth", "right" or "reality". In Islam, human rights are given by God and they are the part of Shariah. These rights are universal - for Muslims and Non-Muslims. They cannot be taken by any ruler or government.

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

Western Philosophy of Human Rights:

The idea of the human rights in the West started in England and one of the first steps was "Magna Carta 1215", where people forced the king to follow the law and respect the basic rights. With the passage of time, more rights were demanded like freedom of speech, fair trials.

After the World War II, world leaders came together and created United Nation which made a list of rights for all the people, known as Universal Declaration of Human Rights (1948).

Islamic Philosophy of Human Rights:

Islamic human rights are God-given, not man-made. They are permanent and every person gets them by birth.

Basic Fundamental Rights in Islam:

1. Equality of All Mankind:

Islam teaches that all the humans are equal in dignity.

"We have created you from male and female and made you people and tribes that you know one another."

- Surah Al-Hujurat (49:13)

2. Right to Life:

The Prophet (PBUH) never allowed unjust killings, even in the war. He even protected the lives of non-Muslim too.

"If anyone kills a person, it is as if he has killed all mankind."

Surah-Al-Maidah 5:32

3. Right to Freedom of Religion:

Prophet (PBUH) allowed the Jews and Christians in Madinah to practice their own faith under the constitution of Madinah.

"There is no compulsion in religion."

- Surah-Al-Baqarah 2:256

4. Dignity of Mankind:

Islam teaches to respect every person, rich or poor, black or white. Even criminals must be treated with dignity.

Prophet (PBUH): "No Arab over Non-Arab is superior and no white person is superior"

over black person except by piety."

5. Right of Education:

Prophet (PBUH) said every one has an equal opportunities in education, whether male or female. He even freed the prisoners of war if they taught Muslim children to read.

"Seeking knowledge is a duty upon every Muslim."

6. Right to Justice:

Prophet (PBUH) punished wrong doers, even if they were from his own family. No one is above law.

"Stand firmly for the justice even if goes against yourselves..."

- Surah Al-Nisa 4:135

7. Right to Property:

Islam protects private property. Theft and cheating are major sins. Prophet (PBUH) banned forced or unfair trade.

"Do not consume another's wealth unjustly"

-(Surah Al Nisa 4:29)

• Social Rights and Duties in Islam:

1. Rights and Duties of Spouses:

Prophet (PBUH) treated his wife with love and kindness. He said:

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

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2. Rights and duties of parents:

A man asked Prophet (PBUH): Who deserve my best care? He replied, your mother three times then your father.

"Be kind to your parents..."

- Surah - Al-Isra 17:23.

3. Rights of Children:

Prophet (PBUH) said: "He is not among us who does not show mercy to children."

4. Right of Neighbors:

Prophet (PBUH) said, "He is not a believer who fills his stomach while his neighbor is hungry."

5. Right of Laborers:

Islam emphasizes fair pay, safe conditions and respect for workers. Prophet (PBUH) said:

"Give the worker his wage before his sweat dries."

6. Rights of Prisoner of War:

After the Battle of Badr, Prophet (PBUH) treated the prisoners kindly and even released them who could teach or pay.

"..... and give the food to prisoners."

- Surah al-Insan 76:8

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Rights of Non-Muslim in Islam:

In Islam, non-Muslims living in a Muslim state are called "Ahl al-Dhimma". They are promised safety, justice, and religious freedom in return for loyalty to the state and payment to "Jizya".

UN Definition: "minorities are groups that are numerically inferior to the rest of the population."

Comparison of Islamic Rights and Modern International Rights:

1. Right to Life and Security:

In modern International Law, like Universal Declaration of Human Rights (UDHR) and Geneva Convention ensure the right of life, liberty and security of every person, especially during civil wars.

2. Right to Equality and Non-Discrimination:

The UDHR, Article 1 & 2, affirms that all people are born free and equal and entitled to rights without discrimination based on sex, language and religion.

3. Right to Freedom of Religion and Belief:

The UDHR, Article 18 protects the freedom of thought, conscience and religion - including the

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right to change the religion or belief.

4. Right to Justice and Fair Trial:

Article 7 & 10 of UDHR and Geneva Convention guarantee the equality before law, fair trial and impartial judgement.

5. Right of Women:

The UDHR ensure gender equality in all field. Women are given full legal and social equality.

6. Right to Property and Economic Justice:

The UDHR, Article 17 affirms the right to own property and prohibits arbitrary seizure.

Conclusion:

Both Islamic and modern humanitarian laws aim to protect human dignity, justice and equality.

Prophet PBUH: "The best among you is the one brings the greatest benefit to humanity."

Q8(3). Write a comprehension note of the following:-

Answer:

1. **Amr bil Maruf wa Nahy anil Munkar:**

• **Meaning:**

The phrase 'amr bil Maruf wa Nahy anil munkar' means to "enjoy what is right and forbid what is wrong." It is the central moral principle in Islam, guiding Muslims to promote virtue and prevent wrongdoing in society.

"You are the best nation produced for mankind. You enjoy what is right and forbid what is wrong and believe in Allah."

- Surah Al Imran (3:110)

• **Purpose of :**

- It ensures the moral purification of society.
- It promotes justice, honest and righteousness.
- It prevents the spread of immorality, corruption and injustice.
- It maintains balance between individual freedom and collective responsibility.

• **Prophet's Example:**

The Holy Prophet (PBUH) said:

Whoever among see an evil, let him change with his hand, if he cannot, then

with his tongue and if he cannot, then with his heart."

This Hadith outlines three levels of implementing this duty:

1. **By Hand:** taking action when in authority
2. **Tongue:** advising or warning
3. **Heart:** hating evil internally if one can't act or speak.

• Conclusion

"Amr bil Maruf wa Nahy anil Munkar" is not merely advice but a collective social responsibility. It builds the community to uphold the truth, discourage the sin and lives by the moral commands of Allah.

2. Afuw:

• Meaning

The Arabic term "Afuw" means "forgiveness", "pardon" or "overlooking" mistakes. It reflects mercy and tolerance, two of the highest virtues in Islam. Al-Afuw is also one of the 'Beautiful names of Allah' meaning "The Pardoner" - the One who erases sins completely.

Allah says:

"And let them pardon and overlook. Do you not wish that should forgive you?"

• Prophet's Example:

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The Prophet (PBUH) was the best example of "forgiveness". After the Conquest of Makkah, he forgave even his bitterest enemies, saying:

"No blame will be there be upon you today; go for you are free".

• Importance in Islam:

- Forgiveness brings peace ^{of heart} and strengthens brotherhood.

- It prevents hatred and revenge from spreading in a society.

- It earns Allah's mercy and rewards in the hereafter.

- It reflects the self-control and spiritual maturity.

• Conclusion:

"Afuw" is a divine quality that Muslims are urged to embody. By forgiving others, believers show gratitude for Allah's forgiveness and contribute to a peaceful, compassionate society.
