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Q2. Introduction

The concept of Tauheed is central to the deen of Islam. It signifies the oneness of Allah Almighty. Allah is unique and alone in His existence, in His actions as well as His attributes. As a muslim it is of utmost importance that he or she has an unambiguous faith and submission to the doctrine of faith. The importance of Tauheed is to such an extent that Allah has guided mankind that the one sin that is unpardonable is that of Shirk - association of another entity with Allah Almighty. This goes against the principle of Tauheed and hence, is the greatest sin. The importance of Tauheed in the lives of humans is paramount. Firstly, there is a recognition that all humans are nothing but a creation of an Almighty Creator and therefore, we are accountable to Him. Whatever blessings that we achieve in this world are also the sole power of Allah. Moreover, it emphasizes that if we have firm faith in Tauheed, we must follow the injunctions of Allah and hence, live a rightful life.

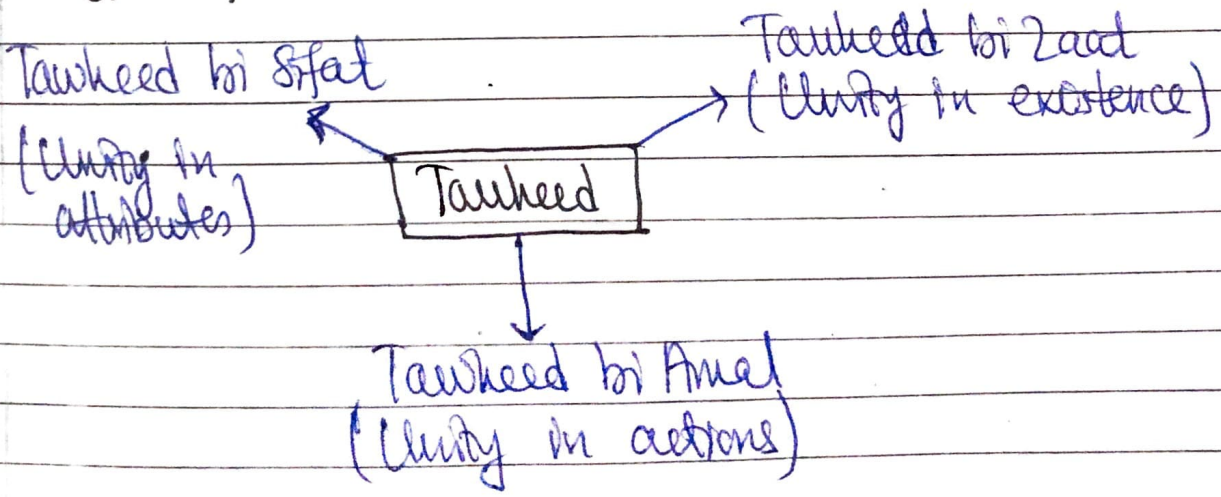
Tauheed : the bedrock of Islam

Without an iota of doubt, Tauheed

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is the fundamental principle of Islam. Holy Prophet (PBUH) emphasized, "The first chapter of Islamic syllabus is that of Tauheed." The concept of Tauheed entails that Allah is Omnipotent, Omnipresent and Omniscient. He is the sole Creator of this universe and there is no entity like Him. Surah Icklas illustrates the doctrine of Tauheed, "Say, there is not god but Allah... He beget not, nor is He begotten". Hence, Allah is alone in His existence and there is none like Him. Therefore, as muslims it is our proclamation that Allah alone is sufficient for us. In the first kalima, muslims profess the doctrine of tauheed lucidly as they say, "There is no God but Allah, and Muhammad is His Messenger".

Types of Tauheed



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The doctrine of Tawheed is twofold. Every muslim believes that Allah is alone in His existence, that is there is no creature like Him. Moreover, He does not have any associated to Him. He is eternal and everlasting. Moreover, He is unique in His attributes. Ayat-ul-Kursi illustrates that Allah has no humanly desires such as that of sleep or rest. He is the King of the throne. He has attributes such that no one can comprehend or possess. The 99 names of Allah describe His attributes. He is Merciful, Forgiving, Generous and Just. All the attributes are in His domain. In addition to this, Allah is sovereign in His action. Only He is capable of doing what He wills. The Quran describes this quality of Allah such as He says "Be, and it is" (كن فيكون), hence, Allah is the only one with authority to do as He desires and no one can match His power.

Importance of Tawheed

1) Basis of faith of muslims: Islam is a monotheist religion. Muslims proclaim faith to one God that is Allah. Hence, the central importance of Tawheed is that it is the foundational tenet for each muslim.

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ii) Scientific extrapolation: The concept of Tauheed also ~~scientific extrapolation~~ holds importance in the field of science. Modern day science accepts that there is a force that keeps the universe in order. Even the origin of the universe was from a singularity. On the flip side, the Quran states that in the nature such as changing of day and night and transition of seasons, these are signs for those who can comprehend. Hence, the concept of Tauheed is only just a religious truth, rather it is a universal truth for all humanity.

iii) Provides meaning to the lives of humans: The doctrine of Tauheed gives humans a purpose in life. There is a sense of accomplishment obeying the commands of Allah Almighty. The goal of each human is to attain a connection with his Creator and to submit to His will. Hence, with the tenet of Tauheed one feels that his or her life is not meaningless rather it holds importance to get the acknowledgement of the Creator.

iv) Differentiating between right and wrong: As a central belief of faith, it is important that one follows the commands of Allah Almighty. Therefore, a path of light is shown through the commands of Allah

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which help distinguish between right and wrong and just and unjust.

v) Accountability: With affirmation of Allah's sovereignty, the humans become accountable for their actions. They know that a Master is witnessing their actions and they would be held accountable on the Day of Judgement. Hence, ~~the~~ belief in Tawheed makes an individual accountable for his or her actions.

vi) Hope: Another significance of Tawheed is that it gives hope to all humanity. The determination and faith that a Creator with supreme power holds the reins of the world, will give each human a due share and has the ability to solve any humanly problem or wish. Thus, having firm belief in Allah's existence, attributes and actions gives hope to all humanity.

vii) Sense of brotherhood: Tawheed also creates a bond among human community. As followers of a single sovereign Leader and Master, the entire human society can become united together as an Ummah. Hence, a firm faith in the principle of Tawheed is reflected through brotherhood and fraternity under the

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Shadow of Almighty's guidance.

Conclusion

Hence, it can be concluded that the concept of Tauheed - unity / oneness, is the touchstone of Islamic constitution. It is the most fundamental principle. Having a firm faith that Allah is unique in His entire presence, His qualities and His execution. There is no match to His greatness. The belief in Tauheed therefore, guides the humanity towards righteousness, creates an accountable society and also fosters a feeling of unity among individuals.

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Q8. a) Introduction

Islam is the religion that first elevated the status of women and gave them rights equal to that of men. Before the advent of Islam, Arab world was engulfed in an era of ignorance. Women were treated as second class citizens, as slaves and commodities and female infanticide was also prevalent. However, as Islam permeated across the Arabian peninsula, it not only elevated the status of women to equality with that of men, but also gave them rights which were given to them much later in the western world. Hence, Islam can be said to be the first religion which recognised and necessitated the rights of women.

Rights of women in private sphere

Islam gave women the same respect as men. According to Islam, all men and women are equal and the only measure of superiority is that of 'Taqwa' - piety. In his farewell sermon, Holy Prophet (PBUH) emphasized, "You have rights over your wives, and they have rights over you". Moreover, Holy Prophet (PBUH) repeatedly mentioned, "The best of you is the one who

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is best to his family³³. Therefore, a kind and generous treatment of women has been advocated in Islam. In addition to this, daughters are given ample rights in Islam. Islam was the first religion which banned female infanticide. Moreover, in the example of Holy Prophet (PBUH) benevolence and love for his daughter, Fatima (RA), we see that Islam commands kind treatment towards women. Furthermore, Islam has elevated the status of mother. The entry to paradise is said to be at the feet of mother. Moreover, kind treatment of parents earns a person Allah's goodwill. Islam was also the first religion which gave women the right to divorce in form of khula. Moreover, they can have their choice in selection of husband. Islam gives equal religious rights and duties to both men and women. Women are also given leniency in religious duties in specific dates of the month. Furthermore, women are also commanded to gain education. Holy Prophet (PBUH) said, "It is obligatory on every muslim man and woman to gain education³⁴". In light of these arguments it is reflected that Islam gives plentiful rights to women.

Rights of women in public sphere

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Women are given several economic, social and political rights in the public sphere. In 2AH, women were given rights to inheritance. They were given a fair share of inherited property. Moreover, they have exclusive rights to their own property and a right to Haq Mahar at the time of marriage. Other than economic rights, women also got political rights. During the election of Caliph Usman (RA), women were consulted as well. In addition to this, Hazrat Umar appointed a female inspector for the markets^(RA) of Madina. Therefore, women are granted rights in the political sphere as well.

Examples of highly revered women in Islamic history

The status that Islam gave women can be adjudged via the revered women in Islamic history. Hazrat Khadija (RA) was the first convert to Islam and a loyal companion of Holy Prophet (PBUH). Moreover, Hazrat Fatima (RA) was seen with eyes of respect in the society of Madina. Holy Prophet (PBUH) expressed her ample love for her and proclaimed that whosoever raises two daughters, him and I would be like

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this (and he pointed to his two fingers).
Furthermore, the first martyr of Islam
was Hazrat Summayya (RA). Therefore,
through the examples of these extraordinary
women one can infer the status that
Islam has given to women.

Conclusion

Hence, it can be concluded that
Islam holds women in high regard. It
has given women rights in social, economic,
political, public and private affairs.
Therefore, women and men are both
equal in the light of Islamic teachings.

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c) Introduction

Islam by definition is a religion of peace. It not only gives rights to Muslims, but also gives a handful of rights to minorities. In Islam, there is no provision of forceful conversion, extremism or intolerance towards minorities. Contrary to that, Islam seeks cooperation and peace with people from other religions and also commands all Muslims to treat them with respect.

Fundamental human rights in Islam

There are certain rights that Islam has given to all individuals. These rights apply to minorities as well. In his farewell sermon, Holy Prophet (PBUH) emphasized these rights. These include right to life, protection against murder, right to property, equality of all humans regardless of their caste, color or creed and right to just and fair dealings. Therefore, Islam guarantees these rights to all individuals.

Special rights for minorities

i) Right to practice their religion:

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Although Islam invites other religions under its emblem, it is not based on force. Holy Quran states that,

لا إكراه في الدين

"There is no compulsion in religion"
- Surah Baqarah

This implies that no minority is to be forced to follow the religion. If they do not accept Islam, they are free to practice their own religion. Quran mentions this in these words,

لكم دينكم ولي دين

"To you is your religion, to me is my religion"
- (109:6)

Hence, in light of Quran, minorities are allowed to practice their religion. Moreover, when the state of Madinah was established and the Charter of Madinah was promulgated, the Jews and other minorities were further allowed freedom in the practice of their religion.

ii) Exemption from Zakat and other state duties

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In an Islamic state minorities are not obligated to pay Zakat. Moreover, they are not responsible for the defence of an Islamic state. So Islam gives them relief from the duties that a Muslim has to fulfill as a member of an Islamic state.

iii) They can have alliances with an Islamic state

The charter of Madina allowed the Jews of Madina to have peaceful relations with the Muslims. Moreover, there were clauses which ensured that defence of their community is also the responsibility of the Islamic state. Any aggression against them would also be an act of war against the Muslim state. Moreover, trade and economic transactions with minorities are permissible as long as they do not violate principles of Shariah.

iv) They can be adjudged according to their own constitution/laws

A Muslim can be made to judge a conflict between minorities on the basis of their own laws or teachings. Moreover,

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a Muslim judge can also mediate between them on basis of Islamic rule if the parties in conflict agree to it.

Conclusion

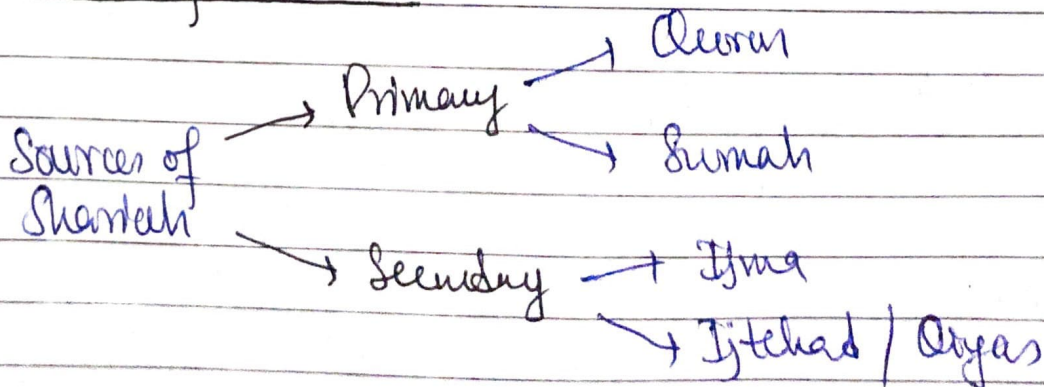
Therefore, it can be concluded that Islam gives several rights to minorities as well. They have fundamental human rights such as that of life and property. Moreover, they have freedom to practice their religions without any force or coercion and they can also form alliances with the Islamic states and work cooperatively with them.

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Q6. Introduction

Shariah or Islamic law lays down the principles of life that a muslim individual or an Islamic society is obliged to follow. As a complete code of life, the deen of Islam has principles encompassing public, private, social, economic, religious, political, national and international affairs. All these facets of Islamic law are laid down through the sources of Shariah. The sources of Shariah include primary: Quran and Sunnah and the secondary: Ijma and Ijtihad / Qiyas. These sources provide the constitutional and policy framework for an individual, society and the state. Islam has both static and dynamic principles, therefore, in light of the sources of Shariah, the several socio-economic, political and administrative issues of the contemporary world can be resolved.

Sources of Shariah



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- The Holy Quran

The Holy Quran provides the most fundamental and basic tenets of Islam. It is like a constitution which lays down the fundamental framework. It deals with articles of faith, pillars of Islam and basic governing principles of an Islam state. As the word of Allah, it holds the most importance. All the principles in Quran are permanent and mandatory for Muslims to follow.

- Sunnah

The interpretation and implementation of Holy Quran's commandments can be seen through the life of Holy Prophet (PBUH). The actions (Sunnah) and the Hadith (sayings) of Holy Prophet (PBUH) guide a Muslim how Islam is to be practiced in this world. Moreover, by practically displaying the governance of a state, Holy Prophet (PBUH) provides an excellent example for contemporary leaders to follow.

- Ijma

Ijma refers to scholarly consensus. It

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is a secondary source of Shariah. It provides a dynamic front to the Islamic law in light of contemporary issues. In a scenario where the Quran and Sunnah do not provide explicit information, the scholars can gather and give a consensus opinion on a topic of debate.

- Ijtihad

Ijtihad refers to individual reasoning. In light of newly emerging issues, which were not present at the time of Holy Prophet (PBUH), a learned scholar can take a prudent decision based on his understanding of Quran and Sunnah.

- Qiyas

Qiyas refers to logical analogy. Based on a similar issue described in Quran and Sunnah, a novel problem can be solved in light of the teachings of a similar problem.

Necessity of sources of Shariah

1) Provide the guiding principles

Sources of Shariah guide an individual to carry out his or her day to day affairs in line with the commandments of Allah Almighty.

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ii) Distinguish between right and wrong

It is through these sources, that a person gauges the difference between right and wrong. Moreover, these sources provide rewards for the right deeds and warn of the punishments of the wrong deeds.

iii) Clarify ambiguities and misconceptions

Sources of Shariat give a path of life. They clarify any ambiguities regarding an issue and lay down a path which an individual must follow.

iv) Permanence and change

Sources of Shariat have features of permanence and change. Quran - the word of Allah - and Sunnah - teachings of Holy Prophet (PBUH) are permanent and infallible. These are the main tenets that are to be followed without any spatial or temporal discriminations. In contrast, Ijma and Qiyas are instruments of change. These can be utilised to understand Islam in the contemporary context. Henceforth, Islam is a religion that is relevant to all ages.

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and is adaptable while keeping intact its fundamental rulings.

Resolving the problem of contemporary world

The present day world is vastly different from the time Islam was revealed more than 1400 years ago. With newly evolving technology and evolution of humans, the problems confronted today are unique in nature as well. Issues such as that of artificial intelligence, cryptocurrency, cybercrimes, climate change and governance of contemporary nation state and novel individual problems are ~~not the same as that~~ can also be resolved through the sources of Shariah.

i) Principles of Qur'an and Sunnah provide a structural layout

While Qur'an and Sunnah may not address the specific issues they do give overarching policy teachings. If the states today were to decide how AI is to be regulated, they need to follow principles of ~~do~~ no harm, such teachings have been laid down in Qur'an. Moreover, policies on climate change in light of Sunnah would entail, planting trees,

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avoiding misuse of water and avoiding harm to the environment. Therefore, Quran and Sunnah do provide policy fundamentals for the issues to be resolved even till date.

ii) Conscious use of Ijma

In his book, 'The Reconstruction of Religious Thought in Islam', Allama Iqbal states that present day parliaments can act as bodies of Islamic law making and can provide consensus opinion of the newly arising issues. Moreover, religious scholars can use their knowledge and experience to guide the state if a new issues arises.

iii) Ijtihad and Qiyas

It is important that learned scholars use the media of Ijtihad and Qiyas to provide contemporary solutions to contemporary problems. They can implement their knowledge of Quran and Sunnah as well as knowledge of contemporary world to reach the best decisions.

Use of Ijma and Ijtihad at time of Holy Prophet (PBUH)

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The modes of Ijma and Ijtihad were used at the time of Prophet (PBUH) as well. While sending Muaz bin Jabal to Yemen as a governor, Holy Prophet (PBUH) had inquired how he would make decisions. He replied to the Prophet (PBUH), that he would advise the teachings of Qur'an and Sunnah and if no guidance was to be found, he would use his own wisdom, to which Prophet (PBUH) showed approval.

Conclusion

Thus, in light of the above presented arguments it can be summarised that the corner of Shariah: Qur'an, Sunnah, Ijma and Ijtihad provide fundamental principles of guidance for an individual and a state. Moreover, they also provide a mechanism to solve the issues of the contemporary society.

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Q4.

Introduction

Islam as a complete code of life provides guidance in all spheres of life. In political arena, it lays down comprehensive principles of justice, peace and equality which were visualized through the establishment of the state of Madina, followed by the emergence of Madina and Arabian peninsula under the rightly guided caliphs. The principles of Islamic political system are not a thing of the past, they can be equally applied in the contemporary era and can provide solutions to the challenges in the modern political order.

Theocratic state

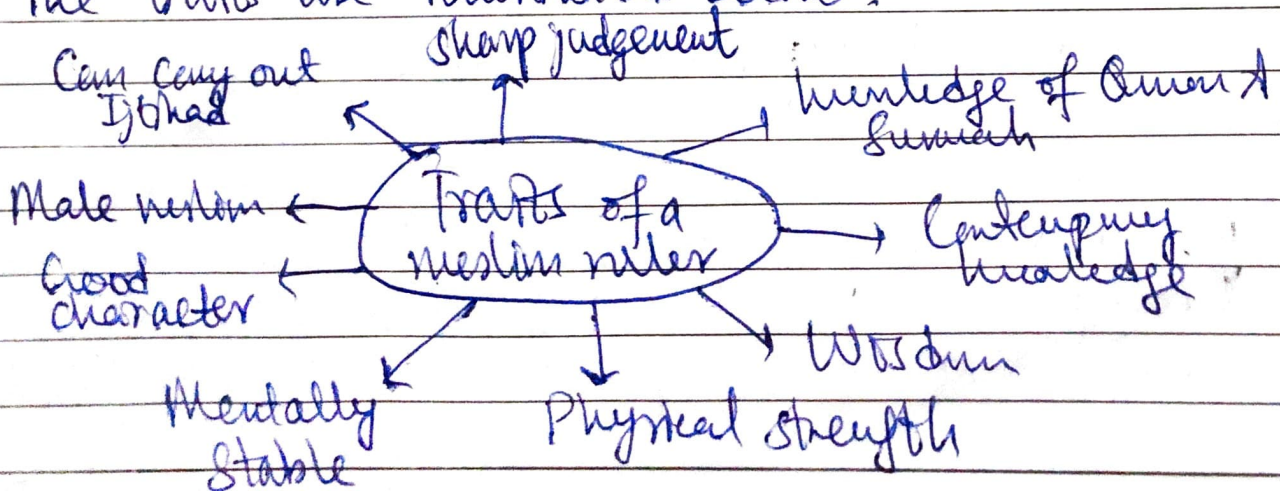
One of the essential features of Islamic political order is that the sovereignty lies with Allah Almighty. The rules and principles are those which have been given in the Holy Quran. Contrary to the western democracy, where people are considered sovereign, Islamic state gives sovereignty to Allah. This fact is established in the preamble of constitution of Pakistan as well. Moreover, the ruler of an Islamic state has delegated authority.

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Under the guidance of Allah's principles, a ruler of an Islamic state maintains and enforces Islamic law in his state. This principle is based on the concept that humans are vicegerents of Allah in this world. Although an Islamic state is based on principle of sovereignty of Allah, it is democratic in nature. The example of this can be seen when Holy Prophet (PBUH) governed Madina. He used to consult his companions in matters of the state. Even in wartime his companions used to put forward their views. Such was the case in battle of trench when Holy Prophet (PBUH) on the advice of Hazrat Salman Farsi, dug the trench. Therefore, an Islamic state is theocratic in nature.

Traits of a ruler

A muslim ruler should have a holistic character. Scholars such as Al-Mawardi and Imam Ghazali have also emphasized on these traits. The traits are illustrated below:



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Accountability of a ruler

In an Islamic state ruler is responsible and accountable. His accountability is threefold. He is accountable to Allah, he is accountable to the people, he is accountable to Majlis-e-Shura. Therefore, all his actions should be according to the teachings of Islam and based on collective interest.

Responsibilities of a ruler

In an Islamic state, a ruler has to take care of the welfare of his citizens. Their economic and social needs must be fulfilled. He is responsible for their security as well. He is commanded to collect Zakat. The Bait-e-Maal helps out the needy and the poor. Hazrat Umar (RA) is reported to have said that even if a dog was to be near the Euphrates river out of thirst or hunger, then the ruler of the state is responsible for it.

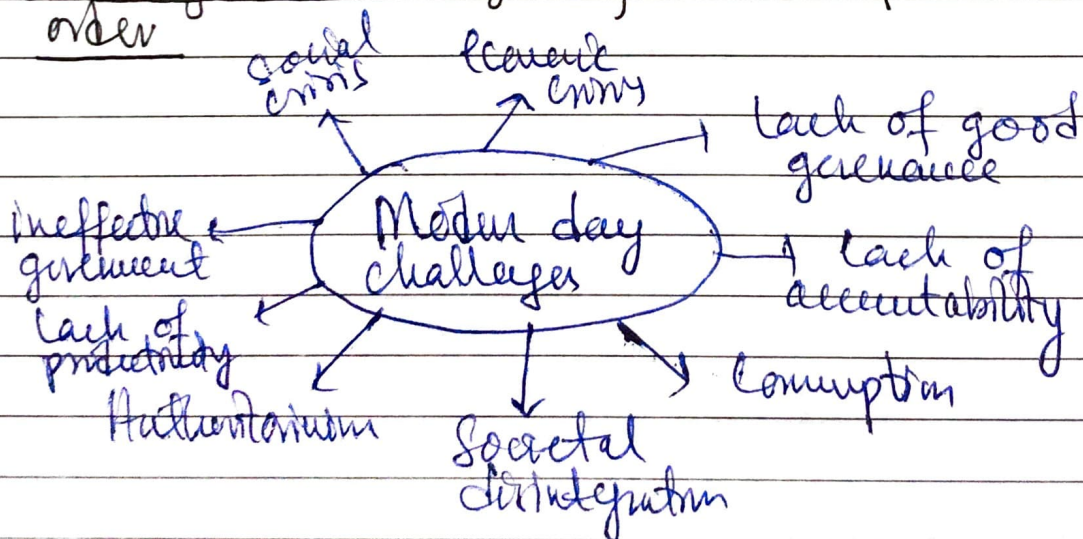
Principles in Quran and Sunnah

According to Quran and Sunnah, the political system of Islam should be based on justice, peace, equality and accountability. When Holy Prophet

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(PBUH) established the state of Madina, he formulated the first constitution of the world. Its provisions included security of all individuals, security of minorities, freedom of religion and peaceful coexistence between countries. Moreover, it is important that the rules of Islamic state should come that the commands of Allah Almighty are followed. As Quran enjoins all individuals to do good and refrain from evil, so in a Islamic political these principles should be followed.

Resolving the challenges of modern political order



Based on the Islamic principles the present day problems of political order can be solved. If accountability of Islamic political system is established then all the corrupt leaders would be

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determined. Moreover, they will be responsible to their roles. Principles of justice, fairness, equality and peaceful coexistence would maintain a stable political order.

Conclusion

Therefore, it can be concluded that Islamic political system based on Allah's sovereignty and His principles can be a guiding light to solve the present day issues of political crisis.