

Q.2.

Introduction

Tauheed refers to oneness of Allah. It means voluntary submission to oneness of Allah. It is also about acceptance of oneness of Allah in all his attributes and entity (zaat). Its importance in individual life is because of the fact that it builds character, makes one daring and imparts individual peace. In collective life, Tauheed induces humanitarian spirit, social justice and equality in society.

Doctrine of Tauheed:

Literal meaning of Tauheed:

Tauheed is derived from the word "wahd" which means one

Contextual meaning of Tauheed:

Tauheed refers to acceptance of oneness of God.

Shariah meaning of Tauheed:

It refers to acceptance of oneness of Allah not only vocally but also acceptance of his sovereignty by

heart, all the attributes of Allah Almighty

"Once, Hazrat Jibrael came to Holy Prophet (P.B.U.H) and asked: What is Islam??

Muhammad (P.B.U.H) replied that acceptance of unity of Allah and witnessing that Muhammad (P.B.U.H) is His Prophet."

Thus, Tauheed constitutes basic doctrine of Islam. It can be further categorized oneness of His entity (Tauheed Fil Zaat) and oneness in his attributes (Tauheed Fil Sifaat).

Tauheed Fil Zaat:

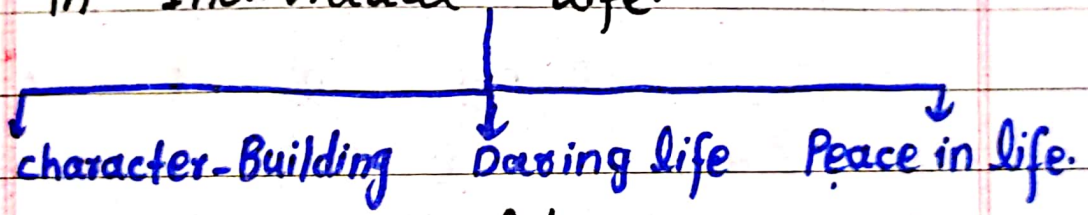
It is the concept that Allah is one. He is sovereign. He has not begot nor begotten and no one is to be worshipped except him.

Tauheed Fil Sifaat:

It refers to the uniqueness of attributes of Allah which are not possessed by any other

entity in the universe. It includes believed his powers to grant life and death, his omnipotence and omnipresence. According to context of Quranic verse:
 "A. There is no God except Allah. He is ever-living and self-sustainer. Neither He yawns nor He sleeps"
 (Al-Baqarah: 286).

Importance of Tauheed in Individual life.



(i) Tauheed builds the character of a person in his individual life:

When one person testifies the oneness of God, he acts upon all his commandments. He follows all the values as ordained by Quran and Hadith. Thus, it helps individual to build his/her character on the basis of those Islamic values.

(ii) Tauheed makes a person daring in his life:

When a person testifies the oneness of Allah with all his might and attributes, he shuns the fear of worldly materials. In case of any threat, he believes that his life and death is at the discretion of Allah, therefore, he makes bold decisions. **In terms of Allama Iqbal,**

بہ ہو رزمِ حق و باطل تو فولاد ہے مومن

"Man is like Iron wall in war between good and evil". It happens because of Tauheed.

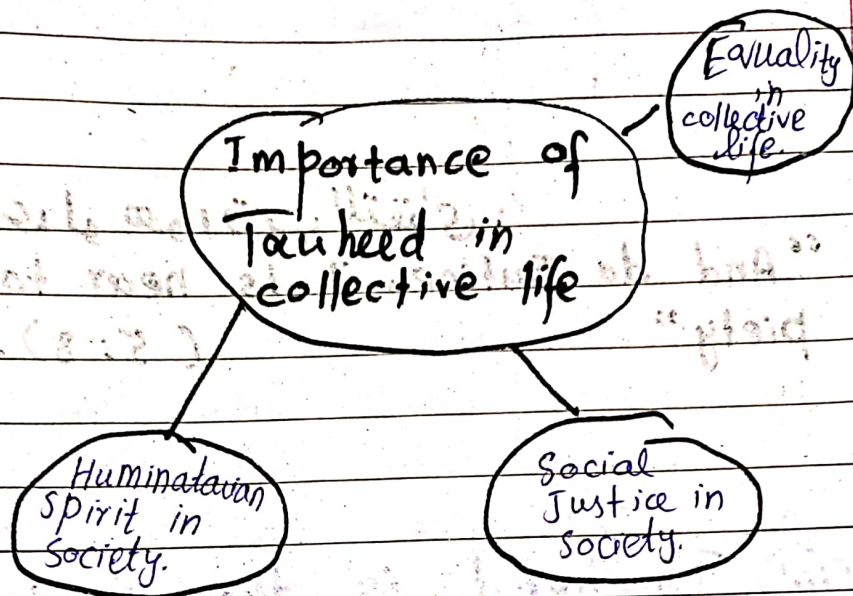
(iii) Tauheed brings peace to individual life because Islam is the religion of peace:-

When one submits voluntarily to Allah, he enters into Islam. Tauheed is the basic doctrine of Islam and Islam means peace.

According to Raghīb Al-Isfahani

"Submission to the will of"

Allah is the actual peace."



(i) Tauheed is the source of humanitarian spirit in society:

Islam focuses on humanity. When people in a society believe in Tauheed, they are shaped by moral values like Altruism, ethics, tolerance etc. When such individuals interact with each other in collective life, these values are reflected. According to context of Quranic verse.

"Allah rewards those who do good to His people"
(24:55).

(ii) Tauheed introduces social justice in society:

Date:

In an Islamic society, social justice is provided by the state. State believes in sovereign entity of Allah, who ordained in Quran:

اعماله هو اقرب للتقوى :
"And do Justice, it is near to piety" (5:8).

Thus, they materialise this commandment of Allah in collective life because of Tauheed.
(iii) **Tauheed is the source of equality in collective life:**

When people believe in oneness of Allah, they upheld equality. It is because Islam ordained equality regardless of race or religion. According to Hadith "All people form family of Allah."

conclusion:

Tauheed refers to believe in oneness of Allah, and all his attributes. It is important for individual because it makes one daring, builds his character and provides him peace. In a society, tauheed play an important role in ~~in~~ forming a welfare state.

Q.4.

Introduction:

Namaz is the third pillar of Islam. It holds immense importance in shaping individual and society. Namaz has a number of spiritual impacts including purification, prevention from obscenity and bringing tranquillity to the mind. At moral level, Namaz leads to character-building, punctuality and individual goodness. At social level, Namaz introduces discipline, organization and harmony among society.

Salat is the basic pillar of worship in Islam.

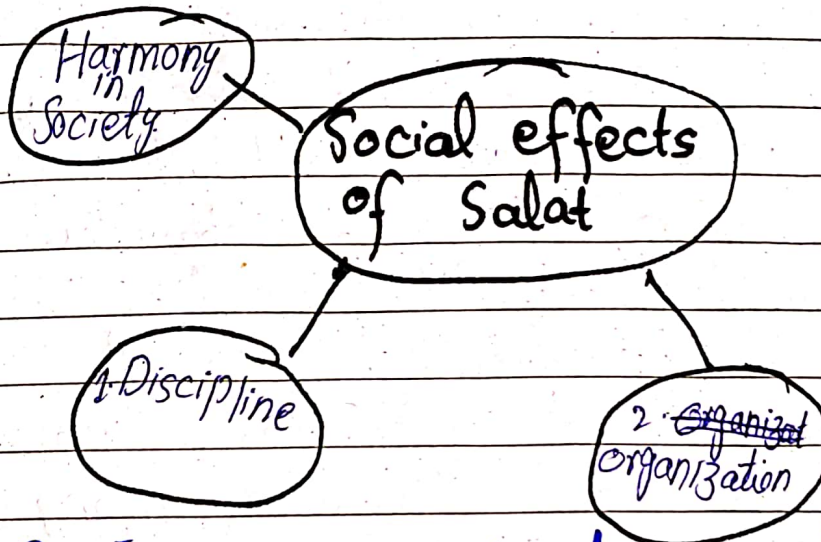
The word "salat" is derived from Arabic which means to pray. In Islam, salat is an obligatory prayer which is ordained upon the Muslims five times a day.

Importance of Namaz can be depicted from Hadith of Prophet:

"Namaz is the serenity of my eyes"

While Prophet (P.B.U.H.) was declaring the importance of Namaz, he said:

“Only wall between Kafo and Islam is Namaz”
Therefore, Is Namaz has been declared as a vital pillar of Islam.



(i) Namaz introduces discipline in an Islamic society:

When people offers collective prayer (Jamaat), a discipline is introduced in the queue of Muslims. Through Namaz, a disciplined community emerges which prefer quorum everywhere in society. **In context of Quranic verse.**

“And bow down with those who bow down.”

(Al-Baqarah)

(ii) Namaz produces organization in Islamic society:

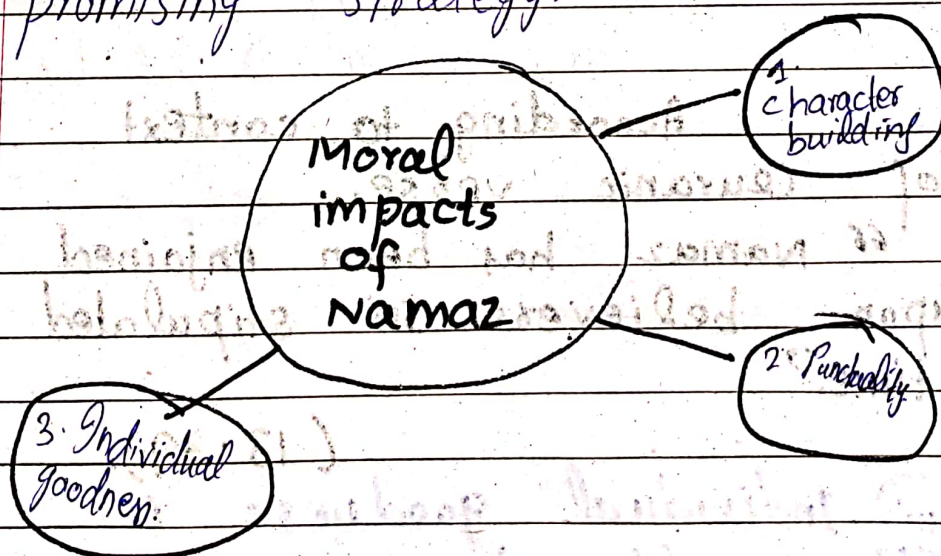
Islam does not force people to establish an organization. Through

Namaz, a collective organization of collective interest is automatically established. According to a letter of Hazrat Ali (R.A.) to Malik Bin Ishtar:

“Establish Jamaat (collective prayer) in your area, so that collective community of muslims is maintained.”

(iii) Inter-societal harmony is the ultimate impact of Namaz:-

In an Islamic society, a sentiment of love, compassion and altruism are aroused among people when they establish collective prayer. Thus, evil is warded off and societal harmony becomes promising strategy.



Date:

i) character-building is an important moral impact of Namaz:

Namaz abstrains one away from obscenity. Namaz introduces a disciplined life. When man is void of evil, he become utopian and bears good character. In this, Namaz helps in character-building.

ii) Punctuality is another landmark moral impact of Namaz:

Punctuality means the timely management of all the routine. Namaz is good source of punctuality. It is because Namaz is always offered on time. For example, if Fajar Namaz is offered after sunrise, it will not be accepted. According to context of Quranic verse.

"Namaz has been enjoined upon believers on stipulated time."

(13:39).
iii) Individual goodness is the ultimate moral impact of Namaz:

Goodness is achieved when man embrace all the good values of society. Prayer of Namaz is a source of love, compassion, tolerance and social welfare. In this way, one who offers Namaz is engaged in individual goodness.

Spiritual effects

of Namaz:

(i) Self-purification is one of the spiritual effects of Namaz:

Before performing Salat, ablution is mandatory. It purifies man from external dust. Internal dust is washed away, when man offers prayer in letter and spirit.

According to Hadith.

“Man purifies himself by performing prayers five times a day like one person is purified by taking bath in a canal five times a day.”

(ii) Namaz prevents individual from obscenity:

Obscenity means one internalizes evils without expressing them.

As it can lead to social evil, therefore Islam ordered Namaz to exclude all obscenity.

According to Quranic verse:
 "Namaz wards off obscenity
 and evil."

(Al-Ankaboot).

iii) Namaz brings peace
 to the mind and spirit:

Namaz is actually is reiteration
 of commitment to Allah. Thus
 engaging in activity of
 Namaz is commemoration of
 Allah, which is source of
 peace to mind. According
 to context of Quranic verse
 "The tranquility of mind
 lies in Zikr of Allah"

(Al-Hijr: 11).

Conclusion:

Prayer (salat) has been regarded
 third pillar of Islam, which
 proves its vitality. It has
 far-reaching spiritual impacts
 which shape good morals. A
 society of good morals
 ultimately turns into idealistic
 society.

Introduction:

Good governance is a concept of public administration to ensure benefits for a number of people all ethnicities present in the society. Good governance is the end of Islamic state.

Principles of good governance were prominent in the era of Hazrat Abubakar, Hazrat Ali Umer, Hazrat Usman and Hazrat Ali through the process of Shura, Muhazaba, Masalah etc. which are elaborated further:

Concept of Good Governance:

According to United Nations:

"Good Governance is the effective utilization of resources of state in such a way that all ethnicities of state gets their due share without discrimination"

Good governance is the strategy which is included Goal 10 UN Sustainable Development Goals to ensure fair distribution of resources. An absence of good governance leads to aristocracy.

Date:

in concept of good governance in light of Islam:

Islam emphasized upon good governance. It prohibited state to discriminate on basis of religion or state. According to context of Quranic verse.

"And enmity of a nation should not resort you to injustice" (5:8).

However, good governance is analysed in terms of its principles.

Principles of good governance:

According to UN development Programme (UNDP) recommended goals, good governance is characterised by following principles:

- Responsiveness
- Rule of law.
- Accountability
- Transparency.
- Participation
- Inclusiveness

Analyses of All principles of good governance by the era of Pious Caliphate:

If we take a stock of the eras of Khilafat-e-Rashada, it was an epitome of

good governance. Services at doorsteps, rule of law, accountability of public officers, vivid explanation of state proceedings etc. were the characteristics of Khilafat-e-Rashda.

(i) Patrolling units and decreasing gap between officers and public was witness of transparency in era of pious caliphs.

In the era of Hazrat Umar (R.A.), special patrolling unit "Ahshadati" were established. These units supplied public service at doorsteps.

Moreover, caliphs tried to bridge the gap between public and state.

In a letter of Hazrat Ali to Ibn-Abe Kaab, He (R.A.) state

"Keep your doors open for the public grievances."

(ii) Rule of law was the prominent characteristic of Khilafat-e-Rashda:

Khilafat-e-Rashda maintain the cardinal principle of Islam that everyone is equal before law. Once, a tether of Hazrat Ali (R.A.) was lost. A Jew was indicted by Hazrat Ali (R.A.). Due to lack of

evidence, Jew was declared innocent. Hazrat Ali (R.A.) even being caliph accepted the verdict. Thus, rule of law was prominent in Islam.

(iii) Accountability / Muhasaba of public officers was carried out in era of pious caliphate:

In Islam, public officer is liable for his actions. For this purpose, ombudsman courts were established by Hazrat Umar (R.A.). These courts even punished the officers, who were inefficient and found guilty.

(iv) Transparency in state proceedings of pious caliphate:

In Islam, decisions without public involvement are discouraged.

After War of Qadisiya, Hazrat Umar (R.A.) distributed war spoils among the masses by taking council from Hazrat Ali. Thus, all the public was aware of transparent distribution of resources.

(v) Participatory approach in era of pious caliphate was adopted in form of Shura:

In Islam, consultation (shura) with heads of all groups is very important. A shura at the outskirts of Madina appointed Hazrat Abu Bakar as caliph in 632 A.D.

Moreover, a woman and representative of Zimmis was included in shura of Hazrat Umar (R.A.).

(vi) Inclusiveness was adopted by pious caliphate through devolution of powers and establishing local councils.

In the era of Hazrat Usman (R.A.), powers were devolved to 36 provinces including Syria, Iraq, Madinah. Local councils set up there were representatives of all communities.

Thus, this principle of good governance was also ensured by pious caliphate.

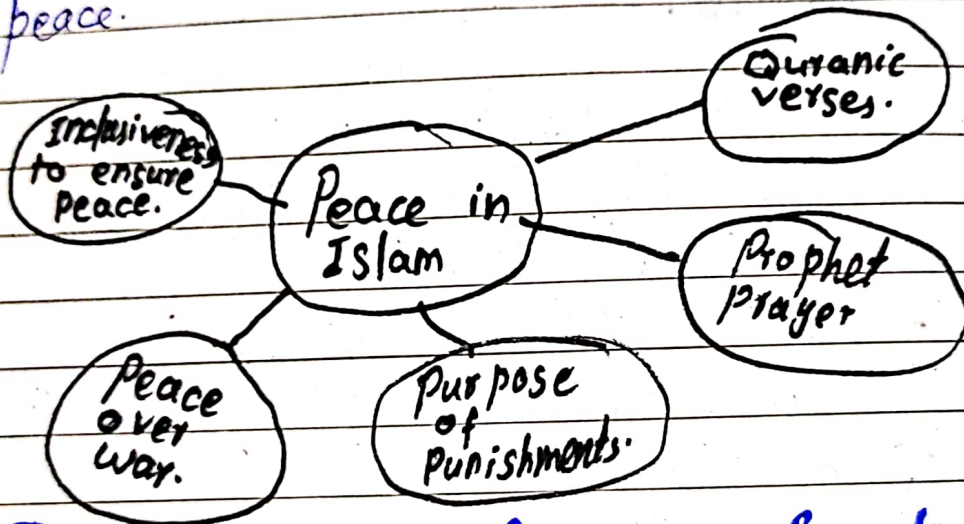
Conclusion.

Good governance is the ultimate objective of Islam. The principles of shura, patrolling units, Hisabah were all translated in UN developed goals of good governance.

(a)

Introduction:

In Islam, peace is the priority. It is evident from Quranic teachings and prayers of Holy Prophet (P. B. V. H.). Moreover, purpose of punishments is reformative to sustain peace and agreements in Islam are prioritize over peace, which are evidences of peace in Islam. An inclusive approach has been adopted in Islam to ensure peace.



① The start of every Surah in Quran is testament of peace.

Quran is the first source to interpret Islam. The realities of compassion of Allah are repeated at start of every Surah in Quran which signifies peace.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“Starting with name of Allah

Date: _____

M T W T F S

who is compassionate, ever merciful.

(ii) Prophet (P.B.U.H) prayed for peace in every prayer:

Prophet Muhammad (P.B.U.H) is Second source of Islam. His teachings always prioritized peace over conflict. In one of his famous prayer, he prayed:

"O Allah, you are peace and from you emanates all the peace"

(iii) In Islam, purpose of punishments is reformative.

Modern-day Western civil rights organizations emphasize punishment for reformation. In Islam, purpose of punishment is to administer justice to victims, in order to sustain peace in society.

(iv) Islam prioritizes peace agreements over war:

In Islam, word of "Jihad" is used to sustain ~~the~~ peace on the earth.

According to context of Quranic verse

"Fight them until there is no violence on earth"
(Al-Baqarah)

However, treaty of Hudaibiyah shows that agreements should be prioritize over war.

⑤ In Islam, Inclusiveness of all communities is key to maintain peace:

In Islam, inclusion of all communities is ensured to avoid violence. It is because if one community is marginalised, it will lead to instability and violence.

Conclusion:

Islam is the glaring epitome of peace. It is evident from Quranic verses, sayings of prophethood, punishments for reformation, priority of agreements and ensuing principles of inclusiveness.

(b)

Introduction:

In Islam, word used for self-purification is Tazkiya-e-Nafs. Nafs consists of Nafs-e-Amarah, Nafs-e-Lawama and Nafs-e-Mutmainnah. The gradual proceedings of purification leads to complete Tazkiya-e-Nafs. In Islam, purpose of most of the prayers is to ensure self-purification.

reminds man of morality etc

Tazkiya-Nafs (self-purification)
: Decoding the term.

In Islam, word for self-purification is Tazkiya-e-Nafs, which is aimed at purifying one's self from evils and embracing good. It leads to proximity with Almighty Allah.

Decoding the term 'Nafs'

In Jurisprudence, Nafs has been categorized into three categories.

(i) **Nafs-e-Amara** leads man to evils and its Tazkiya save man from evils;

It is the stage of Nafs which lures man into evil. One who overcomes this type of Nafs is exalted in status of piety.

“Indeed, Nafs-e-Amara leads to evil” (Al-Yousaf).

(ii) **Nafs-e-Lawama** is the Nafs of conscience and its tazkiya induce piety in self:-

Nafs-e-Lawama is the stage of Nafs which rebukes man whenever he is enticed to an evil. It can be termed as conscience that reminds man of morality and

consequences.

(iii) **Nafs-e-Mutmainah** is the stage of Nafs where purification has completed and man finds peace:

In Islam, Nafs-e-Mutmainah is the stage where man's heart finds peace. In this stage, man starts closeness with Allah, where his heart finds rest. According to context verse of Quran:

“O! Rested soul. Return to your lord.”

(Al-Fajr: 11-12).

Conclusion

In Islam, stages of Tazkiya Nafs leads to superman, who finds rest only in Zikr of Allah. Thus, Tazkiya-e-Nafs in Islam shapes a moralistic society.