

Instructions

Islamic Studies

1. Give numbering to headings

2. Do not write lengthy paragraphs. Write medium sized paragraphs with headings.

A. Introduction:

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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَاللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى نَبِيِّنَا مُحَمَّدٍ

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This means that,

"And your God is one God.

There is no deity except him,

the entirely merciful,

the especially merciful."

B. Concept of Tawhid in Islam:

Tawhid being the first pillar of Islam is stated in first part of Kalma. Prophet Muhammad (SAW) considered tawhid as gateway of Islam.

1-Tawhid Ar-Ruboobiyah:

It means

unity in person or lordship

This is mentioned in

John Clover's book: "The evidence of God in an expanding universe."

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2-Tawhid

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2-Tawhid Al-Uloohiyyah:

It singles out Allah in worship.
Allah says in Quran,

"Not one is worthy
of worship except
Allah" (Al-Quran)

3-Tawhid Al-Asma wa-Sifaat:

It means Allah is
single in His Names and
qualities, no body can
match Him.

"That is the knower
of the seen and
unseen."

(Surah Sajjda)

Islam has very broad
concept of tawhid that
has made all people equal
and made Allah superior
to all.

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c. Impacts of Tawhid on Individual Life:

1- Ensures self-respect and dignity of Man:

Tawhid ensures dignity of mankind by the concept that only Allah is supreme all others are creation of God and dignified.

2- Tawhid makes man broad-minded:

A believer of kalma can never be narrow minded. His belief in one God makes him think in broad spectrum because he knows Allah is the sole and best creator and planner. As Allah says in Quran,

﴿ فَبَايَ إِلَّا الْ رَبَّ عَالَمِينَ ﴾

"You will deny which blessings of Allah"

it makes man think about huge blessings of Allah and be broad minded.

3. Tawhid makes man Punctual:

Believes of Allah and tawhid follow all orders of Allah and pray on fixed times. Prayers make him punctual and they value their time.

4. Tawhid makes a man humble:

By knowing that Allah is always seeing and knowing human beings and man is helpless before will of God, man becomes

humble and grounded.

D. Impacts of Tawhid on Collective life of believers:

1- Tawhid ensures equality:

Tawhid ensures equality among all human beings. As in last session Prophet (PBUH) said, "Superiority/priority will be given on base of Taqwa only."

It ensures all worldly possessions are not parameters of success.

2- Tawhid creates fear of Allah among people:

Believers fear Allah and try to be righteous human being.

They abandon social evils as in Quran Allah has mentioned Backbiting as an evil and many other evils also.

3. Tawhid gives Resilience and Hope to nations:

It creates reliance on Allah and reduces fear of human.

"If you trust in Allah as He should be trusted, He will provide as He provides the birds"

— Hadith —

4. Tawhid ensure economic equity:

By promoting Zakat and Sadqa, tawhid prevents exploitation of people. Zakat reduces poverty gaps and fosters solidarity.

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"Takes from their wealth
a charity by which
you purify them and
cause them increase."
- Al-Quran -

D. conclusion:

Tawhid being
the foundation of Islamic
principles is very important
in life of believers.
It transforms communities
into cohesive, just,
compassionate and
purpose driven entities.
It balances individual
accountability and collective
responsibility. It has social
and moral impacts on
both individual and
community.

Introduction:

Islam has laid some foundational rights for humanity as a whole, which are to be observed and respected under all circumstances.

These rights are not given by any state or assembly; they are given by Allah, so nobody can withdraw them. Almighty Allah says,

"لَقَدْ اَرْسَلْنَا بِالْبَيِّنَاتِ وَانْزَلْنَا
مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ
النَّاسُ بِالْقِسْطِ" ٥

"Certainly we sent our messengers with clear arguments, and sent down with them the Book the balance that men may conduct themselves with equity."

Modern human rights are also those rights given

DATE: _____
by islam 1400 years ago
They are even less than
those.

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means
equal.

3- security
proper

Basic human rights granted by Islam:

1- Right to life:

Islam has
given the right to live and
respect human life. Allah
says,

"whosoever kills a human
being, it shall be as if
he has killed all
mankind." (Al-Maidah)

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2- Equality of Human:

Islam recognizes
absolute equality of humans
irrespective of any thing.

Quran says that,

"O mankind! we have
created you from a
male and a female." which

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means all are created equal.

3- Security of life and property:

Islam provides security of life and property as a basic right. Prophet

stated that,

"Your blood and your property are as sacred as are this Day and this month" (9th Zilhijj)

4- Security of personal freedom:

Islam has laid down the principle of personal freedom. No citizen can be imprisoned unless his guilt has been proven in an open court.

5- Religious freedom and Pluralism:

Islam says religious freedom is a human right.

According to Quran;

"أَلَا كَرَاهٍ فِي الدِّينِ - قَدْ تَبَيَّنَ الرُّشْدُ
مِنَ الْغَيِّ"

"There is no compulsion in Din. The right direction is, henceforth, distinct from error."

6- Right to basic necessities of life:

Islam recognizes right of needy people for help to be provided to them.

Quran states that;

"And in their wealth there was the right of the beggars and unfortunate"

—Al-Quran

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7. Right to knowledge:

The Holy Prophet (PBUH) said:

"طلب العلم فریضة على كل مسلم"

"It is duty of every muslim man and woman to acquire knowledge."

Comparison of Islamic Human Rights with modern international human rights:

1- Right to life:

Islam

gives right to life and modern law also gives this.

"Everyone has the right to life, liberty and security"

(UDHR - Article 3)

2- Freedom of Religion:

There is no compulsion in religion in Islam. International law also give this right in UDHR Article 18 but modern law reject state enforced punishment. Both Islam and modern law oppose coercion.

3- Equality and Non-discrimination:

Islam and international law ensure equality. UDHR Article 1, 2 and 3 say,
 "All are equal in dignity, no discrimination."

while Islamic leadership roles clash with modern egalitarianism.

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4- Freedom of speech: UDHR

Article 19 gives freedom to express with limits.

Both Islam and modern law ban hate speech but there are certain blasphemy laws in muslim states.

5- Economic rights:

promotes Zakat and modern ICESCR Article

11 also ensures economic rights. Islam promotes Zakat while modern systems rely on taxes. Both system strongly condemn exploitation and ensure social responsibility.

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6. Women's Rights:

Islam

ensures women rights but gives defined gender role after giving them freedom. While in modern laws there are no defined gender roles there.

Conclusion:

Islam gave all basic human rights 1400 years ago while international laws were promulgated very late and after huge efforts. Islamic laws are given by God and they can never be amended or abrogated. While international human right laws can be amended or abrogated.

Q no 4

Introduction:

Extremism is a challenge faced by many muslim countries. Its causes are misinterpretation of islam, political oppression, socio economic marginalization, foreign intervention and occupations, sectarian divisions, lack of education and lack of legitimate religious authority. Islam's Core values are justice and moderation. These can be applied by ijtihad, inclusive governance, education reforms, and community engagement to promote peace and tolerance in islamic world.

Causes of Extremis in Islamic world.

1- Misinterpretation of islamic teachings:

Today's muslims ignore context of Quran and do narrow readings of Quran and Hadith which causes extremism.

Groups like ISIS cite Quran out of context.

2. Political oppression and Colonial legacy:

Dictator regimes like Assad regime in Syria pre-2024 and in Egypt crush dissent and push people towards radical groups. US-backed dictators like Shah of Iran led to Iran's 1979 revolution.

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3- SocioEconomic Marginalization:

Poverty,
unemployment and lack of
education ^{are} causing extremism.
For example poverty in
Afghanistan and Palestine
fuels support for Hamas

4- Foreign intervention and occupation:

Military
invasion in muslim countries
like in Iraq, Afghanistan
and Palestine bred
resentment. while the
support of proxies by
foreign powers like those
supported by KSA and
Iran also fueled extremism
in the muslim world.

5- Sectarian divisions.

Iran-Saudi
rivalry exploited historical
conflicts and fueled

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Shia-Sunni divide in the muslim world leading to radicalization. For example ISIS target Shia specifically

6- Lack of education and Media literacy:

Misinformation and radical online content is key drivers of extremism. Unverified fatwas on social media fuel radical groups. Daesh propaganda is an example of such case.

7- lack of legitimate religious authority:

There is an issue of self-proclaimed scholars and online preachers. For instance Lone-wolf attacks were inspired by unverified fatwas.

Implementation of Islamic teachings will promote peace, tolerance and moderation in Islamic Society:

1- Promote Moderation:

There is a need of balance between worship and worldly life as Allah says,

"Thus, we have made you a - wasat (moderate) Community." Al-Quran

As Al-Azhar university (Egypt) promotes moderate Islamic education. This can be encouraged by ijtihad.

2- uphold Justice and

fairness: upholding justice and fairness can reduce or eradicate extremism from its roots.

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As Allah says,
"Do not let hatred
cause you to deviate
from justice!"

This can be seen by
example of Hazrat Umar (R.A.)
who ensured justice.

3- Foster Shura:

consultation
and inclusivity should
be fostered in Islamic world.

This can be seen in
example that H. Ayesha (R.A.)
led scholars in her
times and Charter of
Madina advocate for
multi-faith governance.

4- Prioritize Education and critical thinking,

Allah says,
"Read in the name of
your Lord." - Al-Quran
So study of science,

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ethics and comparative religions is necessary. There must be scholarly debates to exorcise extremism.

5- Strengthen Community and family bonds:

Allah

says,

"Hold firmly to the rope of Allah, and do not be divided."

There is a need to resolve conflicts peacefully and promote kindness by programs like Edhi foundation in Pakistan

6. Ethical Leadership:

Islamic

Leaders should lead by example. There should be honest rulers like H. Abu Bakkar who said, "Obey me as long as I obey Allah."

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This will produce transparency in governance and support civil society.

Conclusion:

There is no doubt that muslim world is facing the huge challenge of extremism on peak. This is because the contemporary muslims have left the true teachings of islam and sunnah and are being exploited by global powers. The challenge can be tackled only by true implementation of islamic values and teaching in the islamic society.

Amr bi
anil
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Q No 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 core Islamic principle and that is an Islamic prophetic tradition. It distinguishes believers from hypocrites and prevents divine punishments, leading to success.

It is a collective responsibility for all. It purifies society and requires wisdom and patience. Allah says,
"You are the best nation, as you enjoin right and forbid wrong."

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1- It is a core Islamic duty:

Enjoining good and forbidding evil is a core Islamic duty.

"Let there arise out of you a group, enjoining right and forbidding wrong!" (Al-Quran)

2- A Prophetic tradition:

It was a tradition of prophets.

"Whoever sees an evil, change it with his hand, tongue or heart" — Hadith —

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3- Distinguishes between believers and hypocrites:

This act distinguishes between believers and non-believers like hypocrites.

"Believers enjoin good and hypocrites enjoin evil."

— Al-Quran —

4- Prevents divine punishment:

This act can prevent one from divine punishment.

'Fail to enjoin good and Allah's punishment will descend.'

— Tirmidhi —

5- Collective Responsibility:

It is not a responsibility of one, but it is

a collective responsibility for all. In Hadith it is mentioned that it is obligatory for all, per ability.

8- Leads to success:

Those who enjoin right and forbid evil are declared as best nation by Allah himself.

7- Purifies Society:

This act of worship which states that enjoining good and abandoning with forbidding evil purifies society.

"Silence normalizes Sin, Speak up."

- Ibn Taymiyyah -

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8- Requires wisdom and Patience:

This act of worship can be done by wisdom and patience only.

"Enjoin gently, not with aggression."

—Al-Quran—

Conclusion:

Amb bil masuf wa nahi and munkar is a worship that is obligatory for believers. It shows the true spirit of Islam where a single virtue enlightens the whole society and eventually leads to success.

This purifies person's own soul and also society.

This is performed by immense wisdom and patience.

Q8(c)

Mu'amalat (Dealings with fellow human beings)

Introduction:

Islam is a universal deen that has given beliefs, worships along with set of codes to deal with fellow human beings. Prophet

(PBUH) says,
"like for others,
what you like
for yourself."

The same liking for believers is only given in islam.

It ensures justice, fairness and encourage charity.

Islam ban Riba and respect rights of others.

1- Islam order Justice and fairness in dealings with others:

In dealing with fellow being justice must be ensured.

"Deal with people in equity." - Al-Quran-

2. Islam prohibits exploitation of others:

Islam discourage and punishes exploitation of fellows.

"Do not devour wealth unjustly." - Al-Quran-

3. Islam encourages Charity:

Muslims must give charity with absolute kindness.

"Give to the needy not with reluctance." - Al-Quran-

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3+ Mutual contracts must be clear:

Islam teaches that mutual contract must be clear and must be written. Islam gave procedure for business contracts also. Quran

Says,

"Fulfill obligations"

5- Islam discourages Riba:

Interest is a thing that exploits the needy people so it is prohibited in Islam.

Quran Says,

"Riba is forbidden

Trade is permitted."

6- Respect rights of other:

while dealing with fellow beings respect and dignity

of others must be respected.

"Do not infringe on neighbours privacy". Quran-

7 Transparency in Business:

Islam

has given procedures of business some 1400 years ago to avoid exploitation and misunderstandings.

Quran states,
"write down debts."

8- Social responsibility:

Zakat,

Sadqa and many other virtues are social responsibilities of muslims. Because Allah says,

"Zakat purifies wealth"

Conclusion:

Mu'amalat or dealing with fellow human beings has great scope in Islam. One must be kind, just and respectful while dealing with others. Islam discourages exploitation and riba and declares Zakat as a social responsibility. Mu'amalat not only fulfills religious obligations but also strengthens communal harmony and ethical conduct. That is why

Prophet PBUH Said,

“Whoever deceives in business is not of us.”