

PART: 2

22
Div 3

Intro:

Tauheed in Islam is the fundamental concept of monotheism and the oneness of God. Holy Prophet (Pbuh) said " Say, I believe in Allah and then remain steadfast"

This notion emphasizes the simplicity and steadfastness of belief in Allah.

Tauheed in Islam is the core principle of Islam that underlines the entire Islamic faith. There are certain categories of Tauheeds:

1. Oneness of Lordship:

This aspect emphasizes the belief in the oneness of God as the sole Creator, Sustainer, and controller of the universe. Muslims believe that God is the ultimate authority.

2. Oneness of worship:

This aspect stresses the exclusive worship of God. Muslims believe that all acts of worship are directed solely to God. Imam Ghazali said " Associating partners with God is (shirk) considered the gravest sin in Islam."

3. Oneness in Name and Attributes:

Here the uniqueness and perfection.

of God's names and attributes.

Muslims believe that God's attributes are ~~unlike~~ unlike anything in creation and are not subject to human limitations.

B.

IMPORTANCE:

The importance of Tawheed in human life is profound and extends to various aspects.

1.

Spiritual Foundation:

Tawheed serves as the foundational belief that shapes the spiritual outlook of Muslims.

2.

Morality and Ethics:

Belief in Tawheed guides a Muslim to remain on the right path. The awareness of God's oneness influences decisions and actions, promoting honesty, justice, and compassion.

3.

Unity of Humanity:

Tawheed emphasizes the unity of humanity as all are considered equal in the sight of Allah. In the Quran, Allah says "O mankind, verily we have created you from a single of a male and a female, and have made you into nations and tribes, that you may know each other. Verily the most honoured of you ~~is~~ in the sight of Allah is the most righteous" (Quran, 49:13).

The chief constituent of national integration include:

- a, cultural unity: Promoting common cultural identity.
- b, Social Harmony: Ensuring that different social groups coexist peacefully.
- c, Economic Integration: Encouraging economic cooperation.
- d, Political unity: Establishing a political system that represents the interests of all citizens.

3 National integration and Pakistan:

Achieving national integration in Pakistan is not a piece of cake; it is a hard nut to crack. The reason is simple, the vibrant cultures of Pakistan having distinct norms and way of life. However, to achieve this herculean task it requires policy making and societal efforts:

- a, Inclusive Policies: Implement policies that address concerns of all regions and ethnicities.
- b, Cultural Exchange: Promote cultural exchanges among different regions to celebrate diversity. The best example is cultural days in universities.
- c, Education Reforms: A curriculum

is required that addresses all. Fortunately, Pakistan has single national curriculum that reflects the diverse cultural and historical aspects.

d. **Interfaith Dialogue:** Different religious groups should include in a healthy discussion to foster understanding, tolerance, and cooperation.

e. **Media Responsibility:** Ensure that media outlets play a constructive role in promoting national unity by avoiding the propagating of divisive narratives.

f. **Social Programs:** implement programs that address social issues, such as poverty, and inequality, to create a more just and inclusive society.

In conclusion National Integration is a perpetual process that requires sustained effort and commitment from both the government and the citizens. National integration includes building a society for all, where justice is available, where no racial profiling is committed and a society where every one is free to express its feelings, religious and way of life.

4. Resilience in Adversity:

Belief in Tauheed provides comfort and resilience in times of hardships. Muslim believes that God is the ultimate source of strength and ~~res~~ reliance.

In summation, Tauheed is not just a theological concept in Islam; it is a guiding principle that shapes the worldview, morality, and actions of Muslims, emphasizing the oneness of God.

Q3
Ans

Concept of Peaceful co-existence:

It is often referred as "Sulh" in Islamic teachings. The literal meaning is "reconciliation" or "Peace". For peaceful co-existence Islam encourages its followers to live harmoniously with others, irrespective of their religious, ethnic or social backgrounds. According to the Quran and teachings of Prophet Muhammad (PBUH) we can live peacefully by following Quran and sayings of Prophet (PBUH), such as:

A. Quranic Teaching:

The holy Quran emphasized that live peacefully among ourselves.

In Quran Allah says "O mankind, we have created you from male and female and made you peoples and tribes that you may know one another" (Quran 49:13)

This verse clearly indicates that everyone should live in peace.

3. Prophetic Examples:

Prophet (PBUH) set a profound example of peaceful co-existence during his time in Medina. At that time to maintain peace, Prophet (PBUH) drafted charter of Medina, in this document, it was signed and spread upon peaceful co-existence and rights to all residents, regardless of their faith, and established a framework for living harmoniously.

4. Social Justice and Compassion:

Islam emphasizes social justice and compassion towards others.

Muslims are encouraged to show compassion and love for the neighbours, irrespective of their faith. A hadith described as "None of you has faith until you love for your neighbour what you love for yourself".

5. Conflict Resolution:

Islam prohibits Muslims not to

and fight and when there is quarrel
blw two believers, stop them,
reconcile between them. The Quran
States, "And if two factions
among the believers should fight,
then make settlement between the
two. But if one of them oppresses
the other, then fight against the
one that oppresses until it
returns to the ordinance of
Allah." (49:9).

B. Transforming Society:

To have a peaceful society,
social ~~harmony~~ harmony, tolerance,
conflict prevention, community development
are needed.

a. Social harmony:

Embrace the concept of
peaceful co-existence, fosters social
harmony and unity.

b. Tolerance:

Peaceful co-existence promotes
tolerance and understanding among
diverse communities. This reduces
prejudice.

c. Conflict prevention:

Peaceful co-existence can
prevent conflicts and tensions in
the society that may arise from
religious, ethnic or cultural differences.

In conclusion, Peaceful co-existence is the way of living peacefully regardless of ethnic, social or religious differences. Peaceful co-existence provides a framework for individuals and communities to embrace diversity, resolve conflicts, and work together.

Intro:

The term Shari'ah is an Arabic word which means "Path" or "Way". In the context of Islam, Shari'ah refers to the divine law. In essence, Shari'ah provides a framework for Muslims to live in accordance with principles and fulfill their religious obligations.

The primary source of Islamic Shari'ah are:

1. **Qur'an:**

The Qur'an is the holy book for Muslims and God revealed to Prophet Muhammad (PBUH). It is a primary source and serves as the ultimate source of law, it covers theology, morality, guidance and legal principles.

2. **Sunnah:**

The practices and sayings of

of Prophet (PBUH). Recorded in Hadiths, the Sunnah provides additional guidance on how to live according to the Quranic principles. It complements the Quran and helps to understand it.

3 Ijma:

Meaning is consensus of scholars on a particular legal issue. It is taken as a secondary source of Shari'ah when there is a unanimous agreement among qualified Islamic scholars on a specific ruling.

Ijma is typically used to address a new issue that may not be covered in the Quran or Sunnah.

4 Qiyas:

Known as Analogical Reasoning, when a new issue arises, scholars may analyze existing rulings in the Quran and Sunnah and apply similar principles to the new situation.

How to solve the contemporary problems using Primary and Secondary sources:

In order to solve the contemporary problem or new issue that are not explicitly mentioned in the Quran, these sources collectively form the foundation of Islamic Shari'ah and provide a comprehensive framework.

1. Divine Guidance:
Quran is the literal word of God and provides Muslims with divine guidance for leading a righteous and just life.

2. Adaptability:
The flexibility of Islamic law allows for adaptation to new situations. Scholars can derive rulings using analogical reasoning (Qiyas) to address contemporary issues.

3. Ethical Guidelines:
Shariah provides ethical guidelines that can contribute to resolving modern challenges related to social justice, economics, bioethics, and environmental issues.

4. Social Justice:
Islamic principles of justice, equity, and compassion can guide efforts to address poverty, inequality, and other social injustices in the contemporary world.

5. Ethical Finance:
Islamic Finance Principles, rooted in Shariah, promote ethical and socially responsible financial practices. In Islam Riba (usury or interest) is prohibited. Asset-Backed financing is allowed. Concepts such as Zakat and Sadaqah

Play a role in wealth distribution and reduce poverty.

b. Human Rights:

Shariah emphasizes the dignity and rights of individuals, providing a foundation for addressing human rights concerns in accordance with Islamic Principles.

In conclusion, the sources of Islamic Shariah provide a holistic framework for Muslims to navigate personal and societal issues. By applying these sources with wisdom and understanding, Islamic scholars can contribute to addressing the challenges of the contemporary world while upholding the core values of justice, compassion and ethical conduct.

Q8
Ans

Right and status of women in Islam:

Intro:

The status and right of women in Islam are fundamental aspects of the religion. Women are treated compassionately, equally and with dignity. Women are regarded as a feeble human and that's why Islam emphasizes it

shall treat them with respect.

1) Right and Status:

a. Equality:

In the Eyes of Allah, men and women are equal.

b. Educational Rights:

Islam encourages the pursuit of knowledge for both. "Seeking knowledge is obligatory for every muslim, men and women." (Hadith).

This hadith highlights the importance of education.

c. Economic and Property Rights:

Islam grants women the right to do own and manage their property.

Islam has given many rights:

Right to inheritance, protection of modesty and prohibition of violence against them.

In summary, Quran and Hadith place great importance on the rights of women, emphasizing equality, justice and respect.

15

Rights of minorities:

Islam places huge importance on the rights of minorities, emphasizing equality, justice, and protection. Some key points are:

1. Equality and Justice:

Islam gives the idea of equal rights to all. The Quran says, "O mankind"

We have created you from male and female and made you Peoples and Tribes so that you may know one another. Indeed, the most noble of you in sight of Allah is the most righteous of you. Indeed, Allah is knowing and Acquainted." (S-Al Hujurat, 4:13).

2. Protection of life and Property:
Islam guarantees the protection of life and property of all individuals, including minorities.

3. Freedom of Religions
Islam recognizes the freedom of religion and forbids coercion in matters of faith. "There is no compulsion in religion" (Al-Baqarah, 2:256). This verse eloquently says that every one is free and no coercion is acceptable.

4. Equal Legal Rights:
Minorities are treated with dignity in muslim countries, except few.
Prophet (PBUH) said in his last sermon "O People, your Lord is one and your father Adam is one. There is no favor of an Arab over a foreigner, nor a foreigner over an Arab and neither white over black and black over white, except by Righteousness

Thus, Islam promotes a society where the rights of minorities are safeguarded, and individuals are treated with justice.