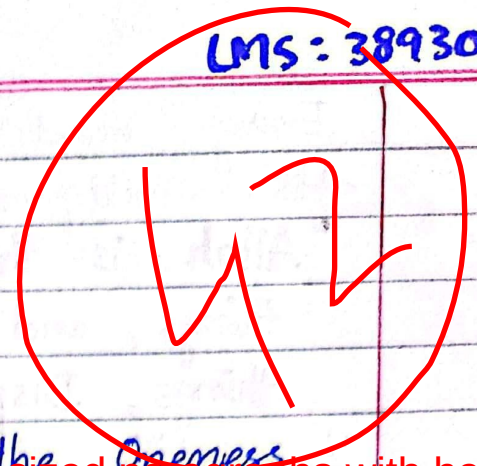


Part - II

Question:2

Instructions

Answer

Introduction

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.

Tawheed, meaning the Oneness of Allah, forms the very foundation of Islamic faith. It signifies that Allah alone is the Creator,

Sustainer, and Sovereign of the universe, without any partners

equals. The Quran declares:

"Say, He is Allah, the One;
Allah, the Eternal Refuge" (112:1-2)

This central doctrine shapes the entire moral, spiritual, and

social structure of Islam,

distinguishing it as a complete way of life based on divine

unity.

1. Dimensions of Tawheed

a. Tawheed al-Rububiyyah (Oneness of Lordship)

This dimension means that

Allah alone governs the universe.

Every event unfolds according to His will and wisdom.

"Allah is the Creator of all things, and He is, over all things, Disposer of affairs." (39:62)

It instills belief in divine power and rejects all notions of fate or chance independent of Allah's decree.

b. Tawheed al-Uluhiyyan (Oneness of Worship)

This is the practical aspect of Tawheed, directing all acts of worship such as prayer, supplication, and reliance solely to Allah. It forbids associating anyone or anything with Him in devotion.

"And your Lord has decreed that you worship none but Him?"
- Al-Quran

c. Tawheed al-Asma wa Sifat (Oneness of Names and Attributes)

This means affirming all the divine names and attributes

mentioned in the Quran and Sunnah without likening them to creation or distorting their meaning.

2. Influence of Tawheed on the Individual Life

a. Strengthening Faith and Purpose

Tawheed gives life meaning. The believer realizes that their ultimate purpose is to worship and please Allah. This consciousness fosters accountability and sincerity in every action.

b. Inner Peace and Reliance on Allah

Belief in one sovereign God brings emotional stability. A person who trusts Allah's plan is free from anxiety, jealousy, and despair.

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

(Surah Ar-Ra'd 13:28)

c. Moral and Ethical Uprightness

Tawheed nurtures honesty, humility and a sense of justice. Knowing that Allah is ever-watchful deters wrongdoing and motivates goodness even in private.

3. Influence of Tawheed on Collective Life

a. Foundation of Unity and Equality

Tawheed eliminates social divisions. Since all humans share one Creator, distinctions of race or class lose moral weight.

b. Basis of Justice and Governance

As sovereignty belongs to Allah, no human authority is absolute. Justice becomes a divine command rather than a human choice, ensuring fairness and law in governance.

c. Promotion of Social Welfare

Tawheed inspires compassion and

collective responsibility. Concepts like zakat, sadaqah, and social service arise from the belief that wealth is a trust from Allah, to be shared for public good.

d. Resistance Against Oppression

Since no being can claim divine status, Tawheed liberates people from tyranny, superstition, and fear. It creates a society based on moral courage and equality.

Conclusion

Tawheed is not a mere theological belief; it is a comprehensive principal that shapes every dimensions of life. It purifies the soul, strengthens moral character, and establishes justice and unity in society. By recognizing the absolute oneness of Allah, individuals and nations alike are guided toward peace, equality and purpose, the true essence of Islamic civilization.

Question: 3

Answer

Introduction

Islam stands as one of the earliest systems to recognize and institutionalize the dignity and rights of human beings. Rooted in divine revelation, Islamic human rights are not ~~granted~~ granted by rulers or states but are inherent and inalienable because they originate from Allah. The Qur'an affirms:

"We have certainly honoured the children of Adam."

This verse establishes human dignity as a God-given status, irrespective of race, class, or gender, forming the moral foundation of Islamic social justice.

1. Basic Human Rights in Islam

a. Right to Life

The Qur'an declares the

sanctity of life, forbidding unlawful killing:

"Whoever kills a soul... it is as if he had slain all mankind."

(Surah Al-Maidah 5:32)

Life is sacred and can only be taken through due legal process, ensuring justice and protection from tyranny.

b. Right to Dignity and Equality

Islam rejects all notions of superiority based on lineage or wealth. The Prophet (PBUH) said:

"No Arab has superiority over a non-Arab, nor a white over black, except by piety."

This principle upholds social equality and undermines racial or class-based discrimination.

c. Right to Property and Economic Justice

Islam recognizes individual ownership and protects it from exploitation or unlawful seizure.

Simultaneously, it ensures redistribution through zakat and sadaqah, preventing wealth concentration and supporting the needy.

d. Right to Justice and Fair Trial

Justice is a central tenet of Islam. The Quran states:

"Verily, God does not do even an atom's weight of injustice." (4:40)

e. Rights of Women and Family

Before Islam, women were largely denied inheritance, consent, and legal identity. Islam restored their status by granting the right to inheritance, dowry, divorce, and property ownership.

f. Rights of Minorities

Non-Muslim citizens (dhimmis) were guaranteed security of life, property, and religious practice under Islamic rule, reflecting pluralism within the Islamic framework of governance.

2. Comparison with Modern International Humanitarian Rights

a. Commonalities

Both Islamic and modern international systems affirm human dignity, life, equality, property, rights, and justice. The Universal Declaration of Human Rights (1948) echoes values already embedded in Islamic teachings, such as freedom of belief, protection of life, and social welfare.

b. Differences in Foundations

Islamic human rights stem from divine authority, emphasizing duties toward God and society alongside individual rights. Modern humanitarian rights, however, are largely secular and anthropocentric, rooted in human reason rather than revelation. This difference in foundation affects how rights are interpreted and applied.

c. Application and Scope

Islam integrates rights within moral obligations. For instance, freedom of expression exists but must not harm others' dignity or faith. Modern systems tend to emphasize unrestricted individual freedom, sometimes overlooking moral accountability. Moreover, Islamic law balances collective welfare (maslahah) with individual liberties, aiming for a just and harmonious social order.

Conclusion

Islam was a pioneer of human rights long before the modern world formally recognized them. Its system balances individual freedoms with moral responsibility, ensuring justice and dignity for all. While differences exist in foundation and legal structure, the essence of Islamic human rights resonates strongly with the universal principles of equality, compassion, and justice promoted in modern humanitarian law. True harmony lies in understanding both as partners in advancing the dignity of human kind.

Question : 4

Ans:

Introduction

Extremism has emerged as one of the most serious challenges confronting the Muslim world today. It manifests in the form of rigid interpretations, intolerance, and violent behavior that contradict the peaceful and balanced teachings of Islam. The Quran clearly warns against excess in religion. Islam stands for moderation (wasatiyyah), tolerance, and justice, values that, when forgotten, give rise to extremism and societal discord.

1. Causes of Extremism in the Muslim World

a. Misinterpretation of Religious Teachings

A major cause is the selective and literal reading of Quranic verses without proper understanding of context (asbab al-nuzul). Such misinterpretations are often exploited by self-styled preachers or groups.

seeking to justify violence in the name of religion.

b. **Political Suppression and Injustice**
Authoritarian regimes, lack of democratic institutions, and widespread corruption have created resentment and hopelessness. In many cases, extremist ideologies find support as a reaction to political oppression and denial of basic rights.

c. **Socio-Economic Inequality**
High unemployment, poverty, and lack of educational opportunities make youth vulnerable to extremist recruitment. Economic frustration combined with religious manipulation becomes a dangerous mix.

d. **External Interference**
Foreign invasions, proxy wars, and global political rivalries in Muslim regions have deepened divisions. The continuous exploitation of sectarian and ethnic identities by external

actors further fuels radicalization.

e. Identity Crisis and Alienation

The clash between traditional Islamic identity and modern secular culture leaves many young Muslims confused. When religious education fails to address contemporary realities, some resort to extreme ideologies as a form of belonging or resistance.

2. Islamic Perspective on Extremism

Islam advocates moderation and balance in all affairs, the middle path between neglect and excess.

"Thus We have made you justly balanced nation." (Surah Al-Baqarah 2:143)

The prophet (PBUH) warned:

"Beware of extremism in religion, for it destroyed those before you."

Hence, extremism is religion, merely a social evil but a deviation from the very essence of Islam which calls for justice, compassion, and reason.

3. Islamic Solutions to Control Extremism

a. Promotion of Authentic Religious Education

Islam encourages the pursuit of knowledge through reflection and understanding. Curriculum reforms are needed to teach religion contextually, focusing on tolerance, ethics, and coexistence rather than rigid dogmatism.

b. Establishing Justice and Good Governance

The Quran repeatedly commands justice as a pillar of faith. Transparent governance, rule of law, and equitable resource distribution can counter the grievances that extremists exploit.

c. Socio-Economic Reforms

By ensuring social welfare through zakat, waqf, and public welfare programs, Islam provides a model for reducing poverty and marginalization, both of which breed resentment.

d. Strengthening Interfaith and Intra-faith Dialogue

Islam promotes dialogue and understanding among diverse groups. Encouraging discussion between sects and with other faiths can reduce misconceptions and foster unity.

e. Role of Scholars and Media

Religious scholars and media must play an active role in clarifying misconceptions, condemning violence, and promoting the true spirit of Islam, mercy, balance, and peace.

Conclusion

Extremism is the Muslim world is not a religious command but a distortion of faith rooted in social, political, and intellectual crises. Islam provides a holistic solution through moderation, justice, and education.

Reviving the spirit of wasatiyyah and genuine understanding of religion, one can restore peace, unity and progress in Muslim ummah.

Question 8

(a) **Amr bil Ma'ruf wa Nahy'anil Munkar**
(Enjoining Good and Forbidding Evil)

Introduction

Amr bil Ma'ruf wa Nahy'anil Munkar is a central principle of Islamic social ethics. It means encouraging virtue and discouraging vice to ensure moral discipline within society.

Quranic Basis:

Allah says: "You are the best nation produced for mankind; you enjoin what is right and forbid what is wrong" (Al-Quran).

Another verse commands believers to stand for justice and cooperate in righteousness (5:2). These verses make it a moral and collective duty.

Prophetic Guidance

The Prophet (peace be upon him) said: "Whoever sees an evil,

Let him change it with his hand; if he cannot, then with his tongue; if he cannot, then ~~with~~ with his heart, which is the weakest of faith." This defines the moral responsibility of every believer.

Contemporary Relevance:

In today's world, this principle can be practised through education, media awareness, and community reform, encouraging good through compassion, not compulsion.

Conclusion:

This command ensures a balanced, just, and morally conscious society. When practiced with wisdom, it becomes the spirit of Islamic collective responsibility.

(b) Mu'amalat (Dealings with Fellow Human Beings)

Introduction

Mu'amalat refers to human interactions and social dealings in Islam. It governs ethics in relationships, trade, and society based on honesty and justice.

Qur'anic Basis

Allah commands, "Give full measure and weight in justice and do not deprive people of their due." (17:85).

Similarly, "Allah commands justice and good conduct and forbids immorality and oppression" (16:90). These form the moral foundation of all human dealings.

Prophetic Guidance

The Prophet (PBUH) said: "The most beloved of you to Allah are those who are best in character." His conduct in business, family life, and governance

embodied fairness and kindness.

Conclusion

Mu'amalat turns faith into practice. It creates peace, trust, and harmony in society, fulfilling Islam's goal of justice and human dignity.