

ISLAMIC STUDIES

NOA MOCK

Question no: 2

———— • Answer • ————

→ Tauheed in Islam:

Tauheed means believing in the oneness of Allah.

Including belief in the following things:

- Allah alone is the creator of this universe
- Allah alone is the sustainer of this universe.
- Allah alone is eternal.
- Allah alone is supremely powerful.

The first part of the 'Kalma' is also tauheed, therefore tauheed is the gateway to Islam and is a core pillar of Islam.

Shirk i.e associating someone else with Allah is the biggest sin in Islam.

→ Meaning of Tauheed:

لا اله الا الله محمد رسول الله

The first part in kalma: "La ilaha illa Allah" is a declaration that there is no God but Allah.

→ Types of Tauheed:

There are three types of Tauheed:

- 1) Unity in Person
- 2) Unity in Attributes
- 3) Unity in Actions

• Unity in Person:

Unity in His person means that He is one and only and has no partner thus there is no plurality of Gods.

→ In the Holy Quran, Allah says:

"Had there been any other deity except Allah in the Heaven and Earth, they would certainly both have been ruined."

• Unity in Attributes

No other being possesses any of the divine attributes in the absolute sense. Allah is the One and unique: His names and attributes. He is Omnipresent, Self-sufficient, Omnipotent, The King, Most Merciful, The Creator etc.

→ In Holy Quran, Allah says:

"Whatever Allah makes he makes it in best form"

→ In another verse, it is mentioned that:

"And to Allah belong the best names, so call Him by them."

• Unity in Actions:

His Unity in Actions means that nobody can do the work done by Allah nor can anyone do so in the future as well. e.g. Allah created this entire universe, mountains, plants, seas, animals etc but no human or any other creature can do the same.

→ In Surah Yaseen, it is said:

"Allah says Be and it is."

Importance of Tauheed in Human Life:

Tauheed has a number of positive impacts on the human life. A few of them are discussed in detail below.

1. Primary Purpose of Life:

Acknowledging that Allah is the sole creator and sustainer of this entire universe gives primary purpose to the life of humans. They become aware of the fact that Allah determines the purpose of creation of His creatures whom He has made in the finest form and thus they get direction in life.

2. Induces Modesty and Humility:

A believer never becomes haughty or arrogant as he is aware of his tiny worth in front of the Great and Power Creator (Allah). So they remain modest and humble.

→ Allah says:

"Pride is my cloak and greatness is my robe.
Whoever competes with me in this regard,
I shall throw him into Hell."

→ **Tauheed generates sense of accountability:**

Tauheed is a responsibility rather than a privilege.
It makes people accountable for their actions as
they know that indulging in evil activities is
not liked by Allah. So people develop a sense
of responsibility for themselves as well as towards
other people.

→ Allah says in the Quran that:

"Whoever has done an atom's weight of good will
see it and whoever has done an atom's weight
of evil will see it."

→ **Tauheed promotes collective peace:**

Islam relates tauheed to social and economic
justice as well. Any kind of injustice is not
tolerable in Islam.

→ In Quran, Allah says:

"And let not the hatred of people compel you to
act unjustly, deal justly that is closer to
piety."

→ **Tauheed leads to unity and brotherhood:**

Unity of God leads to the unity of His
creation. Belief of Tawhid creates

unity and cooperation among all the believers.
The Holy Quran says:

"All Muslims are brothers"

→ **Tauheed infuses self-respect:**

When man believes in the fact that Allah is the sole creator of this universe and He has all the power to bless you with things or take them away, then man does not become dependent on anyone else. He becomes independent and develops the highest level of self-respect and self-esteem.

→ The Holy Quran says:

"We have honoured the children of Adam, provided them with good things and greatly favoured them over many of those we created."

→ **Eternal Success:**

In Surah Baqrah Allah says:

"Whoever believes in God and the last day and acts righteously will have their reward with their Lord, they have nothing to fear, nor will they grieve."

→ **Human equality:**

All human beings are equal and born equal at birth. It is their actions which make them dearer in eyes of Allah. As Allah said in the Holy Quran:

"He created you from one soul."

Conclusion:

Therefore, it can be seen how Tauheed is such an integral part of Islam and has countless positive impacts on the human life. like accountability, unity, self respect, peace, humility, success etc.

① Question no: 4

— • Answer • —

→ Introduction:

Islam has been referred to as "deem". Meaning that it provides everything necessary to follow in life and consists of a set of beliefs, rituals and social customs which act as a complete code of life.

→ In Holy Quran Allah says:

"This day I have perfected your deem for you, completed my favour upon you and chosen for you Islam as your deem"

This means that Islam provides us guidance in each and every aspect of life including the social, economic, administration and political system for humanity to follow so that they can be successful in both worlds.

→ Principles of Islamic Political System:

There are two main principles of Islamic political system:

1) Sovereignty of Allah.

2) Khilafat.

→ Sovereignty of Allah:

This principle is the basis of every Islamic system. So the political system will be based on upholding Shariah and prohibiting everything that goes against it. Since Muslims believe that everything belongs to Allah, therefore only His commands will be implemented.

In Holy Quran, Allah says:

"His is the creation, and His is the command."

In another Surah, it is said that:

"To Him belong the Kingdom of heaven and seas, He gives life and causes death and He has power over All things."

→ Khilafat

The purpose of man's life on Earth is to implement Allah's orders on Earth. In Surah Baqarah Allah says:

"I am placing a successor on Earth"

Since the Prophets were directly Allah's caliphs on Earth, so whoever is elected the caliph of Muslims will be indirectly the caliph of Allah.

→ The caliph can be selected without consultation like Hazrat Abu Bakr (R.A) did with Hazrat Umar (R.A) However, it can also be selected through limited number of voters through a counsel like Hazrat Umar (R.A) made of six people.

→ FEATURES OF AN ISLAMIC POLITICAL SYSTEM

Following are the features of an Islamic political system:

1) Equality of All Citizens:

All citizens under an Islamic political system are equal with no discrimination on the basis of cast, creed, race, ethnicity etc. All Muslims and non-Muslims have equal rights.

Prophet (S.A.W) in his last sermon said that:

"An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; white has no superiority over black and black has no superiority over white except by piety and good action."

2) Accountability:

Every person in an Islamic political system is accountable, from the head of the state to a common man. Hazrat Umar (RA) was questioned by a citizen regarding his shirt in front of a number of people even though he was the ruler.

→ The Holy Quran says:

"Whoever does an atom's weight of good will see it and whoever does an atom's weight of evil, will see it."

3) No place for Nepotism:

History of Islamic political system shows that no rightly guided caliph, nominated their son before

Passing away. When Yazid was selected by Governor of Syria by Hazrat Abu Bakr (R.A), he was warned against indulging in Nepotism.

4) Government by consultation:

Government should not be run solely based on an individual's decisions, rather it should be run on mutual consultation

→ As Allah says:

"And consult them in the conduct of affairs"

5) System of Local Government:

There was a tribal system in Madinah. There was an "Areef" - caretaker over every 10 people and then there was an "Nageeb" on every ten Areefs.

Prophet (S.A.W) endorsed this particular system in Madinah and did not dismantle it.

6) Religious Freedom:

Everyone under an Islamic system are free to choose and practice their religion. All citizens will be treated equally under law and have freedom to exercise their religion.

e.g - The idol worshippers and Jews of Madinah lived peacefully alongside Muslims under an Islamic state.

→ Allah says in Surah Baqarah that:

"There is no compulsion in deen."

7) Freedom of Speech:

All citizens are free to criticize, discuss or give any sort of opinion in their eyes. They won't be prohibited from showing their views publically, but within limits.

→ Allah says:

"God does not like the public utterance of bad language, unless someone was wronged. God is hearing and knowing".

8) Meritocracy:

Every appointment in the Islamic state would be based on merit and expertise of the individual. eg - Hazrat Usama bin Zaid (R.A) was appointed as commander of an extremely important battle even though he was just 18 and there were many senior companions available in the army, just cause of his credibility and merit.

Similarly, the commanders appointed were always those who had expertise in military expeditions, even if they accepted Islam late eg - Amar Bin Aas, Khalid Bin Walid etc.

Solutions to contemporary challenges by modern political order:

The above mentioned principles of the Islamic political system provide & contain within themselves the solutions to the contemporary challenges faced by the modern political order.

→ Excessive Nepotism:

Modern political order is engaged in nepotism which has no place in the Islamic political system, so rulers should learn from that and stop favouring their own blood over others for important positions in the government.

→ Danger to Meritocracy:

Moreover, meritocracy is a huge challenge today. Leaders all across the Muslim world especially in Pakistan have forgotten how merit should be first and foremost in any selection and continue to appoint un-credible and undeserving people to lead the nation.

→ Weak Local Government system:

The Islamic political system shows how local government system is important so the 18th amendment in Pakistan was a step in the right direction but we also need to provide resources to provinces to strengthen the local government system.

→ Excessive extremism:

Cases of extremism, and religious intolerance have blackened the name of Islamic political order. The example of Jews and idol worshippers living peacefully with Muslims in Madina shows that coexistence of multiple religions is possible and an Islamic political

System has no space for sectarian violence, religious extremism or any other injustice on the basis of religion.

→ Lack of freedom of speech:

A huge challenge today is freedom of speech in ~~modern~~ modern political system as well. People are abducted and forced to change their narrative if they voice their opinion on a sensitive topic and this restriction is not promoted under an Islamic political system which calls for freedom of speech. Even currently the media is censoring people who support Palestine in the Israel-Palestine conflict and banning of public demonstration of in support of Palestine by government of Pakistan has occurred, which violates right of freedom of speech and the solution lies in the traditional Islamic political system.

Conclusion

In conclusion, the Islamic political system contains all the solutions and answers to the contemporary challenges faced by the modern political order today. The world should take inspiration from Islamic political order and implement it if they want to see all their problems vanish.

QUESTION NO: 6

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Introduction:

The divine law of Islam is called Shariah. And the Islamic Shariah covers each and every aspect of human life and society.

Allah says in the Quran ~~so~~ that,

"For each of you, we have determined a Shariah... a way of life, a course of action"

Sources of Islamic Shariah:

There are two major sources of Islamic law:

- 1) Primary sources
- 2) Secondary sources

Primary Sources:

The primary sources of Islamic Shariah consist of Quran and then Sunnah i.e. the traditions of the Holy Prophet (S.A.W).

The Holy Quran is undoubtedly the basic source of Islamic law but many of the injunctions in Quran can't be understood correctly without viewing the actions of the Holy Prophet (S.A.W) regarding that injunction.

Additionally, the Prophet Muhammad (S.A.W) also provided guidance in places where the Quran was silent.

Secondary Sources:

The secondary sources of Islamic Shariah include,

- a) Ijma
- b) Ijtihad
- c) Qiyas

→ Ijma: (consensus)

The third source of Islamic law is Ijma which means consensus of opinions of those who are well-known for their piety and are well versed in Islamic subject.

This particular course was frequently resorted to by Hazrat Abu Barr (RA) who first referred to Quran when deciding on an issues but not finding a solution there resorted to the traditions of Prophet (S.A.W) and even then if he couldn't find the solution, he resorted to consulting his companions and deciding the solution by consensus.

It is even said in the Quran that:

"And consult them in the conduct of affairs."

→ Ijtihad: (independent reasoning)

The fourth source of Islamic law is Ijtihad which means the use of one's judgement or common sense while deciding an issue.

When Prophet (S.A.W) appointed Mu'adh bin Jabal as governor of Yemen, he asked him how would he decide various issues that would be brought before him for adjudication. Mu'adh bin Jabal replied that he would decide them in light of Quran. Prophet (S.A.W) then asked him what if the Quran did not provide appropriate answer then Jabal said that he would resort to the

traditions of the Prophet (S.A.W), The Prophet (S.A.W) again asked him what would he do if he couldn't find any answer in the traditions. Mu'adh Bin Jabal replied that he would use his own judgement which was approved by the Holy Prophet (S.A.W).

Thus, the use of Ijtihad was sanctioned by Holy Prophet (S.A.W) and became another source of Islamic law.

→ Qiyas: (Analogy)

The fifth source of Islamic Shariah is Qiyas or reasoning by analogy. It originated during the reign of Hazrat Umar (R.A.) as Caliph.

Hazrat Umar (R.A.) while instructing Abu Musa Asha'ari about procedure to be followed while deciding various issues said that if he did not find any answer in Quran or traditions of Prophet (S.A.W) and is in doubt about the issue, then he should ponder over the question & ponder again. Then he should look for verdicts on similar issues and decide accordingly.

This implied that the ruling given on one issue had to be followed in future issues with similar or common features. So Qiyas is not the same as Ijtihad, one can take recourse to Ijtihad if there isn't any similar verdict on a similar issue.

→ Resolving Problems of the Contemporary world:

Human society has undergone radical changes in a short span of time. That is why most of the guidance provided to humans is not so specific in details. Neither the Quran nor the Sunnah - traditions of Prophet (S.A.W) provide all possible answers to every issue that can confront us in life. That's why Prophet (S.A.W) asked Muad Bin Jabal to use his own judgement if he couldn't find the solution of an issue in Quran or in traditions.

→ Zakat:

The problems of the contemporary world, all can be solved through the various sources and types of Islamic Shariah. With the aid of Ijma, Ijtihad and Qiyas we can work out solutions to any new problem in the modern world that might encounter us.

eg - Hazrat Umar (RA) changed the rate of Jizya when the circumstances demanded.

Similarly, the issue in the collection of Zakat that we face today can also be resolved. We cannot abolish Zakat or change its rate but we can regulate or reformulate the methods of its collection and spending within the limit of the guidelines provided by the Quran and traditions.

→ Judiciary:

We have experienced time and time again, judicial activism and corruption in judiciary.

However, it's time that we started taking recourse to two important sources of Islamic law i.e Ijma and Ijtihad wherever practicable.

The principles of Qiyas should be followed on judicial proceedings but moreover ijma and ijtihad is needed to form consensus on a variety of things such as the social rights of men & women.

→ Interest free banking system:

Almost all the banks in the contemporary world run on interest and its is crippling the economy. The solution of that lies in an interest-free banking system which is possible through verdicts made on basis of ijma and ijtihad.

→ Consent in Marriage:

Forced marriages and child marriages are the great evil that haunt our world to this day. Such social issues can also be solved through a consensus & a proper verdict by the well-learned people of Islamic religion through using the sources of Islamic Shariah.

Conclusion:

Thus ijma, ijtihad and Qiyas are the most useful sources of Islamic law after Quran and sunnah and if properly utilized can meet the requirements of relevant situations at all times. Some people are of the view that persons capable of exercising ijtihad are no longer available due to which they do not recourse to ijtihad, but the fact remains that Muqad Bin Jabal was a young, learned person who was allowed ijtihad by Prophet (S.A.W) so we should utilize that important source as well.