

Q No 2

(1) INTRODUCTION

Islam is a monotheistic religion. It states unity of God, Tawheed, as its basic fundamental principle. It implies that Allah and only He is the worthy to be worshiped. There is no one except Him that deserves to be worshiped. Tawheed means not only oneness in person, but also oneness in attributes, and oneness in actions. Believing in oneness of God brings positive implications for an individual and the collective life of believers. The influence on individual include peace, hope, resilience and courage for him as he/she would only see Allah as the true and final authority. This would inculcate purpose, humility, character, and justice in one's life. For collective life, this belief creates a just, peaceful, moderate, and accountable society with rule of law and forbidding evil and enjoying peace as its philosophical core.

(2) CONCEPT OF TAWHEED (UNITY OF GOD)

“لَمْ يَلِدْ وَلَمْ يُولَدْ”

Islam view Tawheed as its basic and fundamental belief. Without believing in unity of God, no one can claim to be Muslim. Tawheed's concept is about the oneness of God. That is to say, Allah is the only one to be worship. He is the creator and sustainer and has power over all. He is omnipotent and omnipresent. Tawheed refers to the following traits of Almighty illustrating his unity in various

(2.1) Oneness in Person:

It refers to his oneness in existence. That is, there is no one like him. He is sole creator and sustainer of this world. He neither begets nor he is begotten.

(2.2) Oneness in Attributes:

His attributes are unique and no one can imitate even the slight reflection of them.

(2.3) Oneness in actions:

what He does, no one can do. He is unique in his actions. His actions are beyond question.

(3) TAWHEED'S BELIEF AND IMPACTS ON INDIVIDUAL LIFE

Believing in oneness of Allah Almighty influences the individual life in following way

(3.1) Believing in unity of God inculcates purpose to life

"I have not created men and jin, except to worship me"

(Al-Quran)

(contextual)

Worship becomes the sole purpose of life that not only means prayers but also Allah's commandments regarding social life. Tawheed protects from meaninglessness of life.

(3.2) Believing in unity of Allah inculcates peace and comfort

"surely it is in the remembrance of Allah that hearts find comfort in"

(Al-Quran)
(contextual)

Tawheed provides peace and comfort by remembering Allah Almighty.

(3.3) Believing in Unity of Allah creates a just life

When one believes in Allah as the one who is omnipotent it creates 'piety' in person. This leads to a just life as one would bear the life hereafter as ultimate accountability for one's actions.

(3.4) Believing in Unity of Allah fosters patience in the individual

"Surely, Allah is with those who are patient"

(Al-Quran)
(contextual)

Believing in means of Allah provides patience and hope knowing he is the only sustainer, provider and ultimate authority to reckon with

(3.5) Believing in unity of Allah produces hope and resilience in one's life

Believing in Allah's oneness, one becomes courageous, as one is not fearful of fate anymore. Hope and resilience foster within oneself. One does not view life as meaningless but a test.

(3.6) Believing in unity of Allah make me accountable

One becomes accountable in daily lives too, knowing that Allah is omnipresent. Even concealing from world wouldn't matter as ~~Allah~~ Allah's sight is omnipresent.

(4) BELIEF IN TAWHID AND ITS INFLUENCE ON COLLECTIVE LIFE OF BELIEVERS

Believing in oneness of Allah creates a society exemplary for the world to idealize.

(4.1) Believing in oneness of Allah creates a just society

"Allah does not reject the supplication of just leader"

(Al-Baqara)

Justice becomes the core of society of believers after accepting oneness of Allah. Tawheed acknowledges Allah as omnipotent, thus, injustice would only lead to failure.

(4.2) Belief in Tawheed creates a peaceful society.

As all individuals believing in Tawheed remain unperturbed and peaceful, it would ultimately foster a peaceful society.

(4.3) Belief in Tawheed creates a moderate society

"Surely, we have made you a moderate Ummah"

(Al-Quran)

(Contextual)

Moderation becomes the fruit of society believing in Tawheed.

Fearing Allah and not transgressing is the His commandment.

(4.4) Belief in Tawheed inculcates Rule of law in society

Society makes sure that Rule of law is established as injustice to any person would bring God's displeasure. It is then the piety and benevolence that would lead social life.

(4.5) Believing in Oneness of Allah creates an accountable Society

Accountability is the basic trait of Islamic Society. Believing in Allah's oneness and being proximate to Him anyhow hereafter creates accountable life.

(4.6) An Islamic Society believing in Tawheed perceives none and sees "Forbidding evil and enjoying good" as its philosophical core

The Society believing in Tawheed, inculcating piety and remain benevolent world never let evil prosper in its collective life. Thus, such society forbids evil and enjoys good as asked by Allah Almighty

(5) CONCLUSION

Tawheed implies oneness of Allah Almighty not only in person but also in attributes and actions. It is to say that Allah is only worthy of worshipping and submitting to. It has several positive implications for individual and collective life of believers, creating a just, and peaceful society.

Q no 3

(1) INTRODUCTION

Islam is designated as pioneer of human rights ensuring dignity of man. As Quran says, "we have created man in best design." When the world conscience was evolving in 20th century, ~~that~~ it signed universal declaration of human right in the latter 7 the century. However, the rights it provided were already framed and enacted by Islam 1400 years ago. This sets it a pioneer of human rights. Islam provides rights that include right to life, property, equality, justice, to be treated well, free will, and prohibition against economic exploitation. Comparing with modern international humanitarian rights it is inferred that although it aligns majorly with Islamic inductions but it diverges and thus fails when it comes to set objective morality, lack divine authority and remains in dilemma of absolute freedom v/s rights of others. For this Islam has provided very practical rights and

Obligations for all humanity. (E.E)

(2) ISLAM: PIONEER OF HUMAN RIGHTS ENSURING DIGNITY OF HUMAN

"Surely we have honored the
children of Adam"

(Al-Quran)

(contextual)

Islam has honored and dignified
humanity 1400 years ago by providing
human rights. Islamic induction
in form of prophet's words and actions
and Quranic verses, all ensure
the rights of human. Last sermon
of prophet serves as the best example
of epitome of human rights.

(3) BASIC HUMAN RIGHTS GRANTED BY ISLAM

(3.1) Right to Life:

"Your life and property are
a sacred trust"

(Last sermon)

(contextual)

(3.2) Right to property

Islam provides right to own private property as the previous injunction of last surah substantiates life and property a sacred trust

(3.3) Right to equality

"indeed, the best among you in the sight of Allah is the most righteous among you" (Al-Quran)

This sets only righteousness as the factor and that too only before Allah. All humans are equal.

(3.4) Right to justice :

Islam has asked several times in the Quran to establish justice in the land. Islam provides every human right to justice by framing a robust judicial system.

(3.5) Rights for women

"...You are one of another." (Al-Quran)

women are provided with rights that include right to work, right to own, right of khula, right of property, right to be consulted.

(3.6) Right to be treated well

Islam asks every person to solidify good character. Every person has the right to be treated well.

(3.7) Right of free will and freedom to choose

"There is no compulsion in religion"

Islam believes in freedom to choose and free will of a person.

(3.8) Right to be not economically exploited

► Zakat, welfare system, prohibition of ribs; all serve as economic protection of person

Islam provides economic system that does not favour any wealthy nor exploits any poor.

(3.9) Right of nondiscrimination on basis of color, creed, and race.

"No Arab has any superiority over non-Arab and no non-Arab has any superiority over an Arab"

"No Black has any superiority over white and no white has any superiority over Black
(context of last sermon)"

(4) COMPARING HUMAN RIGHTS PROVIDED BY ISLAM WITH INT. HUMANI- TARIAN RIGHTS

(4.1) Most of tenets of Internation-
al humanitarian rights
indeed align with Islamic
human rights provision

The modern International human
rights indeed follow the already
established pioneer of human rights:
Islam, framing them 1400 years ago.

(4.2) Human rights by modern
International regime lack
divine guidance and moral
objectivity and thus rendering
it not obligatory to follow

International humanitarian regime
produce human rights but lack
divine guidance and objectivity
of morality. Subjective interpretations
renders it ineffective when it
comes to enforcement of these
rights

(4.3) Freedom of speech versus
hate speech: Moral dilemma
Today's modern rights are fraught

with dilemma of one's freedom not at the cost of others. For instance, one's freedom of speech is held speech or debauchery for other.

(4.4) Islamic human rights also sets rights and obligations for every social connection so that one's freedom does not haunt others.

Islam resolves the above mentioned dilemma of modern International human rights by setting practical rights and obligations for every social connections: friends, families, leader, servant.

(4.5) Modern International human rights have transgressed as far as Gender rights are concerned, creating new problems over one's identity.

Today human rights are fraught with debate over Gender role and identity creating issues regarding Trans identity. Islam has already set boundaries for one's Gender role and rights.

(5) CONCLUSION

Islam is pioneer of human rights as it framed and formulated them 1400 years ago. The rights that Islam provides include the right to life, property, justice, education, to be treated well, non discrimination. Moreover, modern International rights lack divine guidance and enforcement thus easy to be violated. They are fraught with moral dilemma and have compromised regarding gender identity.

Q No 4

(1) INTRODUCTION

Islamic/Muslim world today is fraught with extremism. The causes for it include political polarization, poverty, less education, western imperialism, Islamophobia and political misuse of religious text and sentiments to exploit personal gains. In order to avenge extremism and inculcate peace, tolerance and moderation, Islamic teachings must be applied. Using one ummah concept to imitate prophet's life as example, a moderate immunity principle to evade extremism.

(2) CAUSES OF EXTREMISM IN MUSLIM WORLD

(2.1) Political polarization causing extremism

Political polarization: on socially constructed ideologies leading divine guidance or personality-will following fosters extremism. This leads to intolerance among different people of different opinions, causing social rifts.

(2.2) Poverty causing extremism

poverty leads to other ways for unlawful earning. When it comes to hunger and family to feed, man's biggest enemy becomes poverty and thus root to extremism.

(2.3) Lack of education and awareness causing extremism

Lack of education in muslim world even after obligated by Islam make an extreme society, not tolerating dissent and resorting to violence.

(2.4) Political misuse of religious text and sentiments

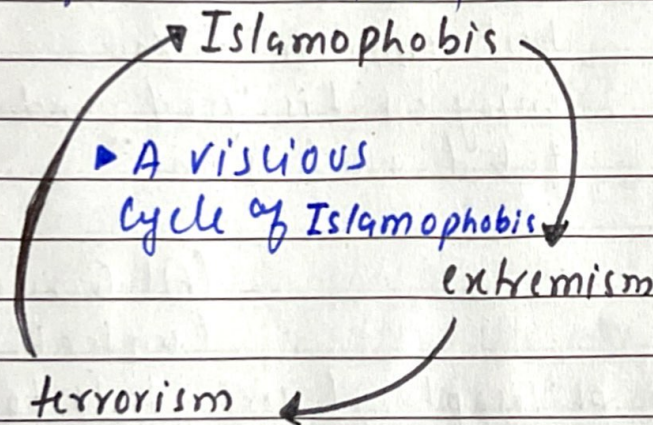
Religious text of Islam and sentiments are often misused to carry out personal political objectives. For instance, Islamic militant organizations carry out terror attacks for own personal political objectives like IS-C, TTP, Al-Qaeda, ISIS.

(2.5) Western imperialism causing frustration and thus extremism

Western imperialist ambitions in muslim world cause frustration and then extremism if not met properly

(2.6) Islamophobia: creating a vicious cycle of extremism and terrorism

Islamophobia (discrimination against Muslims for their religious identity) fuels extremism. This extremism can lead to terrorism, which then again fuels more Islamophobic attitudes.



(3) APPLYING ISLAMIC TEACHINGS TO PROMOTE PEACE TOLERANCE AND MODERATION

(3.1) Islam teaches brotherhood, concept of ummah, to unify Muslim world — inculcating peace and tolerance

"We have not ~~not~~ sent you except
as a mercy for mankind"

(contextual, Al-
Quren)

"All Muslims are just one ummah"
(Charter of Medina)

(3.2) Islam teaches justice on
the land; forbidding evil
and enjoying right

"We have made you
but community. You
enjoy what is good and
forbid what is evil"

(Al-Quren)

(contextual)

This philosophical core help to
maintain peace and justice on
the land, not letting violence to
breed.

(3.3) Islam teaches tolerance

"Allah with me who is
patient"

(Al-Quren)

(contextual)

Islam teaches not to resort
to enthusiasm, immigration, or
violence but to remain
patient and ~~wait~~ leave to
Allah's discretion.

(3.4) Islam has provided rights of minorities, has forbidden compulsion, and set rights and obligations of all to inculcate peace and tolerance.

► Minorities are made 'dhimmis' ("responsibility to be taken of")

► "There is no compulsion in religion"

(Al-Quran)

Islam denounces exploitation of minorities, allow free will and freedom to choose. Thus, it teaches men to remain peaceful, justful, and tolerant.

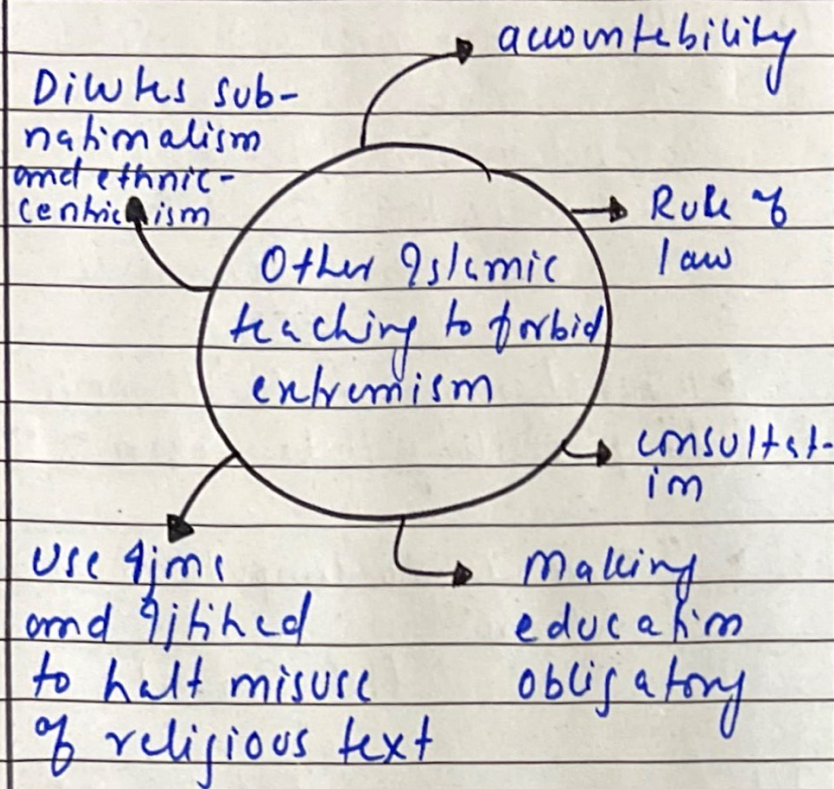
(3.5) Islam dislikes transgression and only for moderation

"Surely, we have made you a moderate community"

(Al-Quran)

(contextual)

(3.6) Islam uses Zakat to fight poverty: poverty as one reason for extremism. Islam provides Zakat as solution



(4) CONCLUSION

~~Islam~~ Muslim world today is fraught with extremism leading to violence. The causes include political extremism, poverty, lack of education, misuse of religious text and sentiments, and Islamophobia. Moreover, Islamic teaching of justice, education, zeal, ummah, brotherhood, moderation, and patience can be used to inculcate tolerance, peace and moderation in Muslim world.

QNo 6

(1) INTRODUCTION

Islam sets Zakat as one of the basic obligations on Muslims. It is an economic/financial obligation to be paid to the poor or other lawful recipients as prescribed by Quran (Eight recipients). The philosophical reasoning behind it is the purification of not only wealth but soul too. The effective implementation of Zakat and Sadaqat (charity) can help in development of an egalitarian society by eradicating poverty, reducing class gap, redistributing wealth, not allowing concentration of wealth among few, and creating a just and peaceful society in process.

(2) ECONOMIC AND SOCIAL PHILOSOPHY OF ZAKAT IS TO PURIFY

"Receive Zakat from them as to purify them"

(Al-Quran)

(contextual)

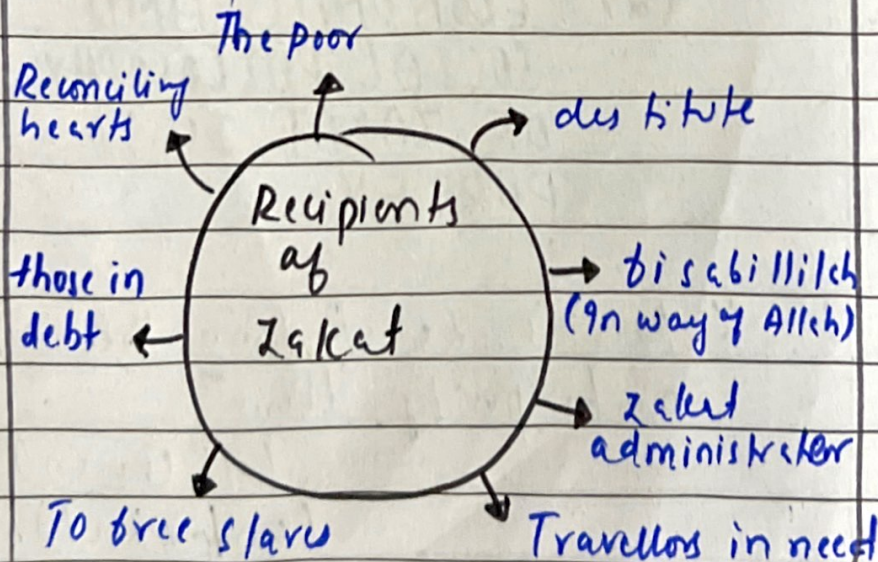
In the light of above ayeat,
it is understood that when
one pays zekat one is purified.

(i) Zekat as purification of Soul:

When one pays zekat
one's soul is purified of love
for wealth or worldly gains.
Paying zekat make one spirita-
lly purified, elevate his/her
position in the sight of Allah
and he/she finds ~~find~~ peace
oneself

(ii) Zekat as purification of Wealth:

Zekat also purifies
one's wealth. Zekat is a lawful
right of others in one's
wealth. Thus, if not paid it
makes one's money unlawful,
and unpurified.



(3) IMPLEMENTATION OF ZAKAT AND SADQAT TO DEVELOP AN EGALITARIAN SOCIETY

(3.1) Zakat and Sadqat eradicates poverty, developing an egalitarian society

Zakat provides financial help to poor, thus it helps to eradicate poverty. Sadqat (charity) too can be directly handed over to poor.

(3.2) Zakat and Sadqat reduce the class gap among wealthy and poor, creating an egalitarian society

By eradicating poverty, the class gap among haves and have-nots reduces. This leads to an egalitarian society where no one is destitute.

(3.3) Zakat and Sadqat redistribute wealth, creating an egalitarian society

Zakat and Sadqat helps to redistribute wealth from

rich to poor. This helps to create a balance and denounce classism. It would help to develop an egalitarian society.

(3.4) Zakat and Sadqat does not allow the wealth to be concentrated among few, creating egalitarian society.

"so that it does not concentrate ~~the~~ between wealthy among you" (Al-Quran) (contextual)

Not allowing concentration of wealth helps to develop egalitarian society.

ZAKAT
'purify'

- eradicate poverty
- redistribute wealth
- not allow concentration of wealth
- reduce class gap



Creates a just,
Peaceful, and
Egalitarian
Society

(4) CONCLUSION

Zakat has economic and social philosophy of purification. It purifies soul and wealth of a person. With the help of zakat and charity, an egalitarian society can be created as it helps to circulate, redistribute wealth from wealthy to poor. It helps to eradicate poverty and thus class gap.