

Islamic Studies

Part II

Q2) Tauheed:

Definition: Tauheed is an Islamic term which constitutes the Muslim doctrine of oneness of God or monotheism.

Literal definition: Tauheed means unification or union.

Oxford definition: According to Oxford: Tauheed means "making one" or "unifying," and generally refers to the Islamic doctrine of the oneness of God Almighty.

As per Quran: Surah Al-Fatiha (1:1)

"Praise to be Allah, the Lord of all the worlds."

Surah Al-Ikhlās (112)

"Say, He is Allah, One, Allah, the Eternal Refuge. He ~~was~~ neither begets nor is he begotten, nor is there to Him any equivalent."

Tauheed in Hadith:

In Bukhari, it is narrated by Prophet Mohammad (PBUH):
"Whoever says, None has the right to be

worshipped but Allah, faces our Qibla during the prayers, prays like us and eats our slaughtered animal, then he is a Muslim, and has got the same rights and obligations as other Muslims have."

Importance of Tauheed in Human life:

1) Spiritual Significance:

Tauheed forms the foundation of Islamic faith, fostering a deep connection with the Divine. Providing believers with a profound understanding of the oneness of Allah.

2) Moral and Ethical Framework:

Belief in Tauheed establishes a robust moral and ethical framework. The Quran, in various verses, sets guidance for all righteous conduct, emphasizing honesty, justice, compassion, and kindness. Tauheed shapes an individual's character, influencing decisions and actions based on moral compass derived from divine teachings.

.) In Surah Al-An'am (6:151) -

"And do not take a life, which Allah has forbidden, except in the course of Justice."

3) Unity and Equality:

1) Tauheed promotes the unity of humanity, transcending divisions based on race, ethnicity, or social status. The concept underscores that all individuals, regardless of their backgrounds, share a common purpose and origin, fostering a sense of brotherhood and equality among believers.

1) In Surah Al-Hujrat (13)

"O mankind, indeed We have created you from male and female and made you from tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you!"

4) Purpose and Meaning in Life:

1) Believing in Tauheed provides a profound sense of purpose and meaning in life. Recognising the oneness of Allah instills a sense of responsibility, as individuals understand that their actions have consequences and are accountable to the Creator. This awareness encourages a purpose-driven life centered on fulfilling one's obligations and serving humanity.

•) In Quran (51:56)

"And I did not create the jinn and mankind except to worship Me."

5) Guidance for decision-making:

•) Tauheed serves as a guiding principle for decision-making. In all aspects of life, individuals anchored in Tauheed seek guidance from Quran and Sunnah, ensuring that their choice aligns with Islamic values. This helps navigate the complexities of modern life while staying true to the principles laid out in the Quran and Sunnah.

•) In Al-Baqarah (197)

"And take provisions, but indeed, the best provision is Taqwa. So fear Me, you who are understanding."

Conclusion: In essence, Tauheed shapes human life by providing a spiritual foundation, influencing moral conduct, fostering unity, instilling purpose, and guiding decision making. It serves as a comprehensive framework that not only enriches individuals' lives but also contributes to the betterment of society as a whole.

Q4) Principles of Islamic Political System

Politics: Politics is derived from a Latin word that means to organize the people and society.

Literal Meaning: Affairs of cities derived from Greek word "politica"

Comprehensive Definition:

Politics is the name of gaining power and exercising that power.

According to Aristotle:

"Politics is the name of law making.
Politics is the name of making citizens happy."

Principles of Islamic Political System:

1) ~~Sovereignty~~ of Allah Almighty

The Islamic political system is distinct in its foundation, guided by fundamental principles derived from the Quran and the teachings of the Prophet Mohammad (PBUH). Three key elements define this system: The sovereignty

of Allah, the concept of man as Caliph, and the principle of Shura.

1) Sovereignty of Allah:

Central to Islamic values is the affirmation of Tauheed, asserting absolute oneness and sovereignty of Allah. This principle is involved in every aspect of governance, emphasizing that all laws, policies and decisions must align with the divine will outlined in the Quran.

In Al-Baqarah (256):

"There is no compulsion in religion; the right way has become distinct from the wrong way," sovereignty of Allah serves as the bedrock, ensuring all Islamic political system is rooted in righteousness and justice.

2) Man as Caliph (Khalifah):

The concept of man as Caliph reflects the understanding that human beings are stewards on Earth, entrusted with the responsibility of implementing divine guidance.

In Al-Saud: 26

"I made man my caliph on Earth."

and in Al-Nisa: 59

"O believers! follow Allah, Prophet and our Caliph."

- Hadices: "The best Jihad is to speak up word of justice to an oppressive ruler."

- The First Caliph of Islam states:

"If I follow Quran and Sunnah then obey me, If I do not follow Quran and Sunnah then remove me from my post."

- The Second Caliph states:

"There is no Caliph without consultation."

- The Third Caliph states:

"A Caliph is that who works for public welfare."

- The Fourth Caliph states:

"A Caliph is that who stops corruption and makes sure of a welfare state."

The Conditions of a Caliph: The conditions of a Caliph are given by the muslim scholar Shah Wali Ullah:

- 1) Caliph must be a Muslim
- 2) Must be an adult.
- 3) Must be sane.
- 4) Must be characterful
- 5) Must be a scholar of Quran and Sunnah
- 6) Must have capability to conduct Ijma

2) Must be impartial.

All these characteristics emphasize ethical leadership, protection of rights of all individuals. It positions human beings as caretakers, accountable for their actions in fulfilling the divine purpose on Earth.

3) Shura: Shura, or consultation, is a democratic principle deeply ingrained in the Islamic political system. The Quran explicitly endorses the value of collective decision-making in Ash-Shura:

"And those who have responded to their Lord and established prayer and ~~those~~ whose affair is consultation among themselves."

or in Aal-e-Imar: 159

"Consult them in the matter."

• Unicameral Shura in Prophet's (PBUH) Era:

In the Prophet's Era, the condition for Shura members was "Ahsabiqun awaleen."

- 1) When they embraced Islam
- 2) They did services for Islam

As it is said in 39:91

"Those who know, those who do not know cannot be equal."

Shura ensures the decisions are made collectively, reflecting the diverse perspectives within the community.

Solutions for challenges faced by modern political order:

- **Ethical Governance:** These principles uphold a moral framework that aligns with divine guidance, fostering honesty, justice, and compassion in governance.
- **Environmental Sustainability:** They encourage responsible resource management and environmental conservation.
Hadith: "The world is sweet and green, and verily Allah is going to install you as successors upon it in order to see how you act."
- **Accountability:** Recognizing Allah's sovereignty prevents the concentration of power in a single individual or institution. Leaders are accountable to divine principles.
Hadith: "Those who are not merciful to others will not be treated mercifully."
- **Removing Injustice and Inequality:** Understanding humans as Caliphs underscores the responsibility

of leaders to ensure justice and equity. This addresses social and economic disparity, emphasizing the fair distribution of resources and protection of individual rights.

- Removing lack of Inclusivity in decision-making: Shura promotes inclusivity and participation in governance, offering a solution to exclusion of diverse voices. In modern political systems, implementing mechanisms for genuine consultation ensures that decisions reflect the needs and perspectives of the entire population.

- Democratic Values: Shura serves as a democratic principle rooted in Islamic governance. Embracing consultation counters the erosion of democratic values, providing a model where leaders seek input from the governed, reinforcing democratic ideals.

Hadith: "He who does not have mercy upon people, Allah will not have mercy upon him."

Q 6) Sources of Islamic Shariah.

Islamic Shariah, or Islamic law, draws its principles and guidance from various sources to provide a comprehensive framework for the ethical and legal aspects of Muslim life.

1) Quran: The primary and fundamental source of Shariah is the Quran. Muslims believe it to be the literal word of God revealed to Prophet Muhammad (PBUH). It addresses a wide range of legal, moral, and spiritual matters, providing timeless guidance.

- Justice is the main theme of the Quran
In Surah Saad: 26

" Purpose of life and State is the establishment of justice."

Islamic Justice System has 3 types -

1) Oppressed Court

Made by Holy Prophet (PBUH) for speedy justice

2) Regular Courts

In accordance with Hagoog Allah

3) Ombudsman Court

Made by the Third Caliph

2) ~~Quran~~ Sunnah: Sunnah comprises the actions, sayings, and approvals of Prophet Muhammad (PBUH). Hadiths, which are the narrations of his sayings and actions, supplement the Quran, offering practical applications and interpretations of Islamic teachings.

3) Ijma: Ijma refers to the consensus reached by scholars on a particular legal issue. It reflects the collective wisdom of the Islamic scholarly community throughout history.

Comprehensive definition by Imam Ghazali:

"Agreement of the followers of Prophet Muhammad (PBUH) on a religious issue."

Types of Ijma:

- 1) Explicit Ijma: By words and actions of everyone
- 2) Tacit Ijma: One person speaks and others stay silent in agreement.

4) Ijtihad: Ijtihad is the process of independent legal reasoning by qualified scholars. It enables them to derive legal ruling when explicit guidance from the Quran and Sunnah

is not available, allowing adaptability to contemporary issues.

Comprehensive definition:

"Comprehensive effort to find solution to an emerging problem."

Bases of Ijtihad:

- 1) To conduct Ijma
- 2) In Quran, surah Tauba: 122
"Allah has given order of Ijtihad."
- 3) In Sunnah
- 4) By Hazrat Muaz Bin Jabal of Yemen
- 5) Qiyas: Qiyas involves deducing legal ruling for new situations by analogy with existing laws derived from the Quran and Sunnah. It allows the adaptation of Islamic jurisprudence to changing circumstances.

Necessity of Sources of Islamic Shariah:

- 1) Timeless Guidance: The Quran and Sunnah provide foundational principles that offer timeless guidance. This ensures relevance to all eras, including the contemporary world, fostering stability and ethical conduct.

2) Adaptability to Change:

Ijma and Qiyas and Ijtihad allows Islamic law to adapt to changing circumstances, ensuring that it remains relevant in addressing new issues and challenges faced by society.

3) Consistency and Unity:

The sources contribute to the consistency and unity of Islamic jurisprudence. By referring to the Quran, Sunnah, Ijma, Qiyas, and Ijtihad, scholars maintain a cohesive legal framework.

4) Preservation of Ethical Values:

Shariah safeguards ethical values by offering comprehensive guidance on matters of morality, justice, and human rights.

Resolving Contemporary Problems:

1) Ethical Governance:

Shariah principles can guide governance by promoting ethical conduct among leaders and institutions. The Quranic emphasis on justice provides a blueprint for ethical governance.

2) Social Justice:

The Quran and Sunnah address issues of

social justice, economic equity, and the welfare of marginalized populations.

3) Human Rights:

Shariah emphasizes the protection of human dignity and rights. Applying its principles can contribute to addressing contemporary human rights issues, ensuring fair treatment.

Conclusion: The diverse sources of Islamic Shariah, rooted in the Quran and Sunnah, offer a dynamic and adaptable framework. Applying these sources can contribute to addressing contemporary problems by providing ethical governance, promoting social justice, safeguarding human rights. The flexibility inherent in Islam allows it to offer solutions that resonate with the evolving challenges of the modern world.

Q 8) a) Rights and Status of women in Islam.

The rights and status of women in Islam are firmly rooted in Quran and Sunnah, emphasizing equality, dignity, and protection.

1) Right to Life: In Surah Al-Maida: 32

'Killing one man is killing all mankind,

and saving one innocent is saving all mankind."

- 2) Right to Education: Islam emphasizes the right of women to seek education & knowledge. The Prophet (PBUH) said, "seeking knowledge is mandatory for every Muslim (male and female)."

This underscores the importance of education for both genders.

- 2) Economic Rights:

Women in Islam have the right to own and manage their property independently. They are entitled to receive financial support from their husbands, and any income they generate is solely theirs.

Hadees: "Do not withhold the sustenance of your womenfolk, for if you do so, you will be withholding sustenance from them even if it is a handful of dates."

- 3) Right to Work:

Islam encourages women to engage in lawful professions and businesses. The Prophet's wife, Khadijah (RA), was a successful businesswoman, setting a precedent for woman's economic participation.

4) Legal Rights:

Women in Islam have legal rights, including the right to inherit, the right to a fair marital contract, and the right to legal recourse. The Quran emphasizes justice in matters related to women's rights.

In Surah Al-Nisa (4:1):

"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women."

5) Modesty and Respect:

Islam promotes modesty and respect of women. The concept of Hijab is intended to preserve women's dignity,

Hadith: "The best of you are those who are best to their wives."

6) Social and Political Rights:

Women in Islam are active participants in social and political life. The Prophet (PBUH) consulted women in various matters, highlighting their role in societal decision-making.

c) Rights of minorities in Islam:

Minority in Islam:

Rejectors of Allah and Finality of Prophet (PBUH) are minority in Islam.

Islam provides all the basic human rights to the minorities including Right of labour, Right of neighbour, Right of sick persons, Right of prisoners of war, emphasizing tolerance, justice, and protection.

1) Freedom of Religion:

Islam guarantees freedom of religion.

The Quran states, "There is no compulsion in religion" (Al-Baqarah: 256), affirming that individuals should be free to practice their faith without coercion.

2) Equality and Justice:

Islam promotes equality and justice for all, irrespective of religious affiliations.

The Prophet (PBUH) said, "Beware! Whoever is cruel and hard on a non-Muslim minority, or curtails their rights, or burdens them with more than they can bear, or takes anything from them against their free will; I will complain against the person on the Day of Judgement."

3) Protection of Places of Worship:

Islam emphasizes the protection of places of worship of non-Muslims. The charter of Madinah, established by Prophet (PBUH), guaranteed the rights of non-Muslims.

In Surah Hajj: 40.

4) Freedom of expression in political matters.

5) Social Integration:

Islam encourages social integration and cooperation between Muslims and non-Muslims. The Quran emphasizes mutual understanding and cooperation for common good.

Al-Imran (103), "And hold firmly to the rope of Allah all together and do not become divided."

6) Cultural Identity:

Minorities in Islam have the right to preserve and express their cultural and religious identity.

In Al-Hujarat (13)

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another."