

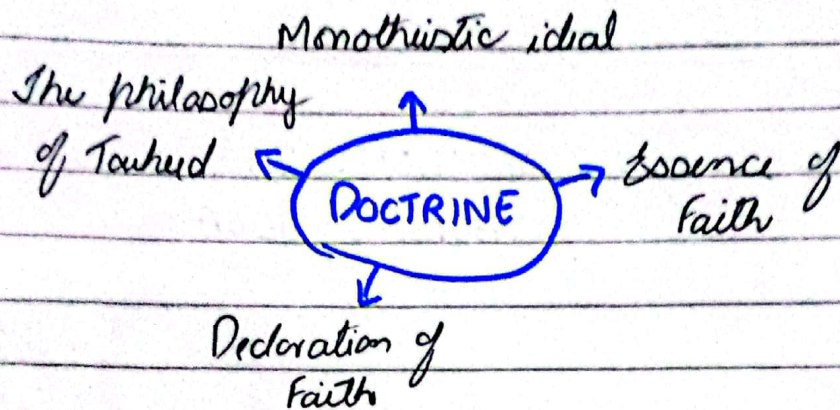
Question # 2

Doctrine of Tauhid in Islam.
and its importance in
human life.

1) INTRODUCTION: THE MONOTHEISTIC IDEAL

Islam is the only religion in the world that has been successful in the preservation of monotheism, also called Tauhid in Islam. This ideal has proved to be one of the distinct characteristics of Islam. With the belief that there is no one more powerful than Allah, the problems of human life can be sorted out. As the man's faith in the oneness of God is strengthened, he is liberated from the bonds and fears of this world as well as the uncertainty in hereafter. This helps in creating a stable and harmonious social as the concepts of morality and dual justice make everyone responsible for their actions. This is how Tauhid, the central and primary faith of Islam, impacts and human life for the better.

2) THE DOCTRINE OF TAUHIED



a) PHILOSOPHY OF TAUHIED

Tauheed is derived from an Arabic word "Wahd" (واحد) which means "to unify". It is the first article of faith in Islam and refers to the belief in the oneness and the unity of God. It means to accept Allah as the God and do not associate partners with Him.

b) MONOTHEISTIC IDEAL

The first Kalimah of Islam states:

• لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ
 "There is no God except Allah and Muhammad (PBUH) is his prophet."

Hence, it means to accept that Allah is the only Creator and Sustainer of this universe. The opposite of Tauheed is

Islam is Shirk, meaning Infidelity. Shirk means to associate partners with Allah, which is the unpardonable sin in Islam. This is why the concept of "Holy Trinity" in Christianity is anti-theological to Islam.

c) DECLARATION OF FAITH

In order to enter the faith of Islam, the first condition is to testify the 2nd Kalima, called Kalimah Shahadat:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

"I testify that there is no god but Allah who is the One and there is no one like Him"

This is the first part of the belief with which a person enters the fold of Islam. It is also mentioned plenty of times in Quran, like Surah Baqarah's Ayatul Kursi (255) and Surah Ikhlas.

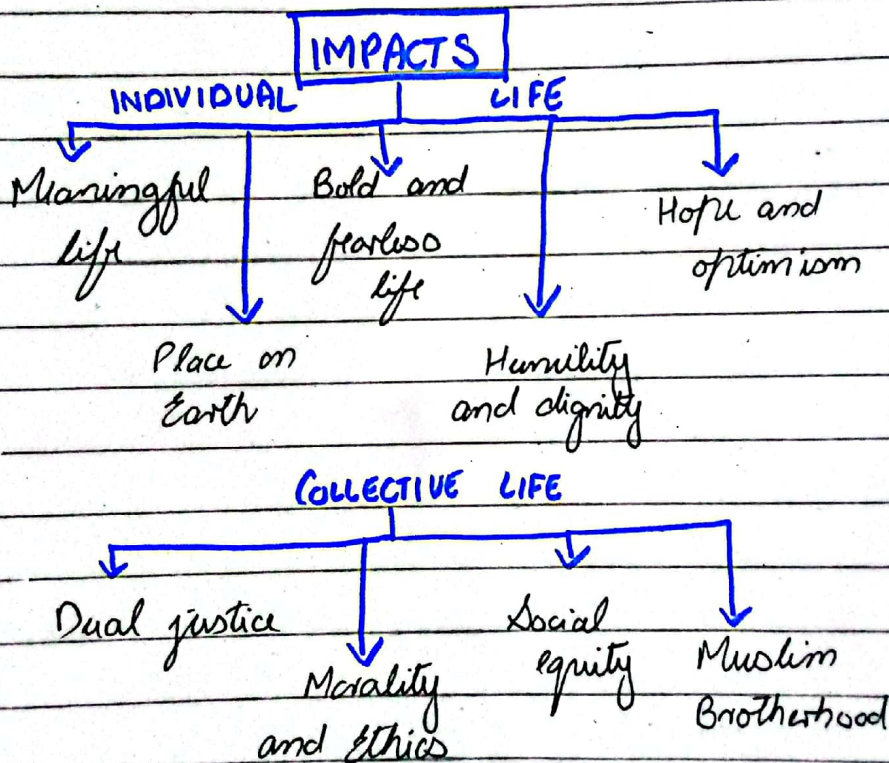
d) QUINTESSENCE OF ISLAM

Tauhid is the first primary testification which then leads to higher levels of worship. The acceptance of Tauhid is necessary to reach higher levels. As Imam Raghul al-Isfahani, the 11th century Muslim scholar of Quranic

Tafsir wrote:

"Islam, in law, is of two kinds: to testify by tongue and the other is that alongwith a confession there is a belief at heart and fulfillment in practice."

3) IMPACTS OF TAUHEED ON HUMAN LIFE:



a) MEANINGFUL LIFE

The concept of Tauheed explains the purpose for the creation of universe. It answers the big questions about life and death which protects man

against nihilism.

b) PLACE OF MAN ON EARTH

Tahud explains that man is Khalifatul-Arz, the vicegerent on Earth of Allah (Baqarah). This explains the purpose of human life.

c) BOLD AND FEARLESS LIFE:

Acceptance of Allah as the sole Authority of power on Earth, man leads a life of dignity and does not give undue importance to the material power.

d) Humility and dignity

Tahud propagates the idea of "Amanat" which means that everything belongs to Allah and man is but the keeper of this amanat. This reconceptualisation of material wealth changes the attitude of human.

e) HOPE AND OPTIMISM:

Tahud gives hope and optimism to people. The believers who have the faith in Allah do not get distracted by problems in this life. As Allah says in Surah Ankaaboot:

• لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

"Do not despair of Allah's mercy."

f) CONCEPT OF DUAL JUSTICE

As Allah is the only Creator of this universe, He will hold all others responsible for their actions on the Day of Judgement. As it comes in Surah Zalzalah:

مَنْ يَجْعَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ
وَمَنْ يَجْعَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

"Whoever will do good, will see it.
And whoever will do evil will see it."

g) MORALITY AND ETHICS:

The concept of accountability in hereafter creates a dual system of justice: one man-made in this world and the other on the Day of Judgement. The latter will be absolute justice and this instills the sense of morality in mankind.

h) SOCIAL EQUITY

As the God of all nations is one, there is no distinction based on race, class, color, ethnicity or other features. As Prophet (PBUH) said in his Last Sermon:

"An Arab has no superiority over a non-Arab, neither a non-Arab over an Arab."

Date: _____

f) CONCEPT OF DUAL JUSTICE

As Allah is the only creator of this universe, He will hold all others responsible for their actions on the Day of Judgement. As it comes in Surah Zalzalah:

مَنْ يَعْمَلْ عَجْلاً
مَنْ يَعْمَلْ عَجْلاً
مَنْ يَعْمَلْ عَجْلاً
مَنْ يَعْمَلْ عَجْلاً
مَنْ يَعْمَلْ عَجْلاً
مَنْ يَعْمَلْ عَجْلاً
مَنْ يَعْمَلْ عَجْلاً
مَنْ يَعْمَلْ عَجْلاً
مَنْ يَعْمَلْ عَجْلاً
مَنْ يَعْمَلْ عَجْلاً

"Whoever will do good, will see it.
And whoever will do evil will see it."

g) MORALITY AND ETHICS:

The concept of accountability in hereafter creates a dual system of justice: one man-made in this world and the other in the Day of Judgement. The latter will be absolute justice and this instills the sense of morality in mankind.

h) SOCIAL EQUITY

As the God of all nations is one, there is no distinction based on race, class, color, ethnicity or other features. As Prophet (PBUH) said in his Last Sermon:

"An Arab has no superiority over a non-Arab, neither a non-Arab over an Arab."

1) MUSLIM BROTHERHOOD

The concept of Tawhid also binds the Muslims to one another in a bond of Brotherhood. They act as one Ummah. This concept is also mentioned in Surah Awan:

• اِنَّمَا الْاِنْسَانُ لِرَبِّهِ لَكَنُفِرٌ
اِنَّمَا الْاِنْسَانُ لِرَبِّهِ لَكَنُفِرٌ

"All Muslims are indeed brothers."

4) THE IDEAL OF TAUHID: IQBAL

The Muslim philosopher and poet Allama Iqbal explained the importance of Tawhid in his immortal poem "Shikwa"

~~Until the bonds of "other~~
to

"Until the concept of La Illa is understood;

the concept of other than Allah cannot be broken."

Thus, Tawhid is what makes man free from the unnecessary influences in his life, so he can lead a purposeful and meaningful life in the shadow of Allah's blessings.

5) CONCLUSION: ORIGIN OF FAITH

Tauhid is the primary and essential article of faith in Islam which knows the reason for the gradual acceptance of other articles. Once man accepts God to be the sole authority, he goes on to believe in the angels, prophethood, holy books and the day of judgement. Hence, Tauhid acts as the genesis and origin of faith in Islam.

1:00

Question #3

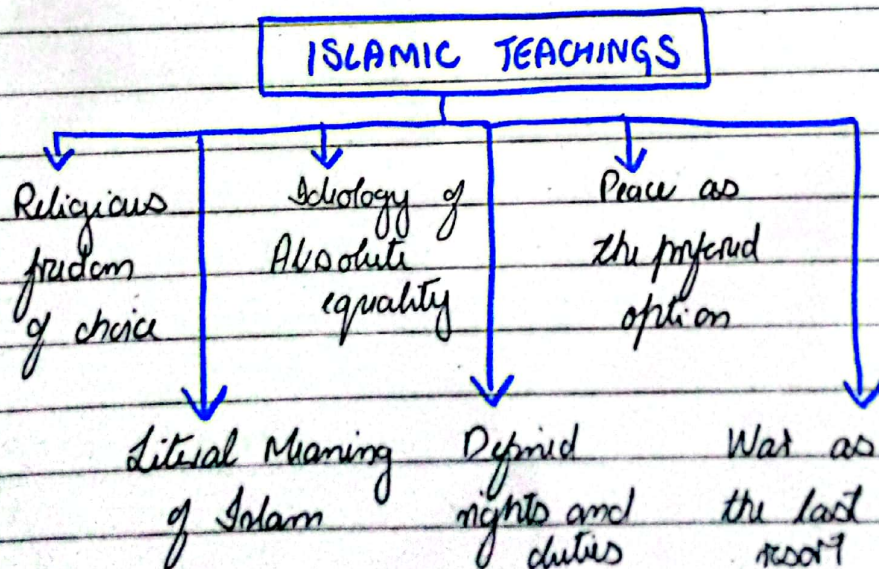
Peaceful coexistence in Islam and it can transform the society?

1) INTRODUCTION: THE IDEOLOGY OF COEXISTENCE

Islam is the religion of peace which lays emphasis on the acceptance and tolerance in order to foster stability in society. The history of Islam is replete with examples that indicate this ideology. Whether it is the ordinance through

Quranic verses or it is the lessons derived from the life of Prophet (PBUH), Islam shows a steadfast point of view on the subject. The state of Madinah, the ideal state according to Islamic teachings, is the exemplary case of this peaceful coexistence. It was the state where Muslims, Jews, Christians as well as Pagans lived together. Such an ideology is needed in contemporary world as the religious as well as racial intolerance is fast paving out the evil nature of human instincts.

2) PEACE FULL COEXISTENCE IN ISLAM



a) RELIGIOUS FREEDOM:

In Islam, there is no compulsion to accept or reject any faith. It believes in the acceptance by heart, not by faith. As Surah Baqarah (256) proclaims:

لَا إِكْرَاهَ فِي الدِّينِ

"There is no compulsion in deen."

Hence, people living in the state have freedom to choose, profess as well as to propagate their religion.

b) WAR AS THE LAST RESORT

Islam does not allow war for the fulfillment of ambition or expansion. It always fights for justice and peace, not the other way round. As Mahatma Gandhi, the Hindu scholar, once said:

"After studying Muhammad, I have been ever more convinced that it was not the sword that won a place for Islam, but the character of Muhammad (P.B.U.M.)."

c) PEACE: THE LITERAL MEANING OF ISLAM

Islam is the word derived from Arabic word "Salam" (peace) which means "peace." The scholar of Islam, Syed Amir Ali wrote in his book

"The Spirit of Islam": The meaning of Islam in the primary sense is peace inside the individual; while in secondary sense, it means peaceful coexistence with others.

d) IDEOLOGY OF ABSOLUTE EQUALITY

Islam does not divide mankind into categories of superiors and inferiors. In Islam, every human being is equal in the inherent sense and nothing can justify abuse or injustice towards another. The English historian and philosopher, A. J. Toynbee wrote in his book "The Civilization on Trial":

"The eradication of race consciousness among Muslims is one of the most outstanding achievements of Islam and in the contemporary world, there is a crying need for the propagation of this Islamic virtue."

This becomes the basis of peaceful coexistence as no one is allowed to look down or belittle others. The ruled and the ruler are judged on same principles.

Date: _____

e) RIGHTS AND DUTIES

The Islamic state establishes a balanced ideology of rights and duties. Each right is linked to another duty. On the basis of religion, race, ethnicity, tribe, etc., there is no difference among the citizens.

f) PEACE AS THE PRIORITY

In Islam, when the question of war and peace, confrontation and cooperation arises, there is always a natural inclination to peace. Allah orders in the Surah Baqarah:

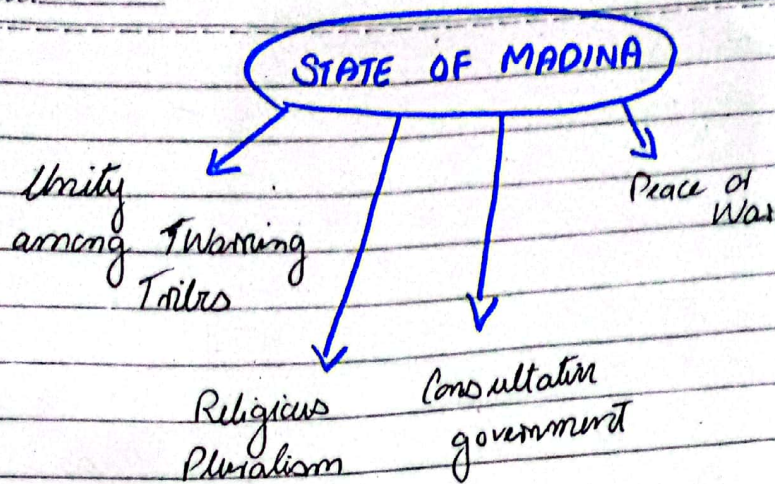
لَا يُحِبُّ اللَّهُ الْإِسْرَافَ فِي الْقِيَادِ

"And Allah does not like the evil (the disturbance in peace)"

Fasood is the word used to define the opposite of Peace and this evil is described as one of the reasons of waging jihad. Thus, even war is to establish peace.

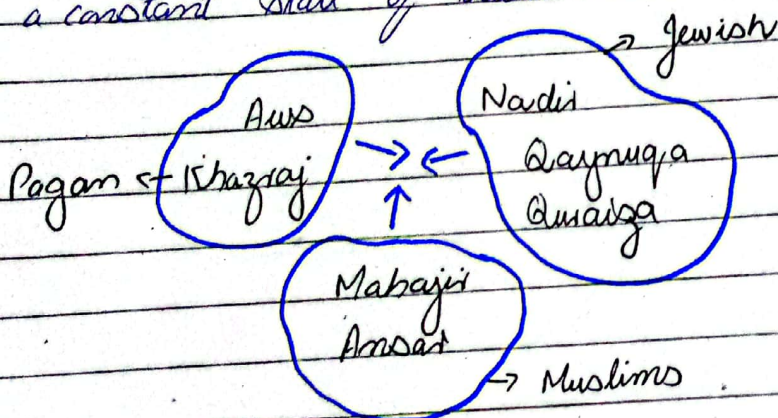
3) THE CASE OF STATE OF MADINA

The State of Madina established by Prophet Muhammad (PBUH) in 622 AD by the signing of Meethaq-e-Madina (the Constitution of Madina).



a) UNITY AMONG WARRING TRIBES:

There was sheer lawlessness and the law of the jungle ~~was~~ among the Tribes of Makkah. The Tribes were in a constant state of battle.



The constitution established a path of peace among the Tribes which was possible by the teachings of Islam.

b) RELIGIOUS PLURALISM

The constitution drafted and implemented by Prophet (PBUH) established a pluralist state. The

Date:

article 25 of constitution read:

"to Jews your religion; to Muslims their religion."

c) CONSULTATIVE GOVERNMENT:

The state of Medina was created on the principle of consultation. This means that the disputes between the tribes must be resolved peacefully through negotiations. It was in line with the teaching of Surah Baqarah:

• ﴿وَالَّذِينَ يَحْكُمُونَ أَشْيَاءَ رِجَالًا فَرَّغَتْ مِنْهُمْ﴾

"And those who decide the matters through consultations."

d) PEACE OR WAR

During the 10 year reign of Prophet (PBUH) (622-632), the war was seen as the last option. As Abu Hurairah (RA) reported;

"When there was a choice between confrontation and cooperation, Prophet (PBUH) would always choose cooperation."

This policy of non-confrontation led to the signing of Treaty of Hudaibiyah

Date: _____

which created 10-year peace between Makkah and Meccah to avoid war. This happened even when Prophet (PBUH) had to accept some disrespectful points in the contract.

4) CONCLUSION: ALWAYS CHOOSE PEACE

Islam is the religion of peace which prioritises ~~was~~ peace over war. Due to this ideology of peaceful coexistence, Islamic teachings have become the embodiment of peace. When during the years of expansion (622-632), the war was used as a tool for the propagation of peace under the war laws. As Montgomery Watt, wrote: "Islamic expansion during 10 years was the least violent wars in history of world." This was possible due to the respect showed to the human life and dignity which does not allow any abuse or violation of the other human beings.

Date: _____

Question # 4

Main Principles of Islamic Political system. --- Solution to contemporary challenges.

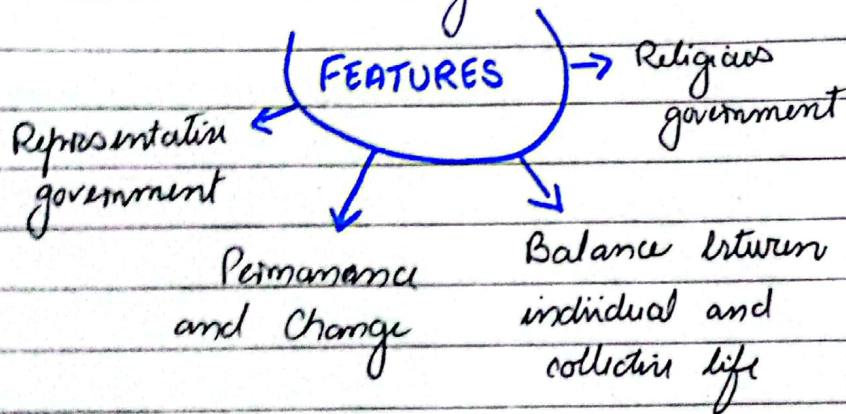
1) INTRODUCTION: THE POLITICS OF ISLAM

The Political system of Islam is one of the most outstanding achievements that have opened the way for human improvement in living conditions. The virtues established by Islamic Teachings have guided the way towards better governance, accountability and welfare. As the modern world is facing challenges due to western values, the practices of Islam can prove to be a guiding light in the darkness. The issues of racial suppression and white supremacy require the absolute equality of Islam. The democratic and consultative government can solve the problem of western majoritarian system that shows no regard for the culture of minorities. The humiliation of humans brings who are entrenched in debt must be provided the incentives offered by Islamic welfare state. Hence, it can guide the contemporary

world towards stability and peace.

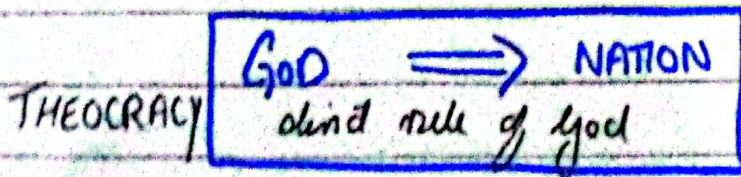
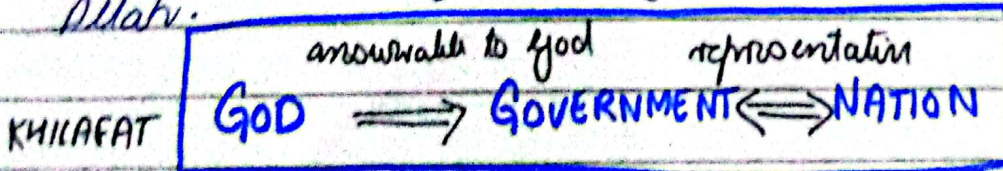
2) ISLAMIC TEACHINGS RELATED TO POLITICAL SYSTEM:

The political system of Islam offers several unique and distinctive features that define the nature of an Islamic community.



a) REPRESENTATIVE GOVERNMENT:

Islam does not allow the formation of a Theocracy or the Autocracy. The rule of God is not rationalised, rather the rule of man is established through the guidance of Allah.



b) PERMANENCE AND CHANGE

The Islamic political system is to a certain extent consistent and permanent as far as the guidance of Allah is concerned. However, it is not a rigid system which is stuck in time and place. The concept of Ijtihad allows the legal evolution of political system. As George Bernard Shaw, the Nobel laureate in literature, wrote in his book "The Genuine Islam":

"I have always held the religion of Muhammad (PBUH) in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capability to the changing phases of existence which can make itself appeal to every age."

c) BALANCE BETWEEN COLLECTIVE AND INDIVIDUAL ASPECTS

Islamic system does not overpower the individual as in capitalism, neither outshines the state like communism. It establishes a balance between them.

Both individual and collective struggles find mention in Quran:

(Najm) • لَيْسَ لِلإِنسَانِ إِلاَّ مَا سَعَى
 "Man shall have nothing but what he strives for."

Similarly for a nation, it states:

• لَنْ يَـتَّخِذَ اللهُ لَكُمْ قَلْبًا نَاقِصًا
 (Roof)

"And Indeed Allah does not change the condition of a nation until they change their own condition."

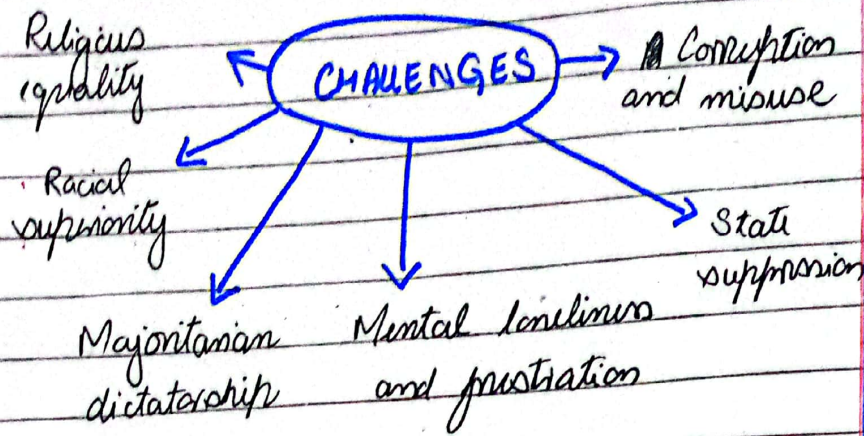
d) RELIGIOUS GOVERNMENT

In Islam, there is no concept of separation of state and religion. The concept of a secular state is anti-theological to the Islamic practice. The Mosque serves as the centre of political activity as the Rashidun Caliphate used it for public accountability of officials. Ibn-e-Khaldun once said:

"Deen, like Islam, is introduced by God to lead mankind to eternal blessing. Their purpose is to worship Allah as well as the management of worldly affairs."

Date: _____

3) ISLAMIC SOLUTIONS TO CONTEMPORARY CHALLENGES



a) RACIAL INEQUALITY AND WHITE SUPREMACY

In today's modern world, there is the racial consciousness entrenched in the system where the whites look down on the blacks and one religion suppresses other. Islam established the absolute equality, as A.J. Tonyne said:

"The eradication of race consciousness among Muslims is one of the outstanding features of Islam and in the contemporary world, there is a crying need for the propagation of this Islamic virtue."

b) MAJORITARIANISM

As the western democratic system has emphasized the use

of majority for the capture of power, the elections are no more free and fair. The election campaigns and the role of Big Business has made it an economic activity. Islam does not support this ideology. The "Islamic Consultative Council" during the times of Rashidun & Caliphate used to work on the principle of consultation.

c) RELIGIOUS PLURALISM

Islam does not allow the suppression of minority cultures. The recent Hijab bans in France and Islamophobia in the world is the result of religious subjugation. Islamic state is the one that gives complete religious freedom to its residents. Allah says in Surah Kafirun:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ
 "To you your religion, To me mine."

d) CORRUPTION AND MISUSE OF POWER

Corruption has become endemic in the current political system. The system of accountability is still reaping with

misuse of public office. During the time of Hazrat Umar (RA) as caliphate, the most just and fair government was formed in the history of mankind. This was due to the teachings of Islam that when he took oath as the caliph, he stood in front of the people and said:

"I have been selected as your caliph though I am not the best among you. When I follow the teachings of Islam, you must obey me. But when I go astray, you owe me no obedience."

e) MENTAL LONELINESS AND FRUSTRATION

The Western system's materialistic mentality has severely damaged the soul of humans as they feel restless and lonely. Islam has the right antidote for this: concept of collective success through the following:

أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ
 "To advise good and refrain from evil"

As the whole community collectively work towards success, there is a strong sense of belonging that does not allow the human instincts for evil overpass the good.

3) STATE SUPPRESSION

The current political system is facing the problem of debt and loans due to the unjustified interests imposed on the people. Islam does not allow this injustice. An Islamic state is a welfare state like the state of Madinah where the article 12 of constitution made it the state responsibility to help such indebted people.

4) CONCLUSION: THE POLITICAL REFORMS

The obsession of the world with Western European values has created a system of injustice and inequality. It is through Islam that this concept can be opposed towards a system that suits human soul. As Sarojini Naidu said:

"Islam was the first ever democratic ideology that makes man instinctively a brother."