

Q. no. 2

Explain the concept of Tawheed (unity of God) in Islam. How does this belief influence the individual and collective life of the believers?

Tawheed is derived from basis ~~as~~ 'wahada' means alone. The word tawheed means oneness of Allah. The concept of Tawheed rejects all the additions, and companionship & sticked / attached to Allah. Tawheed is first part of Kalma-e-Awal — its — لا اله الا الله means there is no God except Allah. The concept is well elaborated in the Quranic surah Al-Ikhlās which says:

Say Allah is one. Allah is lonely self sufficient. He begets not, nor was He begotten. And no one is equivalent with Him.

The Oneness of Allah means Oneness of Lordship, Oneness of worship and Oneness of names and attributes. The oneness of lordship refers to the idea that only Allah is rightful to be honored of the Universe.

and everything inclusive and exclusive. All the things events happens in the world are His orders. The rising of the sun and moon, the coming of days and nights, weathers, rain, all the peoples and actions take place ~~and~~ under His orders and lordship. There's nothing that happens or keep the capability to happen without His wish, and there's no one running this huge universe except one Allah. It rejects the concept of polytheism of other religions where they people believe ~~as~~ many gods each for some particular work or situation for example in Hinduism where they believe different gods / goddesses are responsible for different things, or ~~for~~ in the religion followed by Nigerians where they believed goddess of rains, goddess of birth and goddess of grains etc.

The Oneness of worship means there's not one except Allah who deserves to be worshiped. The idea rejects the companionship or equivalence of any other with Allah in worship. Islam condemns worshipping

other than Allah in these words in
Surah Kafiroon:

قُلْ يَا أَهْلَ الْكَافِرِينَ - لَا أَعْبُدُ مَا تَعْبُدُونَ -

Say oh disbelievers: I don't worship
what you worship -

In another place Allah says:

وَلَا تَعْبُدُونَ إِلَّا بِاللَّهِ

And donot pray / worship but Allah
(so that you would be succeeded).

Oneness of names and attributes
refers to the concept that all the
names and attributes of Allah are
fact and owned by Allah alone.

Tawheed influences the individual
and collective life of the believers.
first it fosters self awareness and
fearlessness from worldly powers. When
a person strongly believes in oneness
of Allah and identifies himself as
his true believer, he becomes depen-
dent on Allah alone believing him
as his only helper. He thinks that as the
people and events move according
to the desire of Allah only, there is
no need to rely on people - the creature -
about ^{the} needs. He ^{requests} Allah for everything

and loose fear of people — considering them and their dependence. This also results in an increase in self respect. Secondly, it develops morality of people. When a person believes in Allah, he also believes in the accountability of his actions in the life hereafter. Hence, living in the fear of Allah and accountability, fosters his virtues like honesty, justice and compassion.

In collective life, the belief of Tawheed promotes social justice, equality, unity, and a shared sense of purpose. The belief that all humans are equal creations of One Allah promotes social justice and abolishes the discrimination based on race, caste, class or other differences.

In contrast with, i.e. in Hinduism, the polarity idea of more gods & reinforces the differences between the people and groups — on the basis of castes. The status of people is decided with the status of the god the group of people is disciple of, promoting hatred and inequality. Moreover — Tawheed also creates a sense of unity and brotherhood among people, pushing them to look before their differences and fostering tolerance and social harmony.

While, on the other hand, the awareness that all the actions are accountable to God encourage individuals to act morally which ^{can} have a great positive impact on the society collectively.

Q. no. 3

Islam is designated as a pioneer of human rights ensuring the dignity of human. Discuss the basic human rights granted by Islam. Compare them with the modern international humanitarian rights.

The basic human rights granted by Islam include the right of life, property and honor first. According to our prophet S-A-W - A muslim's life, property, and honor is forbidden to other muslims. Below are discussed the rights given to human by Islam.

1. **Right to Life** - every human has a right to live and no one is permitted to snatch this right from him. In Quran Pak - Allah says:
→ "Every human life is sacred - unjust killing is forbidden -
(Al-Burhan - 5:32)

2. **Right to freedom** - Islam gives freedom of belief and expression although within moral limits. Allah Pak says "that there's no compulsion in religion."

prophet s.a.w. allowed

Right to equality - Islam says that all the human beings are equal in the eyes of Allah - Prophet s.a.w. during his Khutba - e-Hajja Lul Wida condemned all the differences based on names, castes, colors and creeds - and promoted equality and brotherhood of his muslims.

Right to Property - According to the teachings of Islam individuals have the right to own, earn and spend lawfully. Every Islam promotes financial stability and condemns illegal ownership of other's property.

Right to Justice - Justice is highly reinforced in Islam. Allah Pak has given right to fair treatment and justice to all the human beings and also promised Justice on the day of judgment.

Right to Privacy and Honor: Islam protects personal dignity, family and reputation. Therefore, Prophet S.A.W has condemned backbiting and slander because they're directly linked to the person's respect and reputation. Similarly, it is not allowed in Islam to interrupt in some one's privacy.

Right to education and welfare: As per the Islamic doctrine, it is the responsibility of the state and community to ensure education and social care for the needy. For the purpose of welfare Islam has imposed Zakat as an obligation to all the Muslims. Similarly, the concept of Sadaqat is greatly promoted in Islam to help those human beings.

International humanitarian rights:

In the universal declaration of Human Rights (1948) and Geneva Conventions, following major rights were aimed to be protected -

- Right to life, liberty and security

- freedom of thought and expression
- freedom of Religion
- Right to equality before Law
- Protection from Slavery, torture and discrimination.
- Right to work and Education.
- Right to fair trial and Justice
- Right to standard of living
- Protection of civilians during war and conflict.

Thus, both Islamic and international human rights share common rules and principles in relation to human rights — like the protection of life, property, dignity, freedom and justice. Islam established these rights 1400 years ago while international Law globally conferred them later. The purpose of Islamic and international laws is to ensure peace, equality and human welfare.

Q.No.6

The economic and social philosophy of Zakat ~~and Sadaqat~~ is Tazkiya (Purification) in Islam. How can the effective implementation of Zakat and Sadaqat help in development of an egalitarian society? Elaborate.

Zakat - which is a financial prayer in Islam - means Tazkiya - the self purification. This refers to the purification of ~~from~~ the Muslims from the wealth ~~the~~ part of the wealth ^(share) which Allah has placed for others the poor - in one's wealth. Allah پاک says that the wealth is the thing 'I' gave to you - $\text{وَمَا مَنَعَكَ أَتَىٰ لِلْعَالَمِينَ}$ Hence Allah has given you those capabilities - a mind to earn - and Allah has put a share in that of those people who are deprived of resources.

Zakat is obligatory on every muslim who is Sahib-e-Nasab and its efficient implementation help in the development of an egalitarian society in many ways. First, the philosophy of Nasab as 2.5% per

annu. Because Zakat money is not a one time phenomenon but it is a life time obligation. and its due share is 2.5 % of the property / assets (There are different rules of Zakat on land ; houses property , farm , animals etcetera as per about the share value) , it offers a fair share and continuous share of the wealth of the rich to the poor.

Thus, each year, every Sahib-e-Nabab Muslim, according to his assets gives a percentage as Zakat — a number of people deprived of resources get advantage of that.

Secondly, Zakat promotes circulation of money. first in the form of direct sharing of the wealth ; second ~~exactly~~ indirectly — For instance : any muslim person who has a particular amount of gold, silver, money or assets (ie 7.5 tola gold and 52.5 silver or 40 goats etc) is responsible to pay Zakat. This discourages storage of gold and property eventually leading toward businesses and investment. Through

Businesses and investment, the circulation of money accelerates benefiting not only the owners but also the state in the form of taxes with the revolution of money. Besides, investments in businesses open a number of opportunities for common people in relation to getting employment and feeding the family. If a person spends his gold and invests in business for instance opens petrol pumps - he'll need workers for that business, hence triggering employment opportunities. This is how Zakat indirectly facilitates an egalitarian society by ~~limiting~~ ^{alleviating} poverty.

Similar is the case with Sadaqat. Sadaqat is the money or financial or other kind of help offered by the Muslims for the happiness of Allah. It is uncountable. People (Muslims) while giving and paying Sadaqas never think about the amount abundance of the amount. It is a never ending phenomenon set by Allah for the fulfilment and development in the world.