

GHANI KAKAR

BATCH-83

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ISLAMIAT PAPER

Q. IV0-02: CONCEPT OF
TAUHEED (UNITY IN GOD)
HOW DOES IT INFLUENCE
collective life of the believers?

Introductory Remarks

Tauheed entails
very vital role in
Islam. It is amidst
the key components
of Islam. It is the
first part of our
Kalimah

LITERAL MEANING:

Tauheed literally
means to believe
in oneness and unity

CONTEXTUAL MEANING:

Tauheed means believe
in monotheism

DEFINITION:

ACCORDING TO HOLY PROPHET

Tauheed is the
first part of our
Kalimah

MAHFOOM OF ONE QURANIC
VERSE PERTAINING TAUHEED

> Allah never begets

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nor he is begotten
HADITH OF HOLY PROPHET
MAHFoom OF WHICH IS
Tauheed is the
first chapter of
Islam. Whoever understands
it understands the
entire Islam

ISLAM IS A FORT
AND TAUHEED IS
A GATE TO THAT
Islam is a
fort and tauheed
is its gate. This
demonstrates the
importance of tauheed

TYPES OF TAUHEED

- (1)- UNITY IN GOD
- (2)- UNITY IN ATTRIBUTES
- (3)- UNITY IN ACTIONS

III. UNITY IN GOD

Unity in God
means Allah is
one. There is no
associate of Allah
in his oneness,

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attributes and actions
(A). CREATION OF UNIVERSE

Entire universe is
created by Allah
Allah says about this
the mahfoom of
which is "I have
created this universe
in 6 days"

(B). EXPANSION OF UNIVERSE

Expansion of universe
demonstrates the expansion
of ~~universe~~ unity
of God in his
attributes

QURAN STATES :-

MAHFOM: The universe
will remain in motion
unless we stop it

(C). BLACK ENERGY CONCEPT
GIVEN BY ISLAM

Stephen Hawking discussed
this concept, but he
failed to explain
it in a better
way. Islam discussed the
expansion of universe
due to black

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energy hundreds of
years ago.

TAUHEED INFLUENCES
THE COLLECTIVE LIFE
OF INDIVIDUALS.

(A). WORSHIP ONE GOD

They only worship
one god

(B). SAFEGUARD FROM
MISBELIEFS:

It shields individuals
from worshipping
different gods

(C). HISTORY OF VARIOUS
CIVILIZATION ABOUT CONCEPT
OF GOD

i). MESOPOTOMIAN CIVILIZATION

They preached nature
as a god

ii). GREEK CIVILIZATION:

They worshipped
various gods

iii). PERSIAN CIVILIZATION

It worshipped nature

iv). PREACHING OF ANIMAL
AS GOD

Humans preached
animals before realizing

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their weaknesses
(C). THEREFORE, TAUHEED
ASSISTED MANKIN AND
FACILITATE THEM TO
IDENTIFY REAL GOD
It brough humans
from darkness towards
ligh.

(D). HUMANS RECOGNIZED
~~HAQOQ~~ - U- IBAD AND
HAQOQ - U- ALLAH
It brought the
concept of rights
of God and
rights of people

CONCLUDING REMARKS

Hence, tauheed
gave awamess to
mankind to identify
the genuine entity
of worship and
avoid futile dogmas

Q. IV. 03: ISLAMIC
HUMAN RIGHTS COMPARISON
- WITH MODERN ONES,

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INTRODUCTORY NOTE

The contemporary enemies of Islam may blame Islam as a extremist religion. However, they are unaware about Islam's contemplation and endeavours for human rights, and dignity of human.

=) RIGNITY OF HUMAN MEANING OF RIGHTS

CONTEXTUAL MEANING:

Human rights are the basic fundamental rights which any individual deserves

LITERAL MEANING:

Right means respecting the existence of any human

DEFINITION:

Human rights are the basic fundamental rights granted to any individual.

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These include the
right to profess
religion, freedom,
liberty, education
and right to life

=> DIGNITY OF HUMAN IN ISLAM

(A). QURANIC VERSE IN
FAVOUR OF HUMAN
DIGNITY:

MAHFUOM: Indeed, "We
have honoured
the children of Adam"

(B). SUPERIOR CREATURE
AMONG ALL

Allah has declared
humans as the most
superior creature
among all creatures.

He or Human has
been entrusted with
the title of "Khalifa"

(C). HUMAN AS KHALIFA

ALLAH SAYS,
MAHFUOM, "I have
sent human as
my Khalifa to
the earth"

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=> BASIC HUMAN RIGHTS GRANTED BY ISLAM AND ITS COMPARISON WITH MODERN HUMANITARIAN RIGHTS

CA1: ENVIRONMENTAL RIGHTS

Prophet said - Mahfoom:

"Planting a green tree is the best charity"

Prophet proscribed his believers from damaging a green tree even in war.

Similarly, modern humanitarians are raising their voices for climate rights. They have taken several

measures to protect the climate rights in the form

of Montreal Agreement, Paris Agreement and COP.

Islam ensured climate protection very earlier

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(B). ANIMAL RIGHTS

Prophet reprimanded a person for keeping his camel thirsty. In the same way, modern humanitarian has devised numerous organizations for protecting animal rights.

(C). WOMEN RIGHTS

=> PROPHET HADITH IN FAVOUR OF WOMEN EDUCATION - MAHFUOM
Attaining education is compulsory on every Muslim male and female.

=> Share IN INHERITANCE
Islam has provided share to women in the share of her father's property.

=> CONSULTATION IN MARRIAGE
Islam has suggested to attain consent of women before marriage.

=> ONGOING MOVEMENTS

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Now, modern humanitarians are demanding the same rights which Islam has already provided.
C.D. RIGHT OF EDUCATION

=> PRISONERS OF BADAR WERE RELEASED ON THE BASIS OF EDUCATING MUSLIM CHILDREN

Prophet said that one prisoner would be released for educating Muslim children.

=> PROPHET WAS ASKED TO RECITE IQRA THREE TIMES

Prophet was emphasized about the importance of knowledge by angel of Allah

=> UNICEF: AN ORGANIZATION FOR EDUCATIONAL PURPOSE

An organization of modern humanitarians to promote education in the world.

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(C) RIGHT TO PEACEFUL
LIFE AND AVOID ACT
OF VIOLENCE

=> HADITH ABOUT THE
WORTH OF ONE HUMAN
LIFE - MAHFUUM IS -

"Protecting one
human is to protect
entire mankind and
killing one man is
equal to killing
entire humanity"

=> UN SECURITY COUNCIL:
ASSERTER OF PEACEFUL WORLD

This right was
early emphasized by
Islam

=> INTERNATIONAL COURT
OF JUSTICE CLAIMS
TO BE PROTECTOR OR
SAVIOR.

CONCLUDING NOTE

To conclude, the
international modern
humanitarian demonstrate
or reveal themselves
as pioneer of human
rights. However, Islam gave
these rights earlier

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Q. IV.04: CAUSES
OF EXTREMISM IN
MUSLIM WORLD.
HOW CAN ISLAMIC
TEACHING BE APPLIED
TO PROMOTE PEACE,
TOLERANCE, Moderation?

INTRODUCTORY REMARKS

The Muslim world
is not devoid of
extremism. It grapples
with the challenges
of sectarianism,
terrorism and several
other divisive factors.

DEFINITION OF EXTREMISM

Extremism means
holding harsh and
rigid perception
pertaining any
matter

MEANING:

LITERAL MEANING:

Extreme hatred

CONTEXTUAL MEANING

Disparity or strife
among the Muslims

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=> CAUSES OF EXTREMISM IN MUSLIM WORLD AND THEIR SOLUTION

(A). SECTARIANISM:

Sectarianism is
the main cause
of disparity
between Muslims

=> MULTIPLE SECTS ARE INTOLERANT TOWARDS EACH OTHER

They do not
tolerate the beliefs
of one another despite
belonging to one
Ummah.

=> LOOMING : SHIA - SUNNI DIVIDE IN MIDDLE EAST Iran and Saudi were antagonist of each other due to this divide

=> WHAT QURAN SAYS IN THIS ASPECT

MAHFOM: Stay sticked
to Allah and
do not get
indulged in divisions.

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(B) : DISUNITY AMONG
MUSLIMS : ALL ARE
CONFINED TO PERSONAL
GAINS

=> GENOCIDE IN PALESTINE

Palestine witnessed
unprecedented atrocities
in the last few
years. Unfortunately,
other Muslim countries
appeared little concerned
about the Muslims
of Palestine

=> SOLUTION: MUSLIM UMMAH
IS LIKE ONE BODY:
WOUND ON ONE PART
SHOULD ALSO AFFECT
THE OTHER ONE

Muslims should
shield their brothers
of faith by assisting
them and preventing
the enemies from
committing ruthlessness

(C) : GREED OF WEALTH
HAS DIVIDE MUSLIMS

Many Muslim
leaders are exploited
in the greed

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of wealth. They have abandoned the companionship of their own Muslims for the sake of wealth.

=> **ZAKAT : ENSURES PROSPEROUS SOCIETY:**

Muslim should follow the principle of Zakat to eliminate the gap between rich and poor and treat everyone equally.

CD): LACK OF CONSENSUS

=> **OIC**: A Nominal Organization
Organization of Islamic Council has not succeeded to address the joint woes of the Muslim countries.

=> **NO UNITED MEDIA PLATFORM**

The voice of the Muslim countries remains isolated.

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There is no Unanimous
media platform to
present their joint
concerns

WAY FORWARD: UNANIMOUS
BANK, MEDIA Channel
AND AN ACTIVE ORGANIZATION
ARE ESSENTIAL

Unanimous bank
would help the
poor Muslim countries
in loans and
Unanimous media
channel and platform
would strengthen
their bond and
bridge the gap
by eliminating
misconceptions and
haters

CONCLUDING REMARKS

To conclude,
medium of communication
can minimize the
extremism in Muslim
countries.



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Q. 100.07

- Islamic political system
- Shura (Consultation)
- Khilafat (Caliphate)
- Source of Law

Shariah in political system of Islam.

- How Aligned with modern Democracy?

INTRODUCTORY REMARKS

Islam is the complete code of life. Where it tells about everything, in the same way it has equipped us with the method and manner of ruling.

SHURA (CONSULTATION)

MEANING:- Shura is a consulting body. Where everyone presents his point of view.

-) OPINIONS ARE REGARDED
Opinions are regarded and pondered in Shura

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=> THE APPOINTMENT OF
HAZRAT ABU BAKAR :
FIRST CALIPH OF ISLAM
ON THE BASIS OF SHURRAH

After the death/
demise of Holy Prophet
there was a division
between Muhajirs
and Ansars on
the appointment
of new caliph.

Ultimately, the appointment
of Hazrat ABU
Bakar was finalized
by shurrah

=> HAZRAT USMAN WAS
APPOINTED BY SHURRAH
AS THIRD CALIPH
WHEN HAZRAT UMER
WAS AT HIS DEATH
BED

Similarly, Hazrat
Umer summoned the
companions to consult
and finalize the
name of new caliph.
Finally, the consultation
resulted in finalizing
Usman's name.

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KHILAFAT IN ISLAM

MEANING:-

The ruler or head of the state INSTITUTION OF KHILAFAT STARTED WITH HAZRAT ABU-BAKAR.

Hazrat Abu-Bakar was appointed as the first caliph.

MANAGED ALL AFFAIRS OF THE STATE IN ISLAMIC STATE

Khalifa manage all the affairs of the state in an Islamic state

ZAKAT, ADMINISTRATION, GOVERNANCE AND OTHERS ARE RESPONSIBILITY OF KHALIFAH

- He manage all these affairs

REMAINS ACCOUNTABLE TO HIS SHURA

Shura asks him questions regarding his performance

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SHARIAH: SOURCE OF LAW

=> ISLAMIC STATES TO
BE GOVERNED ON
THE BASIS OF
QURAN, SUNNAH, IJTihad,
AND IJMA

These principles
should be pursued
in an Islamic
state

QURAN AND SUNNAH PRIMARY SOURCES OF LAW IN AN ISLAMIC STATE

Laws should
be made in
according to teaching
of Quran and
Sunnah

=> IJMA, QIYAS AS SECONDARY
SOURCES OF LAW

The analogy
and reasoning
derived from these
sources should
be endorsed

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THEIR ALIGNMENT
WITH MODERN
DEMOCRACY

(A) PARLIAMENT AS SITUNAS
Parliament helps
in consultations
(B) HEAD OF THE
STATE IMITATES
KHALIF

Head of the state
can be linked
with the Khalifa

(C) CONSTITUTION AS
PER INSTRUCTION
OF ISLAMIC SOURCES
The constitutions
incorporate the
principles of Islamic
sources of laws

CONCLUDING
REMARKS

To conclude,
modern democracy
reflects Islamic
principles and
indicators of
governance.