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QUESTION # 02

CONCEPT OF TAWHEED:

Tawheed is the most fundamental belief in Islam. It means that

Allah is alone and nobody is comparable or equal to Allah.

Allah is alone in lordship, actions, and attributes. This basic belief is

fundamental to every human being.

Moreover, it offers many individual benefits like self-accountability, self-respect, and peace along with collective social benefits like brotherhood and creation of purposeful society.

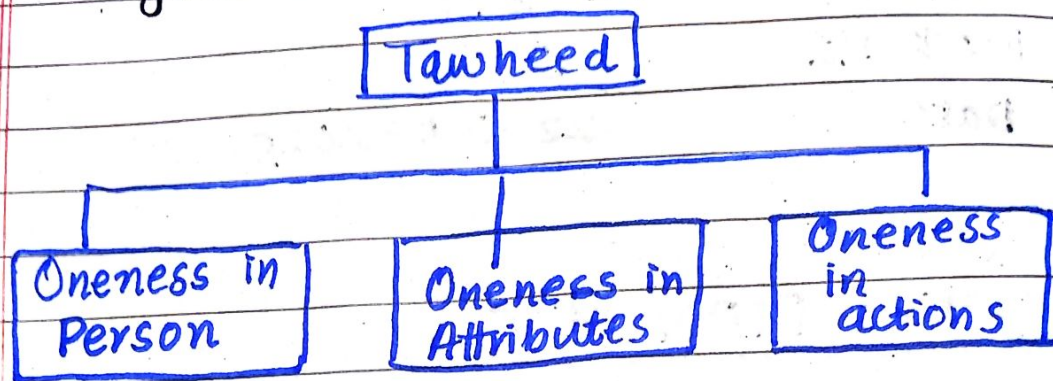
TAWHEED:

Literal Meaning: The word comes from Arabic word 'Wahadda' meaning to declare as one.

Contentual meaning:

Contentually, Tawheed means that believing and acknowledging that Allah is one, without any partners or equals in His being, attributes, or actions.

→ Types of Tawheed:



Oneness in Person means the belief that Allah is alone and there is no one as a partner to him. Allah says in Quran;

“Say, He is Allah—the one.
Allah is self-sufficient. He
begets not, nor was He
begotten. And there is no
co-equal or comparable to
him.”

Similarly, Oneness in Attributes means that all the attributes belongs to Allah—He is capable of all those that He has mentioned. As Allah says in Quran;

“And to Allah belongs the
best names, so invoke
Him by them.”

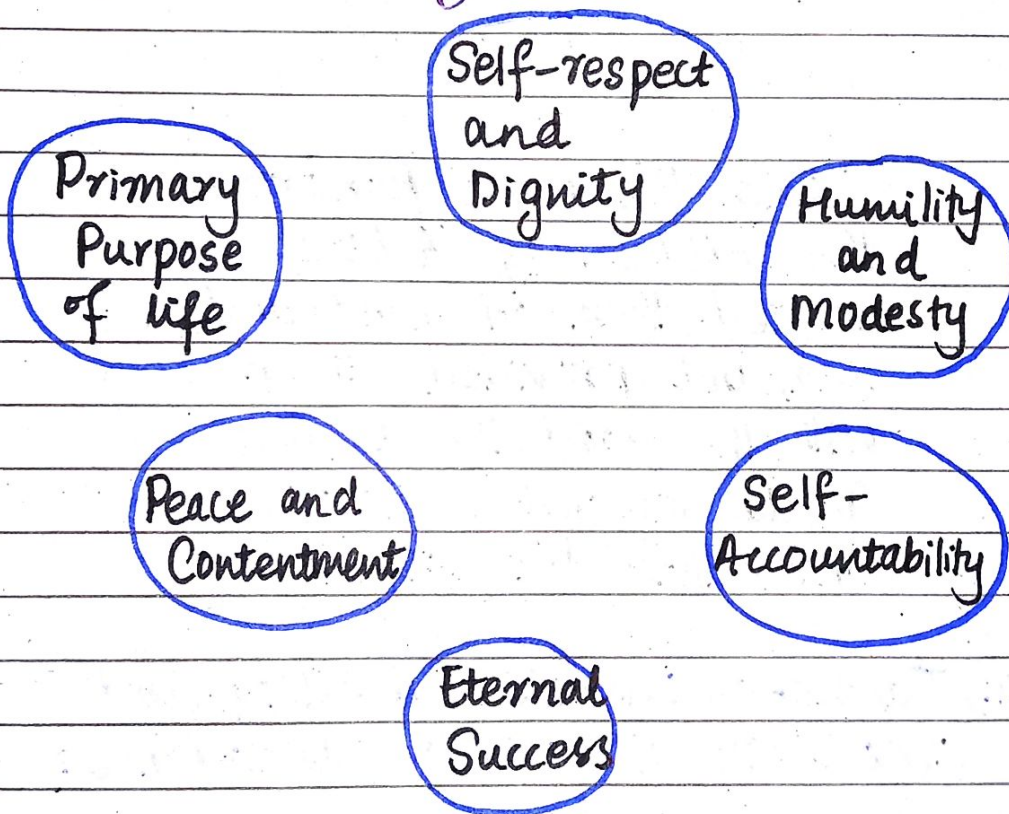
Oneness in actions mean that it is only Allah who creates, sustains

and control - In Quran, Allah said:

"To God belongs the sovereignty of the heavens and the earth, and what is in them, and He has the power over everything."

INFLUENCE OF TAWHEED ON INDIVIDUAL LIFE:

Tawheed influences an individual's life in a very positive manner.



i) Tawheed defines the primary purpose of life: To Worship Allah

An individual's belief in Oneness of Allah defines his primary purpose. That Allah created him to worship Him. As Allah says

in Quran;

"And I did not create humans and Jinns except for the purpose that they should worship Me.

ii) Tawheed fosters self-respect and dignity — making individual to rely only on Allah

By believing in Oneness of Allah, man have a faith that He is created by Allah and he relies only on Allah. As in Quran, Allah said;

"And We have honored the children of Adam, carried them on land and sea, and provided them with the good things, and greatly favored them over many those We created."

iii) Tawheed instills humility and modesty removing arrogance:

An individual has the knowledge that Allah does not like arrogance, so he becomes modest. Allah said in Quran;

"And do not walk upon earth enultantly, you will never tear the earth apart, and you will never reach the height of mountains."

iv) Tawheed instills the concept of self-accountability — Man has to answer Allah one day:

By believing in Tawheed, man ultimately believes the Akhirah. He knows that he is answerable to Allah one day, so he starts self-accountability. In Quran, Allah says;

“So, whoever does an atom weight of good will see it, and whoever does an atom weight of evil will see it.”

v) Tawheed instills peace and contentment during bad phases of human life:

Man has to face various difficulties, and Quran offers antidepressants in this bad phase for depression and anxiety. In Quran, Allah says;

“Verily, in the remembrance of Allah do hearts find comfort.”

vi) Tawheed becomes the sole criterion of eternal success — Allah will never forgive the one who associates someone else with Him:

Tawhid is the basic belief and it will be the sole criterion

of success in aakhirah. Allah said in Quran:

“Indeed the one who associates others with Allah—Allah has forbidden him paradise, and his refuge is the fire.”

INFLUENCE OF TAWHEED ON SOCIAL LIFE:

Tawheed offers various impacts to collective life of humans.

i) Tawheed develops the concept of brotherhood.

When all the individuals believe in Tawheed, then there will be development of brotherhood as they now have spiritual connection with each other.

ii) Tawheed created a purposeful society

Tawheed guides about the purpose of individual—to worship Allah. Worship also means fair dealings, helping others—so, everyone finds a purpose.

iii) Tawheed strengthens the concept of equality:

Man knows that in the sight of Allah, everyone is equal. So, there is no arrogance

On the basis of wealth or Status - Everyone sees each other as a mortal entity.

Conclusion:

Tawheed is the basic fundamental belief without which no one becomes Muslim. Tawheed not only offers individual impact but also helps in guiding society to the right path.

QUESTION # 03

BASIC HUMAN RIGHTS PRESCRIBED BY ISLAM:

Centuries ago, Islam has laid the foundation of human rights — when humans were treated as animals. Humans are the "Ashraf-ul-Makhlooqat" and their right from birth to death, education to property, and equality to protection all are provided by Islam. Even today the modern rights of humans are already provided by Islam 1500 years ago.

Meaning of Right:

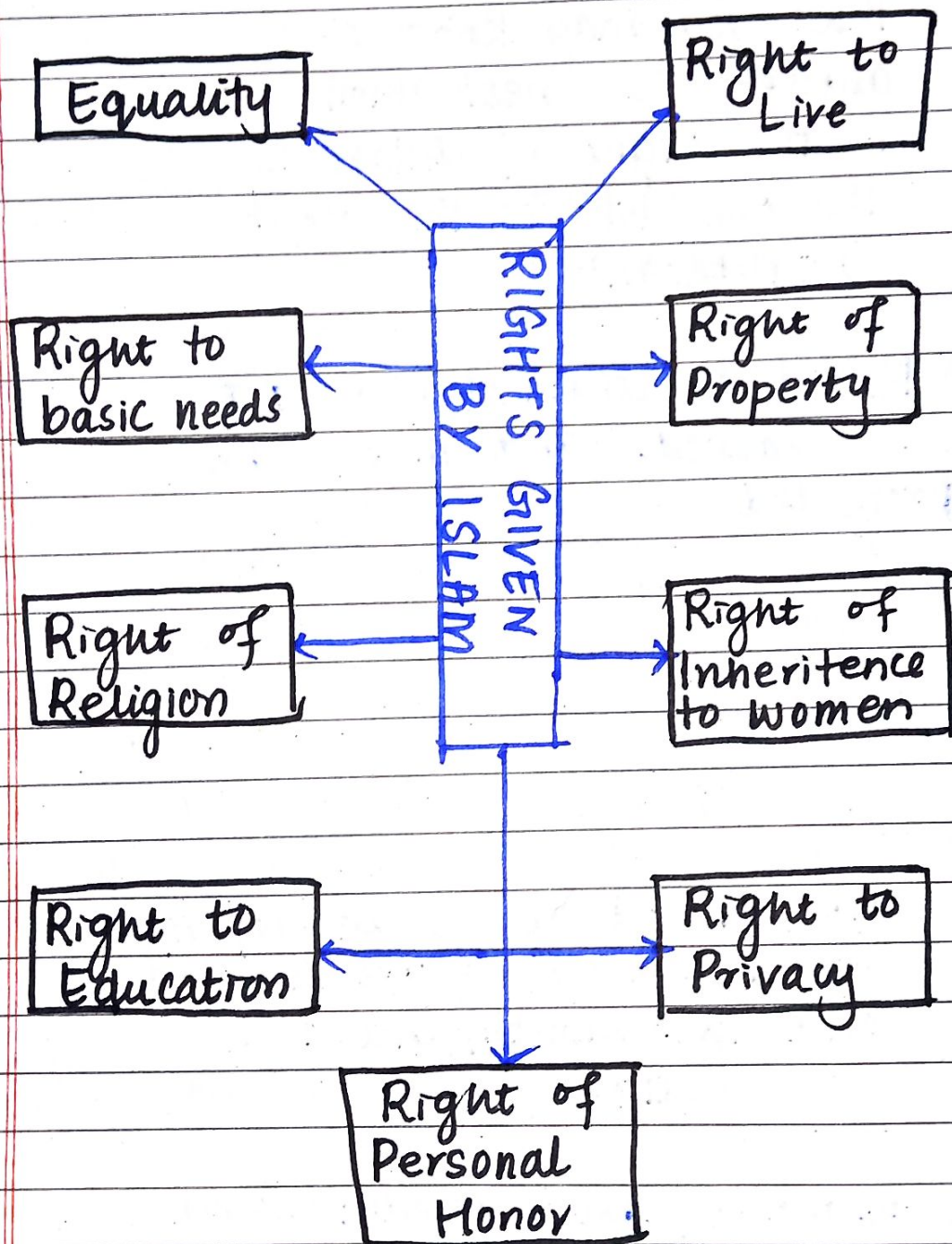
Literal

- Literal meaning of right is truth, obligation.
- It is derived from the Arabic word 'Haqq'

Contentual

↓
Terminologically, Right means that legal right of a person given to him by Shariah.

HUMAN RIGHTS PROVIDED BY ISLAM



① All humans are equal in the sight of Allah:

To Allah everyone one is equal regardless of gender, race, or wealth. If something matters to Allah then it is pretty. Allah says in Quran;

"O people! We have created you from a male and female, and made you races and tribes that you may know one another. The best among you in the sight of Allah is the one who is the most righteous."

ii) Right to life: Human life is sacred and must be protected

Life is a gift from Allah and it should not be taken unjustly. The life of others and one's himself should be protected. Prophet Muhammad SAW said on last sermon:

"Your blood and your property are as sacred as are this day, and this month, and this city."

iii) Right of basic needs: Every person has the right to basic needs

Every person has the right to food, shelter, and clothing. It is the duty of other people to ensure that the poor are getting this right. ~~Prophet~~ Allah said in Quran:

"And give the relative his right, and the poor, and the traveller..."

iv) **Right of property: Property rights must be respected and protected**

Everyone's property should be protected. Theft, corruption, and fraud are strictly prohibited. Allah warned in Quran:

"Do not consume one another's wealth unjustly..."

v) **Right to religion: No one should be forced about religion**

Religious choice is the basic fundamental right. Islam never forces conversion. Allah said in Quran:

"There shall be no compulsion in religion..."

vi) **Right of inheritance to women: Basic right of women**

Both men and women receive fixed share of inheritance. No one can deny or delay shares. Allah said;

"For men is a share of

What parents and close relative leaves and for women is a share --- "

vii) **Right to Education: Education is a gender-neutral right**

There is no gender-based discrimination in learning - Prophet wives are among greatest teachers.

Prophet Muhammad (SAW) said;

"Seeking Knowledge is an obligation upon every Muslim (Men and Women) - "

viii) **Right to Privacy: Every person has right to privacy and dignity**

In Islam, spying, forced entry is forbidden. Honor and dignity of others should be protected at every costs. - Allah said in Quran;

"Do not spy on one another."

ix) **Right of Personal honor: Protection of Chastity and personal honor is obligatory**

Islam preserves individual dignity.

There are strict laws against

Zina and false accusation (Qadhiy)

In Quran, Allah said:

"Those who accuse chaste women, then cannot bring four witnesses, whip them eighty lashes, and do not ever accept their testimony, for these are the rebellious."

CONTEMPORARY HUMAN RIGHTS AND RIGHTS PROVIDED BY ISLAM!

In modern times, there are several human rights organisations that work for human rights. But, all the right these organizations are demanding are already provided by Islam. Infact, it would not be wrong to said that the rights for which West is fighting today were already provided fifteen centuries ago.

The UN charter of human rights also include the rights discussed by Prophet (PBUH) in his last sermon. For example, modern world is seeking the right of education for women, which Islam has already provided. Another example is, according to Geneva accords, during war women and children should not be killed — already taught by Prophet

Date: _____

Day: _____

(PBUH) during Ghazwas -

CONCLUSION:

Islam has provided every single right - required by humans - long ago than this modern world. West should study Islam and see how this religion has already wrote down what they are demanding at present.

QUESTION # 06.

EFFECTIVE IMPLEMENTATION OF ZAKAT:

Zakat is the third pillar of Islam and basis of Islamic economic system. The main purpose of Zakat is purification of wealth and development of egalitarian society. Allah said in Quran:

"Receive contributions from their wealth, to purify them--"

Tazkiya purifies wealth from greed and hearts from selfishness, ensuring that resources circulate equitably.

Role of Zakat in development of Egalitarian Society:

The system of Zakat - if implemented well - can create an egalitarian society. Not everyone is recipient of Zakat, only these people can receive Zakat:

- | | |
|--------------------|-----------------------|
| 1) Faqir | 2) Miskeen |
| 3) Amileen | 4) Muallafat-ul-Qulub |
| 5) Riqab | 6) Gharimeen |
| 7) Fi Sabil Lillah | 8) Ibn us Sabeel |

By giving Zakat to these, there can be alleviation of poverty in society.

i) Zakat offers redistribution of wealth:

Through Zakat, a portion of the wealth of rich gets transferred to the deprived which prevents concentration of resources in few hands. As Allah said:

"So that wealth may not merely circulate between the rich among you."

ii) Zakat helps in alleviation of poverty:

It provides sustenance, housing, and opportunities to the poor, breaking the cycles of poverty.

iii) Zakat offers employment and economic mobility:

Institutionalized zakat can fund microfinance, vocational training, and small businesses, enabling self-reliance instead of dependency.

iv) Zakat offers economic stability in society:

Regular zakat collection ensures money circulates, boosting consumption and reducing inflationary gaps caused

by hoarding.

v) Zakat promotes social solidarity among affluent and deprived:

Zakat also helps in promotion of social solidarity. It brings connection of rich with poor - ending class hatred.

vi) Zakat helps in moral integration of individuals:

Zakat cultivates humility and gratitude. Ultimately, it reduces envy and social friction.

vii) Zakat helps in reducing social crimes:

When people get food and basic needs, criminal activities reduce in society.

viii) Zakat empowers marginalized groups in society:

Zakat helps in empowerment of women, orphans, widows, and debtors, giving them dignity and inclusion in social life.

Lessons from Early Islamic History:

① Under Caliph Umar ibn-al-Khattab, the Zakat system was so efficient that no eligible recipient could be found in some regions.

→ The Bayt-ul-maal ensured everyone received support, manifesting the Prophet (SAW) vision of a welfare state.

Contemporary Relevance and Implementation:

For modern Muslim societies, effective Zakat and Sadqat collection can:

① reduce dependency on foreign aid by strengthening domestic welfare system.

② Finance education, healthcare, and housing for underprivileged.

③ Build a sense of shared responsibility and national cohesion.

Conclusion:

Zakat and Sadqat are not merely acts of charity; they are divinely ordained social equalizers that embody the principle of Tazkiya. Their effective implementation ensures development of egalitarian society.