

Tauheed:

The word Tauheed has been derived from the arabic word "واحد" which means: "singular". The prescribing of one and only and bearing witness to such a force comes into the essence of Tauheed.

لا اِلهَ اِلاَّ اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ

Tauheed is the central pillar of Islam that testifies oneness of Allah. Which has been the basic framework to enter the fold of Islam.

Describing Tauheed:

The concept of Tauheed has been more commonly traced back to first monotheist religion in Abrahamic religion Judaism that proposes Yahweh as their only God. However, the completion of same Tauheed happened in the finalized message on Prophet Muhammad (S.A.W) with Surah as a miracle of completion of Tauheed.

"I am the last Prophet, there is no Prophet after me."

IMPORTANCE OF TAUHEED IN HUMAN LIFE:

i) Tauheed creates a selfless person:

A person testifying there is no God but Allah has a contentment in his life. He is selfless throughout as he is aware that only one Allah is his sustainer. Even his life and material possessions doesn't deviate him. Thus he takes stands evil, faces with disregard over other faces in pursuit of truth.

"Verily my life and my death is for Allah, the sustainer of the world."

ii) Tauheed encourages a soul:

Bearing in my the testimony of Shahada. A human becomes courages. He becomes free of human agencies and desires that he can stand without any remorse on his decision. Being on the right track, he is vigilant of the fact that he is

not acting solely on his but a divine help will come in as he go along his path with courage. As Quran guides giving him lightful earning.

Man can have nothing but what he strives for.

iii) Tauheed let him understand broader perspective:

A man can never be disillusioned or by his own desires of Nafs. Tauheed let a person do *taqwa* e-Nafs. With this a human can see the broader perspective in his daily life. A usual person doesn't take stand on certain decisions that are not being materialized after his death. However, with Tauheed a human knew even after his death his actions will be remain accountable with next generation of believer as *Sadqa-e-Jahid*.

iv) Tauheed makes a human generous:

Crised is the enemy of human being in general. When man is caught up in the wealth of the world he does evil things. However, the central practice of Tauheed's believer make him pay in the way of Allah - Zakat and Sadqa. With this a human purifies his wealth and make thing lightly in daily affair.

"Eat of the good things that God has given you and you due alms."

v) Emphatic Understanding of fellow Human:

Tauheed makes a human more emphatic on his fellow human being. He knows that world is mere a stage of testing for him and his fellow human beings. Thus, he becomes an emphatic person. He take cares of his neighbours and relatives on their needs. This empathy creates a better living society.

"He is not a believer who sleep lightly while his neighbour is in a despicable need"

vi) Tauheed makes a human rational:

Taking decisions all on one's own and in isolation is a recipe of disaster. A strong believer understands this reality. He involves community. As he knows that Allah has granted same wisdom to his fellow human being. With consultation on important challenges can people draw a better society. In this way a strong leadership is built with consultation.

"So follow Allah and those are in command of you"

vii) A better political environment:

With Tauheed there comes a democratic structure as human are caught up into mutual consultation. The early appointment of Ra'idun caliph was a testament of just political Islam. When Prophet Muhammad was demised from the world his followers appointed Saad bin Ubadah (RA) as caliph. However on being reminded of Mohammad (S.A.W) will, he gave up on his leadership as he knew people of Arabia will only accept Saad's political offer.

viii) Tauheed makes human steadfast on path of good:

With Tauheed a human is bound to succeed as promised by Allah. He prays at night to his Allah. Asks for his mercy and guidance at all times. As he knows that only the path of steadfastness with his community will bring him salvage.

"And hold fast altogether by the rope of Allah and be not divided among yourself".

CONCLUSION:

In conclusion, it is incumbent upon humanity that it will succeed along individual, collective and moral path if he strives in the spirit of Tauheed. Hence a believer regards his belief to highest standards to attain Allah's bounty in this and life of hereafter.

"The believers are but those, when the name of Allah is said their heart trembles and they prostrate".

VICINITY AND GREATNESS OF WOMEN:

Introduction:

Long before Magna Carta and Universal Declaration of Human Rights, Islam has great respect for women. The pagan Arabs use to buy their young daughters in fear of poverty. With the advent of Islam this practice was highly criticized. "And do not buy your children out of the fear of poverty. Verily we feed both you and them." Hence, when Islam took place the role of women is glorified by giving her rights along various matters. We will discuss some of them.

"And we have created men and women from a single pair of male and female..."

ISLAM TESTIFYING WOMEN RIGHTS:

i) The right in Inheritance:

Islam gave women a due share in what was left by her relatives. Some argue that women's share is half of the man but Islam has given such a share as she has other sources, besides her father's good i.e. from husband and son. The women were uplifted in a society by granting them this due share.

"For a man there is a share of what is left by relatives and for women there is a share. Indeed a definite share".

A woman is in this sense take on of her son's property after his demise and she is prohibited to be divorced at the death bed of his spouse. Even the first debt of a man to be paid after his demise is a "Mahr" due on his wife. Thus, Islam glorified women with her financial protection.

ii) Equal Partner in marriage:

A woman is regarded as an equal partner in marriage. Islam believes in equality and not in sameness. A man has been advised to take women in their protection as a trust from Allah

Hence, he has been banded to take care of Allah's trust. In this manner, Islam has dignified her with marriage contract that was previously not have good say in society. With Allah taking trust of women her right as human is dignified to the extent never before.

"Be careful of the women, as you have taken them as a trust from God."

iii) The right to choose :

Islam has dignified women's right to choose her spouse. Be her, widow or virgin girl, she has this right to choose on her own. Before Islam this right is restricted to her family. However, it is often contested that man have been given right to choose four spouses. It should be remained in the notes that on first. He is advised to do only one marriage, if he cannot afford to pay women's due right.

"And take them as a trust from God, one, two, three or four. But if you cannot do just marry one. Indeed it is good for you"

iv) Uplifted right of private ownership:

A women in Islam has been given right of ownership for whatever she posses. Her ownership business should not be taken from his husband. It is not the liability of women that she pay for family. In this sense, women is dignified more than man. The responsibility of taking care of family expenses totally rest on a man. Thus a human right is possessed this way.

v) Female Employment Right:

A women is given full rights to exercise employment as her activity and she doesnot have to pay anything to her family. A women can undertake any business or employment as her as her basic chastity is maintained. Thus, a women can undergo business and possess whatever she wants to her husband or whatever she doesn't want. So, her humankind is completely dignified in a manner that she can administer her wealth all by her herself or through her relatives.

vii) Right of Dowry:

A woman has been protected in marriage in another respect through compulsory dowry due by husband. A man is directed to pay his debt as a priority. Even on his deathbed he is advised to pay debt of her spouse as a first possible option. Thus, does woman is dignified as a human in Islam this way.

"And you are due to give her dowry. But if you give up your dowry as a good tidings, it is more good of you."

viii) Right of vote before Universal suffrage:

A woman has been given a right of vote long before Elizabeth Cady Stanton's march and first feminist women movement. In Islamic belief women has a complete personhood. Only the thing that can exceed her more is only through Takwa and piety. Apart from that human perspective is same for both man and women.

"And We have created you from Adam. And he was created from mud. The most good of you is one most pious of you."

CONCLUSION:

Islam has dignified women by giving her Universal rights of selecting spouse, do employment, right of vote and the necessary marriage protection. Hence, the dignity of her is regarded highly in Islam. Sometimes, it is even exceeded as a means for protection that it seems that Islamic Jurisprudence is tilted in women's direction. However, the question only arises due to cultural barriers in accepting women. As a result, it is needed that Islamic principles be applied in spirit.

GOOD GOVERNANCE IN ISLAM:

Introduction:

Islam is an all-encompassing religion. One should ask how then it will leave the matters of good governance from happening. In Islamic governance system. The system derives from the teachings of Prophet himself. On occasions he proved his metal as a great administrator when different governance skills were required. At times he was strict on deserters and at times whole forgiving. It is due to the requirements of different matters that he exercised such. Also, with that a new generation of good governors had to come. That's why Islam has regarded itself to exceed. *Rashidun & Khalifah*

"I have learned the man Muhammad. Far from being Anti-christ, he has been the saviour of humanity. If a person like him had to be given the dictatorship of the world. The whole world can become an abode of Peace.

- George Bernard Shaw

GOOD GOVERNANCE IN PAKISTAN UNDER TEACHINGS OF ISLAM:

i) Understand the matters of Public:

It is incumbent upon the governing starting to understand the problem of masses at large. In Pakistan, there is a dire need that people need understood. They should be given knowledge. As was done in Rashidun era when people used to question in open court. In this way, the governing elite in Pakistan needs to understand matters of public concern and come-out of their shadow of elite cultures. To uphold good governance this is a bedrock structure where a building could stand.

ii) Applying Structural Reforms as exercised by Prophet (S.A.W):

The incident goes as a man came to see Prophet (S.A.W) asking for help. Instead of fulfilling his immediate needs, Prophet (S.A.W) gave him an axe that a wood man possess. And asked him to cut woods and sell them for their livelihood. This is a unique incident that sensitize structural problems be solved.

governance and equitable. If Ali (R.A.) then human structure needs to understand long term measures for people's good. Instead of solving, some short term problem our governing structure needs to understand long term measures for people's good.

iii) Being less judgemental over public:

Our governing structure needs to bury their privilege of elitism and disregard their drawing rooms for people's good. It is the need of hour that they let go of VIP and face the problems that people go through their daily life. People in general are ignorant to governance mechanism. When the same doesn't understand from their rulers. The rulers should let go of their ignorance for people's good to pursue a healthy relation between the one governed and governors.

iv) Strive for basic needs of masses:

The second caliph of Islam is renowned for his care of general public. He used to wander streets of Medina to know about needs of people. Though, in this era social media has penetrated our lives. It is incumbent upon governors in Pakistan to remain vigilant of public discord and strive for the same. With social media they can understand basic human needs of this era as in the directions of second caliph.

v) Not letting go of what is due:

In being emphatic it does not mean that governing structure should compromise the basic tenants of believing. There is a fine line in being emphatic and being pragmatic. The pragmatic approach can be pursued as in the direction from Hazrat Abu Bakr (R.A). When Mecca wars loomed large on defenseless Medina he didn't give up on the due right of Zakat and asked that same should be paid as it is compulsory right of society. Thus, he gave up on being emphatic on this occasion. Resultantly, the help came from divine. For better governance it is necessary to not give up on that.

vi) The rightful dispensation in accordance with Ali (R.A):

Hazrat Ali (R.A) is known for his losing a case from Arab Jew by not providing substantial proof. When the same Jew found such rightful justice he turned Muslim. Hence, the

governance mechanism in Pakistan needs to be on the basis of justice and equitable. If the sense of Justice will prevail as prevailed in the reign of Ali (R.A.) then humans can have trust on the Institutions. Thus, it is a high time that we realize this disposition of Justice.

vii) Appointing staff on merit:

Hazrat Umar served in the correspondence position under Hazrat Abu Bakr (R.A.) and Hazrat Ali (R.A.) served in the Court of Hazrat Umar (R.A.) administration. For a better governance in Pakistan. It is needed that correspondence be based solely on merit. There is a dire need to cut out corruption and nepotism in Pakistan. Nepotism has been decimated into governing structure deep down. To realize in letter and spirit strong governance. Pakistan need to take a footstep in Rashidun's direction. Only then a top talent can also end up in bureaucracy.

CONCLUSION:

In brief, to have the system of governance in Pakistan overhauled. It is incumbent upon the politics to work under the directions set by example. With clear examples from Prophet (S.A.W) and Rashidun' Caliphs. They disregarded nepotism and institutional malfunctioning. Worked on merit for the betterment of public and hence a good governance system came into place. Pakistan also needs to overhaul its bureaucracy and polity across similar path.

ANS # 7

RELIGIOUS AND POLITICAL EXTREMISM:

Introduction:

The global order is in a shift right now and the forces are opposing other forces. In this view, a huge wave of religious and extremist identities have taken root. The clash of civilization thesis has taken some ground when extremist forces are taking up political offices. The resurge of right-wing extremist policies in

Western world and insurgent groups in Pakistan like TTP and BKP has proven more extremist tendencies presently. However, when we talk about western world it has become a norm due to suppressing rights by global elites. In these suppressions Islamophobia is also predominantly taking place.

POLITICAL AND RELIGIOUS EXTREMISM AS OUTCOME OF HUMAN RIGHTS SUPPRESSION AND ISLAMOPHOBIA:

i) Politics of Victimization:

The hegemoners are posing themselves as victims. The recent hostage crisis of Israel has garnered the domestic support to carry out their evil design of genocide. Israel has given no consideration to killing 34000+ people by now. It has taken domestic and western elite support despite giving no attention to United Nations Resolutions and Conventions. Thus, Zionism has come to force as a suppressing Palestinians identity and deepened Islamophobia.

ii) Dual Standard of Human Rights:

The dual standard of human rights became prevalent when only Russian aggression over Ukraine garnered support while Palestinian Arabs were granted a dark eye. This has resulted due to false propagandist media that withholds Islamophobic sentiment and paid by elitist culture to serve their master. Ergo, dual standard of human rights become prevalent.

iii) Only Global South is taking action:

The geographic south has taken Israel and its facilitators to book. The case in point is South Africa taking Israel to International Court of Justice. While, Nicaragua taking Germany, facilitator of Israel for facilitating this. However, this chain of human rights suppression is looming large still as the campus protests in the world has taken by forces heavy handedly.

v) Islamophobic incidents upsurge:

There is an upsurge of Islamophobic incidents in the aftermath of Israel Palestine conflict. Where a discord has been infused to Christian population that Muslims are enemy. This cycle is fueled by global elite forces to dominate masses from both sides. This is evident from Columbia University handling of the protest that even Jew and Christian protesters are taken heavy handedly that have no Islamophobic sentiment.

i) TTP and ISKP utilizing Islam:

This predicament of least secured rights were hijacked by extremist political insurgents to carry more extremist attacks. Bisham attack on Chinese workers is one such capitalization of Islamophobia.

vi) Hindutva and repression of Indian Muslims:

The Indian Muslims are perhaps taken the brunt of most repression after Palestine genocide. They are taken prisoners on fake case to gain vote bank by Sangh parivar on fake charges of eating and slaughtering cow.

CONCLUSION:

Hence, in the aftermath of order shift the suppression of human rights is detrimental and has caused Islamophobia.